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Prabuddha Bharata

OR AWAKENED INDIA.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“ Arise ! Awake ! And stop not till the Goal is reached.”

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No. 1



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“Arise ! Awake ! And stop not till the Goal is reached.”

“SUNR-VADA” SONG OF GURU NANAK*

BY PROF. CHARANJIT SINGH BINDRA, M.A., LL.B.

i

Having only heard of Thee they sing of Thy glory—
One as great alone can know how great Thou art !
Appraise Thy worth? None may say a word,
For they who behold the Vision are rendered dumb.

ii

Supreme approbations and excellences unfathomable
Are Thine, O Lord, Creator of regions boundless !
Appraisers all united; the wisdom of the wise;
And learned preceptors great who meditate on Thee
Try the utmost, none can tell the least bit of Thy glory.

iii

Perfections supreme, ascetic prowess and the fruits
Of devotion are all in the gift of Thee, O Lord.

* In his early youth Guru Nanak's parents often found it necessary to remonstrate with him for his inattention to a means of livelihood. Once his father advised him to go to his brother-in-law, Jai Ram, who was employed as a Revenue Officer under Daulat Khan, and to seek government service through his influence so as to save thereby his father the stigma of having a good-for-nothing son. To this the youthful Nanak replied that faith in God and obedience to His will alone would save a man from getting a bad name; and so far as he himself was concerned God in His mercy had granted him all that he needed. His father questioned him what that God of his was. In answer to this question he Guru composed this hymn.

The prophets great who achieving miracles command
 Respect in the eyes of men must also bow unto Thee.
 If Thou be gracious enough to grant Thy bounty,
 None can deprive the blessed of Thy grace, O Lord.

iv

How long can one go on recounting attributes
 Thine, O Lord, whose treasuries countless all
 Are packed with gems of Thy bountiful Grace?
 Thy Bounty! When it be granted to any one,
 He need lack neither any virtue nor wealth.
 Says Nanak, Thou, Thou alone art the benefactor true.

AN UNPUBLISHED LETTER OF SWAMI VIVEKANANDA

JEYPORE,
 27th Dec., '97.

My dear Shivananda,

Mr. Setlur of Girgaon, Bombay, whom you know very well from Madras, writes to me to send somebody to Africa to look after the religious needs of the Indian emigrants in Africa. He will of course send the man and bear all expenses.

The work will not be very congenial at present, I am afraid, but it is really the work for a perfect man. You know the emigrants are not liked at all by the white people there. To look after the Indians, at the same time with a cool-headedness not to create more strife—is the work there. No immediate result can be expected, but in the long run it will prove a more beneficial work for India than any yet attempted. I wish you try your luck in this. If so, please write to Setlur about your willingness and asking more information, mentioning this letter, and God-speed to you. I am not very well, but am going to Calcutta in a few days and will be all right.

Yours in the Lord,

VIVEKANANDA.

VISION OF A NEW CULTURE

BY THE EDITOR

I

The scientific discoveries of the present age as also their practical application in human life and society have yet many thoughtful persons of the East and the West seriously thinking

of the future of the modern civilisation. For, if the unlimited physical forces hitherto placed at the disposal of the people at large are found to promote nothing but an aggressive political ideology and stimulate an inordinate passion for territorial expansion, they

cannot be expected to inspire a sense of security or confidence in the minds of mankind. And naturally the question is being pertinently asked: What is the ultimate destiny of such a civilisation? How far have the sparkling achievements of the age contributed to the promotion of social well-being, universal peace and brotherhood in the world and how far have they succeeded in spiritualizing the outlook of humanity?

The answer to this oft-repeated question is indeed anything but encouraging. Not to speak of the distinguished savants of the East, even the outstanding geniuses of the Western world have grave doubts as to the permanent values of these scientific contributions. Their bold and unequivocal pronouncements on this burning topic of the day have a great educative value in so far as they open our vision to the actualities of the situation as also to the dark possibilities of a sheer misuse of these splendid creations of science. Even to a bold optimist it would be evident from a little reflection that man at the present day has only drilled himself into a sort of dull uniformity by his subservience to machines, which have not only imposed something of their soullessness upon him but also have robbed his life of almost all its grace and beauty. In truth science has endowed man with powers to his own peril. And rightly has Prof. Joad observed in his *Counter Attack from the East*: "The Western world is passing through a period common enough in precocious children, in which knowledge is greater than the wisdom which should assimilate it. We are in consequence both arrogant and frightened: arrogant, when we look without and parade our achievements before the East; frightened, when we look within and gauge their effects upon ourselves." He further adds that though

science has made the world economically a single unit, it has not yet fully awakened among nations the much-needed consciousness that the poverty and insecurity of one cannot but have their inevitable repercussions on the affairs of the rest. To-day the world is politically no better than a congeries of nationalist states consumed by their own egoisms, each insisting on its territorial integrity, each proclaiming its inalienable sovereignty, and each at the moment seeking its shelter from the economic blizzard behind high tariff walls which intensify the very distress from which all are suffering. In fact unrestricted competition in the name of national safety and efficiency has supplanted the healthy spirit of emulation to such an ugly extent that it is bringing into being frequent bloody wars in a manner and on a scale unprecedented in the annals of humanity. Sir Oliver Lodge has rightly characterized this self-seeking competition as the wrangling of savages round a table at which they might sit at peace and pass each other victuals; it is the grabbing of the dishes as they are brought on by the waiters of Providence—the laws of Nature; it is the fleehing from weaker neighbours of their portion, so that one is hungry and another is drunk. But the spirit of emulation that brings in its wake both individual and collective good is wholesome and right as a stimulus; for, in the words of Oliver Lodge, "it is not the beef and the pudding of life but it may well be considered the salt and the mustard. It is the aspiration of a soldier to lead a forlorn hope, the desire of a student to make a discovery, the ambition of a merchant to develop a new country or establish a new route; whereas competition is the snarling of dogs over the same bone." No truer words have been so frankly uttered. The world is

growing sick of such a bloody competition among militant powers for the exploitation of the weak and for the limitless increase of armaments, and the saner section of humanity has already raised a chorus of indignant protest against this unbridled application of physical forces and unseemly desire for the satisfaction of parochial interests to the detriment of collective good and security in the world.

II

A critical study of the factors that led to the development of this scientific civilisation unfolds the peculiar phenomenon that the Western people had to contend with the mighty forces of the sea from the very start, and the light of their civilisation was practically lit up there. The history of the whole host of the European powers points invariably to the same conclusion. The heroic struggle for existence as well as the insatiable craze for the expansion of their sphere of material influence drew out the virile energies of the people which expressed themselves in group-activity. Efficiency even at the expense of individual freedom is the keynote of their civilisation, and industrialism is but a natural sequence of the maritime activities of these commercial people. Swami Vivekananda has rightly remarked, "The European civilisation may be likened to a piece of cloth, of which these are the materials: its loom is a vast temperate hilly country on the seashore; its cotton, a strong warlike mongrel race formed by the intermixture of various races; its warp is warfare in defence of one's self and one's religion. The one who wields the sword is great, and the one who cannot, gives up his independence and lives under the protection of some warrior's sword. Its wool is commerce. The

means to this civilisation is the sword, its auxiliary—courageous strength, its aim—enjoyment here and hereafter." In the opinion of Prince A. Lobanov Rostovsky, modern Western civilisation is extensive and quantitative and addresses itself to the masses, and, in doing so, has to level itself down to the general comprehension at the expense of certain higher qualities. Indeed such a characterisation of modern civilisation by these eminent thinkers is well justified by its effects on human life and society. And in view of the kaleidoscopic changes that are occurring before our very eyes today in the realm of politics one can hardly be too optimistic about the future of such a militant culture which seeks to cater only for the physical demands of humanity to the negation of the spiritual.

It is surprising to find that many eminent scientists of the day have begun to disclaim all responsibility for the uses to which the fruits of their labours are being put by the society. "It does not seem to occur to them," pertinently remarks a modern English writer, "that they too are citizens, and that it is their duty either to take a hand in administering the fruits of their work or to withhold their results until society shows itself fit to be entrusted with them. At the moment they are like men presenting babies with boxes of matches and schoolboys with high explosives without troubling to enquire whether the babies are likely to set fire to themselves with the probable result of consuming the scientists in the conflagration, or recognizing the duty of instructing the schoolboys in the properties of T. N. T." The philosophers are likewise adding fuel to the fire instead of wielding their gifts for the extinction of this spreading conflagration. In most cases they sing to the tune called by the political dictators of their respective

countries. It is but a truism that the greatness of a culture is assessed by the intrinsic worth of the philosophy that is at the back of it. It is the philosophy of a people that keeps ablaze its spiritual fire and invests the national ideal with the aureole of sanctity that inspires mankind for a higher life of spiritual wisdom and gradually weans them from the pursuit of mere material ends of life. But when this sublime mission of philosophy is lost sight of and philosophers begin to think to order or to devote themselves to the barren elaboration of a logical technique, they do a positive disservice to the cause of human well-being and as such stand condemned before the bar of humanity.

In matters of religious belief and ethics too, the Western world can hardly be said to possess to-day any fixed or crystallized system for the guidance of individual life as well as for the development of a higher social order. "Our religion," candidly admits Prof. Joad, "is one which many profess but few believe, and, the more educated, the fewer. In the recent war profound exponents of the religion of Christ flatly contradicted every principle of the teaching they were paid to profess. Any attempt to draw attention to this teaching was hushed into silence, and those who ventured to act in accordance with it were imprisoned with the ready concurrence of the Church." That the Westerner badly needs a faith can hardly be gainsaid. Lacking creed, faith and purpose, he cannot endure the emptiness of his own soul, cannot be pleased by pleasures that he sees through, cannot be confronted by loyalties and ideals once absolute but riddled now with his suspicion.

III

Indeed this realistic picture of utter confusion or instability that obtains in

the West to-day in the realms of religion and politics, philosophy and ethics cannot but dismay even the boldest of optimists who habitually dream nobler dreams of life. When viewed through the telescope of history, it becomes distinctly clear that the Western world, saddled as it is with its own peculiar political ideal, is not in a position to save its civilisation from an impending shipwreck unless a nobler philosophy of life comes to its rescue. The glorious part once played by Alexander and Caesar, Attila and Charlemagne, Tamerlane and Napoleon loomed large in the ages gone by; but when the permanent values of their military conquests are judged in the light of those unifying creative forces that contribute to the growth of men in moral and spiritual stature as also to the enrichment of human ideas, they sink into insignificance and only prove the worthlessness and ephemerality of their meteoric success. Indeed the same old drama is being enacted once again before our very eyes, and humanity is witnessing with disgust and horror the inter-play of the manifold sinister motives of the arch diplomats of the world on the theatres of the East and the West. What is needed at this perilous juncture of human life is not merely a bundle of empty moral or political platitudes or skill in diplomacy but a real change of heart and the development of a higher vision of life that can soar far above the level of sordid concerns of our earthly existence and envisage the spiritual values of all our creative endeavours. It must not be forgotten that the ultimate end of a civilisation is not merely to increase material comfort and to satisfy the physical needs of mankind but to organise life in such a way that it may be the more and more perfect vehicle of spirit. "True civilisation," says Sir John Woodroffe, "may and does produce

some material comfort but this is not an end in itself, but, when rightly employed, is a means whereby man's mental and spiritual nature is given greater play in its increasing release from the animal cares of life. That then is true civilisation which, recognizing God as its beginning and its end, organises man in society, through material and mental vehicles with the view to the manifestation of Spirit in its forms as true morality and true religion." Needless to say unless such an outlook is developed and society organised on such a line, modern culture will meet its inevitable doom in the near future. The thought-symbols and the socio-religious ideology of the West stand in need of a complete overhauling, and the sooner they are remodelled in the light of the spiritual idealism of India the better for the West as well as for humanity at large.

It must be borne in mind that thought is the spring of action, and when that thought is sublimated into a creative spiritual force it transcends all geographical limitations and impinges upon and shapes the imagination of mankind. It is in fact the silent activities of the spiritual giants and philosophers of every age and clime that constitute the common heritage of men and lay the foundation of a dynamic culture. The genius of the Eastern races developed from the very beginning a reposeful civilisation along the sacred banks of the mighty rivers that water the fertile soil of their respective lands, and eventually evolved into an inwardness of vision instead of gravitating towards the mean pursuits of earthly glory and material comfort. The Oriental civilisation is therefore characterised by love for peace and toleration, mysticism and meditation, spiritual joy and salvation. History bears an eloquent testimony to how this deathless philosophy of India

quickened the decaying pulse of Europe many a time before. To-day India stands once again before the world with her eternal message of peace and goodwill, universal brotherhood and toleration. In this age of her cultural renaissance India speaks anew unto humanity with a compelling voice that demands acceptance, and it is no small satisfaction to find that the best minds of the West have already begun to respond to the throbbing spiritual message of the East. Writes the Editor of *The Times* in its Literary Supplement, "Under our very eyes a veritable renaissance is springing to life in India, and a revival not only of art, but also of science and philosophy, all three imbued with the vital spring of religion. Great men in every line are arising men equal to any of the past. And what to us of the much younger West is most impressive is that this vigorous Indian culture is indigenous to the soil and derives, without a break, from a civilisation which preceded that of Greece and Rome by at least 2,000 years." This candid recognition of the intrinsic worth of Indian culture and the realisation of the true spirit that animates it show the growing responsiveness of the Western mind to the appeal of the spiritual wisdom of India that has come to the fore anew with a constraint that brooks no denial. The world is psychologically expectant to-day and a sort of ennui and world-weariness has already come upon the Western mind that is becoming painfully conscious, with the rapid march of events, of the utter inadequacy of modern culture to cry halt to a crescendo of social and political convulsions and world massacres that are almost a daily phenomenon to-day. "The rational West want some eternal principle of truth as the sanction of ethics. And where is that eternal sanction to be found except in

the only Infinite Reality, that exists in you and in me and in all, in the self, in the soul. . . . The infinite oneness of the soul is the eternal sanction of all morality. This oneness is the rationale of all ethics and all spirituality. Europe wants it to-day just as much as our down-trodden masses do, and this great principle is even now unconsciously forming the basis of all the latest political and social aspirations that are coming up in England, in Germany, in France and in America," so declared Swami Vivekananda more than forty years back, and we know how Indian ideas are streaming to-day into the different parts of the world as a message of hope, and of salvation from the octopus of materialism.

IV

It would indeed be a mistake to suppose that the future civilisation will entirely be the civilisation of the East. The ideal is to harmonize the various types of cultures to evolve a synthetic world civilisation. Each race has something to contribute to the growth of such a cultural synthesis. A pooling of talents and cultures should pave the way for the evolution of a type of human being more developed in point of mental accomplishment and spiritual endowment than the world has yet seen. It cannot be overlooked that, in spite of her spiritual wealth, East still lacks that virile energism—that activistic urge—which has ever been the characteristic of Western life. We want that energy, that love of independence, that spirit of self-reliance, that immobile fortitude, that dexterity in action and that bond of unity of purpose. For, the tremendous power which the West exerts over the world lies in its material development of the forces of Nature through the application of science. The East,

on the other hand, bent on the realisation of the transcendental verities of life, never developed the above traits to an appreciable extent and can never combat the West on its own ground, as the latter cannot approach the East in matters spiritual. The salvation of the West depends upon the acceptance of the highest rationalistic principles of Vedanta as much as the liberation of the East depends upon the learning of sciences from the West. *Science coupled with Vedanta is the ideal of future humanity.*

Thus, one conclusion is irresistible that *any future civilisation must be a world-civilisation in which the various types of cultures will be harmoniously blended, and shall have adequate scope for full play and development. It cannot be a soulless uniformity or a lop-sided growth, or a civilisation of a particular nation or a continent.* Asiatic ideals cannot be preserved in Asia except to the extent to which they can be spread over mankind. The days when isolation was possible are past; Asia must teach the West or unlearn her distinctive virtues. Besides, says Bertrand Russell, "something of what the West has to teach in the way of technical efficiency will have to be assimilated, since otherwise East will continue to be exploited and oppressed by the West. When man's main purposes are bad, efficiency is harmful. It would be far better to pursue the common good with some slackening of efficiency than to pursue mutual destruction with the energy and ruthlessness which the West admires." He further adds that Asia must come to the rescue of the world, by causing Western inventiveness to subserve human ends instead of the base cravings of oppression and cruelty to which it has been prostituted by the dominant nations of the present day. In the words of a

Chinese Professor, "The West needs a temple bell to rest and the East a bugle call to action." Already the signs of a new awakening are discernible on the horizon of human life. Amid the warfare of the nations are being laid the foundations of spiritual peace between man and man, between nation and nation, and time does not seem to be far distant when a richer and a nobler civilisation will be evolved by the intermingling of the two streams of cultures

to silence this unseemly clash and conflict of ideas and ideals. Behind India lies the long Indian summer of the soul, thousands of years of the contemplative life, and it is this which has given her qualifications for world efficiency in the higher realm of spirituality. When this is generally acknowledged then the East and the West may once more join hands and bring into being a synthetic culture out of this union to ensure universal peace and harmony in the world.

GOSPEL OF SRI RAMAKRISHNA

It was the 22nd of September, 1883. The Master had come to Adhar's house in Calcutta, where a number of devotees had assembled. . . .

Sri Ramakrishna (to Isân): Why are you harping on *neti, neti* (not this, not this)? Nothing can be predicated of Brahman, except that It is 'Pure Existence'. Only Râma.

Whatever we see and think is the lordliness of that Adyâ Sakti (Primal Energy), the Chit Sakti (the Power of Consciousness); creation, sustenance, and destruction; the individual and the world; again meditation and the meditator; devotion and love are all Her lordliness.

But Brahman and Sakti are non-different. Hanuman was praising Râma on his return from Lankâ and was saying, "O Râma, Thou art the Parabrahman and Sitâ is Thy Sakti. But You two are non-different." It is like the snake and its zigzag motion. If you try to imagine the serpentine movement you have to think of the snake. Further if you think of the snake, you have to think of its motion at the same time. To imagine milk one has to think of its colour, whiteness. To think of milk-whiteness one has to think of

milk. To think of the coldness of water you have to think of water, and again to think of water, you have to think of its coldness.

This Primal Energy or Mahâmâyâ has covered Brahman. As soon as the covering is removed one becomes what one was before. "I am Thee, and Thou art me."

So long as the veil remains, one cannot rightly declare the Vedântic formula, "I am He," that is to say, "I am the Parabrahman." The wave belongs to water, and not water to the wave. So long as the covering remains, it is good to call on Her as Mother. Thou art Mother; I am Thy child. Thou art the Lord; I am Thy servant. The relation of the Master and the servant is better. All the other attitudes, namely, the tranquil, the friendly, etc., spring from the attitude of the servant. If the Master loves the servant, the former says to the latter, "Come, sit near me; we are equals." But will not the Master get offended if the servant himself goes to sit by his Master?

The Avatâra and His *lîlâ* (sport) are the lordliness of the Power of Con-

sciousness. He that is Brahman is again Râma, Krishna, and Siva.

Isân: Hari and Hara are derived from the same root; only they have different suffixes (laughter of all).

Sri Ramakrishna: There is nothing but one. The Vedas have declared, "Om Sachchidânandam Brahma;" the Purânas have mentioned, "Om Sachchidânandah Krishna;" while the Tantras have proclaimed, "Om Sachchidanandah Siva."

That Power of Consciousness in Its form of Mahâmâyâ has kept all in ignorance. The *Adhyâtma-Râmâyana* relates that on meeting Râma all the Rishis said just this: "O Râma, do Thou not delude us with Thy spell which fascinates the world."

Isân: What's this Mâyâ?

Sri Ramakrishna: Whatever you see, hear or think is all *Mâyâ*. In short, lust and gold alone are the veil of *Mâyâ*.

There is no wrong in chewing betel, taking fish, smoking tobacco, or in applying oil to one's body. What will it avail to eschew them alone? Renunciation of lust and gold is what is necessary. That is the true renunciation. Householders should now and then retire to solitude and devote themselves to spiritual practices; and after gaining devotion they should renounce mentally. The *Sannyâsin* should renounce both externally and mentally.

I told Keshab Sen, "If a person suffering from typhus stays in a room which contains jars of water and tamarind pickles, how can he get cured?" One should retire to solitude now and then.

THE SENSE OF BEYOND

BY PROF. E. E. SPEIGHT

One of the most precious characteristics of the human mind, or rather of the whole human being, which East and West share alike, and yet not alike, is the sense of Beyond, the urge to transcend limitations of space and time, of thought and feeling.

This urge is expressed in innumerable ways, theoretical, practical and spiritual*. Forms of civilization, philosophies and literatures have been largely

* Past the infinite of thought.

—*Shakespeare*

To him who sings into the deep, nothing remains unattained.

—*Rabindranath Tagore*

With Kant the really infinite world is not out there, but is here—in consciousness in general, which is the denial of all limitation, of all finality, of all isolation.

—*William Wallace*

conditioned and built up by its promptings.

Dr. Tagore has called attention to the result of this striving towards the Beyond. He says: "There is a remarkable verse in the Atharva Veda which attributes all that is great in the human world to superfluity. It says:

'Righteousness, truth, great endeavours, empire, religion, enterprise,

All art, being an aspiration to beauty, a suggestion of a world beyond the world, is a yearning, through death, to eternity.

—*F. Olivero*

From standing face to face so long with the real earth, the real sun, and the real sea, I am convinced that there is an immense range of thought quite unknown to us yet.

—*Richard Jefferies*

A new heroic age is dawning everywhere.

—*Herman Keyserling*

heroism, and prosperity, the past and the future, dwell in the surpassing strength of the surplus.' "

One Western way of expressing this is that of Prof. A. N. Whitehead:

"Notwithstanding the law of the golden mean between contrasted components, yet a certain excessiveness seems a necessary element in all greatness. In some direction or other we must devote ourselves beyond what would be warranted by the analysis of pure reason."

These statements are mild forms of recognition of the biological value of the urge onward.

At the outset we are faced with the difficulty of finding words for what we wish to discuss. How often do we realise, in serious colloquy, that from Brahma the words come back baffled. The recognition of this in modern thought is marked and frequent, and books have been written about it. Before the great advance in the observation of electric phenomena Hermann Lotze had to declare that no one had yet found expression for 'that infinitely high essence of the world-soul whose individual emanations the productions

"As if,"—he continued in more chastened tone—"as if that other gate were not for ever ajar, into God knows what a peace and mystery."

—Walter De la Mare

We want an assurance that the soul in reaching out to the unseen world is not following an illusion.

—Sir Arthur Eddington

Man by his striving must seek to become fully humane, and then to pass still further into the Divine Fullness, which is beyond all forms with their good and evil.

—Sir John Woodroffe

Music I heard with you was more than music.

—Conrad Aiken

The light above the light is, to the deluded vision, darkness.

—Josiah Royce

of Nature are'. And our English Lamarckian Samuel Butler wrote:

"The highest thought is ineffable; it must be felt from one person to another, but cannot be articulated. All the most essential and thinking part of thought is done without words or consciousness."

Though ineffable, the idea of this has been frequently suggested in various roundabout ways.

"I think there is something more than existence," wrote Richard Jefferies, whose whole book *The Story of My Heart*¹ is an account of his overpowering desire for a fuller life. Madame Duclaux, in reviewing a book by Marcel Proust, wrote: "Something older and deeper than knowledge pervades this book." And Maeterlinck, fascinated by this negativity, essayed to write a fantastic story to suggest at least meanings beyond the reach of words. That is, however, the privilege of music. Edgar Allan Poe, writing in America a century ago, referred to this essential difficulty:

"There is a class of fancies of exquisite delicacy, which are not thoughts, and to which, as yet, I have found it absolutely impossible to adopt language. They seem to me to be rather psychic than intellectual. They arise in the soul (alas, how rarely!) only at its epochs of most intense tranquillity, when the bodily and mental health are in perfection—and at those mere points of time where the confines of the waking world blend with those of the world of dreams . . . So entire is my faith in the power of words that, at times, I have believed it possible to embody even the evanescence of fancies such as I have attempted to describe."

¹ An Edition of this book, edited by myself for Indian students, is published by Messrs. Longmans, Green Ltd. of Bombay.

We desire no Paradise of enhanced or sublimated pleasure—not a Beyond far ahead of time or space, to which death will be an introduction, but a Now at the heart of eternity, an eternity at the heart of Now—a Bliss attained deeper than matter or mind, intenser than life, enfolding the perfection of the highest, purest Reason. Beyond but here, then but now. In the storehouse of our English poetry, we are finding again things that were forgotten.

I widen my horizon, gain new powers,
See things invisible, feel things remote,
Am present with futurities.

—*E. Young*

There will never be any more perfection
than there is now,
Nor any more heaven or hell than there
is now.

—*Whitman*

Our poet laureate, who has made his arduous pilgrimage on many waters, speaks of the kingdom of the spirit of exultation and beauty which exists for ever and ever, and in which one moment of life is a moment of eternity, the moment when the poet's work is done.

Another of our poets, Mr. Laurence Binyon, shows us the way by which we may enter

'The undiscovered world that round
about us lies,
when he exhorts us to
Break the word and free the thought,
Break the thought and free the thing!'

and his advice is being followed by many in the hope of winning through to that clarity and sureness which is the highest bliss of poetic creation.

He, who in face of contradiction's spite
Has with his doubt so wrought he can
aver

That he believes, has to his soul a right;
And he whom not a world's odds can
deter

From making trial of belief so won
Has known his soul; but he who best
and last

Fights till belief be lost or be undone
Has given the world a soul, and holds
his fast.

—*Robert Nichols*

The downfall of a religious system is the first sign of a renewal of a religious sense.

—*C. Delisle Burns*

The most admirable feature in the history of our race is the unquenchable perseverance with which the most prominent intellects in all ages have devoted themselves to the perfecting of the outward relations of life, the subjugation of Nature, the advancement of all useful arts, the improvement of social institutions, though they know that the true bliss of existence lies in those quiet moments of solitary communion with God when all human daily toil, all culture and civilization, the gravity and the burden of noisy life, shrinks into something like a mere preliminary exercise of powers without any abiding result.

—*Hermann Lotze*

Of the two supreme delights of thought, looking backward and looking forward, there is no doubt that the latter is the more fruitful. Memory may darken the future by an influx of chastening sorrow, and there are nowadays so many reasons for breaking away from thoughts of the past. Our main hope lies in action based on new insight.

Insistence on a more frequent consideration of the Beyond naturally implies a lessening of devotion to the past that is, to any phase of the past which might

be a factor in stagnation or disaster. One of the causes of war today is a failure to face facts. It is generally recognised that today people are becoming increasingly conscious of the inadequacy not only of all kinds of our accumulated knowledge in the arts and sciences, but of tradition in religious belief and practice.

But of course there are traditions only loyalty to which can ensure any forward advance at all, such traditions as honesty, perseverance, labour and discipline. With these have to be united foresight, readiness to experiment, open-mindedness, and power of reconciling apparent opposites. This last requires perhaps the highest qualities of all, needing the faith that every conflict is an opportunity. And the great-hearted Gilbert Chesterton wrote: "Everyone on this earth should believe that he has something to give to the world which cannot otherwise be given."

And here is the testimony of four living leaders of thought who have all gone through the dark plight of the world.

"There seems scarcely any limit to what could be done in the way of producing a good world, if only men would use science wisely."

—*Bertrand Russell*

"The source of all good is like an inexhaustible river; the Creator pours forth treasures of goodness, truth, and beauty for all who will love them and take them."

—*Dean Inge*

"There is such a thing as exchanging the perplexities which depress and weaken our nature for those which exalt and strengthen it. This world is ill adapted to the fearful and the unbelievable; but most exquisitely adapted to the loyal, the loving and the brave."

—*L. P. Jacks*

"What I cannot understand is how anyone who looks out on the world as a whole, and sees all the beauty of nature about him, and the marvels of goodness and beauty men have already achieved, can doubt for an instant that a power of incalculable goodness must be at work in the heart of the universe to have produced such results."

—*Sir Francis Younghusband*

The process of breaking through the net of circumstance into fuller understanding, and so into richer life, is not merely a process of repetition, but something to which habit and ritual are ancillary, servants of the strenuous will. For this higher purpose is needed an alertness to which the mere accumulation of wealth, for example, is often a stranger. How frequent is the sight of a man who is too busy attending to the making of money to pay attention to anything more important than financial considerations. And how often do we hear such men speaking with contempt of interests which have no market value.

Such people miss the nobler thrill of opportunity of adventure, opportunity to realise and develop in directions of public advantage the genius which has enabled them to attain wealth merely by acquisition.

The thrill which results from opportunity realised is one of the great things of life. The majority of people never feel it except through gambling of one kind or another, and never realise that gambling is a further form of enslaving the will,—a form of relaxation which rapidly paralyses the power of individual effort. The only way of enlarging the mind to a state of readiness to recognise an opportunity of advance is by a discipline which leads to something more than complacent habit or ritual. Such a discipline must train the mind to look

out rather than in, to be on the alert for differences, to make it one's main object to find and study modes of thought and action which contrast with one's own predilections. The methods of one particular science will fertilize those of another; the theologian will profit by manual occupation, the poet by spells of hardship at sea, the business man by an interest in some form of art. The surgeon, the lawyer, the teacher, are all likely to be better men in their profession for a knowledge of psychology.

The Beyond is not only a matter of background for cosmic theories and of recession in magnitude, but of possible human relations, and so of ethical values, philosophical implication, purpose, and spiritual revelation.

"We all know," says Sir Arthur Eddington, "that there are regions of the human spirit untrammelled by the world of physics. In the mystic sense of the creation around us, in the expression of art, in a yearning towards God, the soul grows upward and finds the fulfilment of something implanted in its nature. The sanction for this development is within us, a striving born with our consciousness of an Inner Light proceeding from a greater power than ours. Science can scarcely question this sanction, for the pursuit of science springs from a striving which the mind is impelled to follow, a questioning that will not be suppressed. Whether in the intellectual pursuits of science or in the mystical pursuits of the spirit, the light beckons ahead and the purpose surging in our nature responds. . . . We are meant to fulfil something by our lives."

How far this questioning that will not be suppressed has led us is astoundingly illustrated by a little paragraph in one of Sir James Jeans' books:

"About two million of the extra-

galactic nebulae are visible in the great 100-inch telescope. They appear to be scattered with a tolerable approach to uniformity through space, their average distance apart being something of the order of two million light years. The most distant of them is about 140 million light-years from us."

And in another paragraph Sir James tells us that since 1902 various investigators have found that a strange and enormously powerful radiation is passing through the atmosphere of the earth. Some of these investigators have actually discovered that this radiation does not come from the sun or stars, but from nebulae or cosmic masses other than stars. One observer, Millikan, is sure that it comes from somewhere outside the galactic system.

But the Beyond of physical science does not merely involve the discovery of further regions of fact. The history of science suggests that there are discoverable principles also, which may modify all previous conclusions. And as it is clear that the more we discover, the more we find we have to discover, it is very likely that this truism is connected with the need to discard principles and methods which can help us no further. When to do this is another kind of discovery.

This wide-spread reaching out to the Beyond is one of the fields of evidence that the parrot-cry among Oriental students about the 'materialism' of the West is a sign of too ready a predilection for generalization, which is always a risky procedure in reference to nations. There is much more in our orderly activity than the merely negative. Talk of quietism drives a Westerner to activity: talk of strenuous activity produces sarcastic comment from a complacent mystic.

The West suspects the East of surrender to vain subjectivity, to patho-

logical delight in unfruitful ecstasy. The East is convinced of a pathological, almost alienist unrest in the West, a fatal love of action and change centred on acquisition.

Each takes an extreme view, ignoring the compensatory rhythms which the life of the other exhibits. Each accepts the antithesis, not realizing what each in its more deeply thoughtful representatives is aware of, the merely subordinate value of any antithesis, even of such as negative and positive, true and false, black and white.

There is need on both sides of freer co-operation, unrestricted by dogma, creed or ritual.

Parochial forms of civilization, whether Eastern or Western, should be enlarged in sympathy to include some decent understanding of the ideals of other peoples, and so pass out into larger moral and social issues. It is often more salutary for a people to understand what a strongly alien people is thinking and doing than to brood on its own condition. The old German general was right when he said that when we learn a new language we open another window in the soul. As in our business activity, so in our general human relations we are coming to look to the men and women who are not merely content to respect the old stability.

There is more need than ever since the darkening of the world in the time of Napoleon for that freedom which will allow the expression of individuality and originality. We have still vast backwoods to explore and develop character in, ever new frontiers to cross in other regions than those of science. There is a dilemma facing every prisoner in spiritual or intellectual advance when he becomes convinced that some value once recognised is no longer to be accepted. What his discovery means to

him, and what he feels it should mean to others, may take a lifetime to establish. In every walk of life this has kept our better nature back. It is only when this sense of the rich reward of endeavour becomes a stimulus in education that we shall be able to counteract the dead weight of tradition that is resulting in apathy and inaction.

The question of what is beyond the horizon of our ways of living and thinking bears closely and vitally upon us all to-day, both individuals and nations. It is behind all the great social and political changes of this century,—the continual rise of the working classes, the decay of institutional religions, the recovery of Italy and Germany and the outward movement of Japan.

It is responsible for the excellences as well as the perversions of new forms and formlessness in painting, poetry and the arts, working through representation and suggestion. We are in an age of unprecedented exploration and experiment. Tradition is giving place to imagination, and it will be long before imaginative creation discovers the saving values of tradition.

Ideals are more to us than they ever were. It is the going that counts, not the arrival,—action not complacency. There is a sense of the inexhaustible awaiting the only ones who can benefit from it,—they who can no longer be content with the old and often septic satisfactions,—they who refuse to accept easy and flaccid generalizations.

We are all prisoners in one way or another, and determined men, even dictators, are followed the more eagerly the more they help their fellows to break through the prison walls.

We have gradually come to realize not only the dullness and unworthiness of a merely commercial civilization, but also the injustice of compelling the bulk of a people to tasks which allow no

relaxing, no adventure save such as will increase earning power.

From the point of view of the individual looking for a lead in time of confusion,—when uncounted possibilities of thought and action are signalling to the throng of components of which personality is a resultant,—the main drift of all the testimony I have here adduced, while advocating the fullest development possible of individual effort, would seem to be but an elaboration of the Ionian watchword of nearly three thousand years ago—*Panta rhei*: Everything flows. From that date down to this, from Thales to Vaihinger and Bergson, thinkers have been pleased to spin webs round some central point of attachment expressed with a brevity that is in ironic contrast to the lengthy sentences we perpetrate—as on this page—as if to reveal symbolically the immeasurable complexity of simple things—the infinite in the finite.

That all things flow, and we with them, might certainly be an inducement to the spiritless to drift,—there are those on whom the very mention of the infinite,—not as a negation but as a positive extension of all possibility,—has a paralysing effect.

One poet has used his art to contrast such mention contemptuously with the comfort enjoyed by familiarity with a personal Almighty:

The strength, the knowledge, and the thought of God,

The futile folly of the Infinite.

But there are many exhilarating references to the positive, creative conception of the Infinite, especially in the aftermath of the Romantic philosophy. It was Carlyle's conviction, as of thousands more, that 'the unhappiness of man arises from his greatness, from the infinite which stirs within him and can find no breathing space in the forms of finitude.'

Schleiermacher believed that the various phases of our spiritual activity only attain perfection when they lead back to the feeling of the Infinite, the World-Spirit. This is also the inspiration of Prof. Stewart's fine book on the *Myths of Plato*. Lotze taught that 'Everything finite works only by that in it which makes it secretly better than it seems, by the essential power of the Infinite which is latent in it.'

If we venture to ascend into the rarefied stratosphere of the mathematicians, we may overhear things which are even more thrilling. A message comes through to the effect that a 'thing may easily be infinitely subdivisible without being infinite in extent; that every imaginable order of infinity can be dealt with, and that the universe is infinite in an infinite number of ways. It may be infinite in size and also consist of things which are infinitesimal in smallness.' The human conclusion which Sir Oliver Lodge reaches after these pronouncements is that all we can do is to go on exploring, and thus enlarge the capacity of the mind. One result of such enlargement is a transatlantic version of Prof. Einstein's theory of curved space. It would be unfair to name the author, but he calculates, we are told, that 'space probably extends about one thousand time as far as the furthest nebula visible in the most powerful telescope in the world. If we look beyond that we shall see *ourselves*, not as we are to-day, but as we were many billions of years ago!' But this statement pales in its humour before that reported of George Cantor in a definition of Infinity:

"There are exactly as many points in a line a millionth of an inch long as in the whole of infinite space."

I know no better illustration than this of the statement that Infinity is the prerogative of mind rather than of matter.

That itself is an achievement, to have sailed in imagination to the end of the Endless! The story of the solution of the problem of the Infinite, by Riemann, Bolzano, Dedekind and Cantor, I can only refer to here, for it

lies for me in what is the infinitely far Beyond. No doubt there are conceptions of evolution or progress which would admit of such a story being told to eager little ones in the time beyond time of superhumanity.

THE PLACE OF RELIGION IN CONTEMPORARY THOUGHT

BY PROF. SHREY NARAYANA LAL SRIVASTAVA, M.A.

Time was when religion was held suspect both by science and philosophy, and the generality of mankind, disgusted as it was with the crude dogmas and sickening conventionalities of orthodoxy and priest-craft, thought that it had enough justification for ignoring religion to which the scientists and the philosophers were not only indifferent but positively hostile. But now one can heave a sigh of relief that the competent scientists and philosophers of the day have both joined together in admitting the validity and cardinal importance of religion. On this changed attitude of contemporary scientific and philosophic thought, I shall dwell here briefly.

I

The landmarks of the older scientific thought and its *thoroughly* mechanistic and materialistic world-picture have now vanished before our eyes and the scientist of to-day is prepared to take a broader view of reality and to make room in his world-picture for the spiritual implications, values and significance which are intrinsic to concrete human experience and which were simply anathema to his forbears. "I am convinced," says Sir Arthur S. Eddington, "that a just appreciation of the physical world as it is understood to-day carries with it a feeling of open-

minedness towards a wider significance transcending scientific measurement, which might have seemed illogical a generation ago."¹ This is a long way from the scientific view-point which saw in matter the promise and potency of all that is highest and best in the universe including life and consciousness. The scientific methodology has an inherent limitation whereby it leaves out much to be known in ways other than the physicist's. "Whenever we state the properties of a body in terms of physical quantities," says Eddington, "we are imparting knowledge as to the response of various metrical indicators to its presence, and *nothing more*."² All scientific knowledge is, in the last analysis, only "a schedule of pointer-readings," "a shadowgraph performance of the drama of familiar life."³ Even the farthest limit reached by science, the atom, is likewise a bundle of pointer-readings—nay, if we are to be more up-to-date with modern scientific thought, we should say it is 'a bundle of probabilities.' For the scientists to-day tell us that we cannot say with regard to any particular body that it will respond with the *same* pointer-

¹ *The Nature of the Physical World, Intro* : P. xviii.

² *Ibid.*, p. 257.

³ *Ibid.*, p. 257.

⁴ *Ibid.*, *Intro* : P. xvi.

readings at all times and under all conditions. That is why Schrödinger tries to picture the atom as a wave centre of his probability entity⁴. The Victorian physicist had an easy time when he could describe the atom as a concrete piece of matter, something like a billiard-ball. But this ideal of 'concreteness' is banished by modern science. "And if to-day you ask a physicist what he has finally made out the ether or the electron to be, the answer will not be a description in terms of billiard-balls or fly-wheels or anything concrete; he will point instead to a number of symbols and a set of mathematical equations which they satisfy. What do the symbols stand for? The mysterious reply is given that physics is indifferent to that; *it has no means of probing beneath the symbolism.*"⁵ (Italics ours). It is this dismissal of the idea of concreteness in the physical world (hitherto pertinaciously adhered to by the scientists) and the recognition of its symbolic character that prepares the modern scientist to acknowledge the reality of a spiritual existence and enables him to resolve the conflict between science and religion. For the modern scientist the real and the concrete are no longer convertible terms, and consequently he is no longer in a position to dismiss the non-concrete or the spiritual as unreal.

Science cannot explain all. The phenomenon of *thought* or *knowledge* cannot be explained by the dance of atoms in the human brain. To link causally certain brain processes with *thought* is to forget the utter incommensurability in their nature. Moreover, if thinking were only a mechanical product of certain physiological processes and the mind a mere machinery, *error*, would not be possible.

⁴ Eddington: *Science and the Unseen World*: P. 20.

"We say that the brain which produces '7 times 9 are 68' is better than the brain which produces '7 times 9 are 65'; but it is not as a servant of natural law that it is better."⁶ The principle of mechanical determinism also breaks down when we come to the moral consciousness of man. The moral *ought* is the index of a free principle that can make a choice between doing the right and not doing it.

So, a wider and richer horizon now looms before the scientist's eye wherein he perceives that "there are regions of the human spirit untrammelled by the world of physics. In the mystic sense of the creation around us, in the expression of art, in a yearning towards God, the soul grows upward and finds the fulfilment of something implanted in its nature. The sanction for this development is within us, a striving born with our consciousness or an Inner Light proceeding from a greater power than ours. Science can scarcely question this sanction, for the pursuit of science springs from a striving which the mind is impelled to follow, a questioning that will not be suppressed. . . The problem of the scientific world is part of a broader problem—the problem of *all* experience. Experience may be regarded as a combination of self and environment, it being part of the problem to disentangle these two interacting components. Life, religion, knowledge, truth are involved in this problem, some relating to the finding of ourselves, some to the finding of our environment from the experience confronting us. All of us in our lives have to make something of this problem; and it is an important condition *that we who have to solve the problem are ourselves part of the problem.*"⁷

⁶ *Ibid.*, p. 86.

⁷ *The Nature of the Physical World*: Pp. 827-28.

Eddington thus makes it perfectly clear that an attack on religion from the view-point of science is absolutely unwarranted and unjustified; and that natural science, limited as it is in its scope and methodology, cannot exhaust the possibilities of a spiritual order of existence. In fact, he seems convinced of the greater certainty and immediacy of the spiritual than of the physical. "No one can deny," he says, "that *mind* is the first and most direct thing in our experience, and all else is remote inference—inference either intuitive or deliberate." Sir James Jeans even goes the length of saying that all reality is spiritual, *knowledge* being the fundamental stuff the universe is made of. As President of *The British Association for the Advancement of Science* for the year 1934, he said in his Presidential address: "The old physics imagined it was studying an *objective* nature which had its own existence independently of the mind which perceived it—which indeed had existed from all eternity, whether it was perceived or not. It would have gone on imagining this to this day, had the electron observed by the physicists behaved as on this supposition it ought to have done. But it did not so behave, and this led to the birth of the new physics, with its general thesis that the nature we study does not consist so much of *something* we perceive as of our *perceptions*; it is not the object of the subject-object relation but the relation itself. There is, in fact, no clear-cut division between the subject and the object; they form an indivisible whole which now becomes nature. This thesis finds its final expression in the wave-parable, which tells us that nature consists of waves and that these are of the general quality of *waves of knowl-*

edge or of *absence of knowledge* in our own minds."

II

Now, from contemporary science let us turn to contemporary philosophy* and mark the attitude of present-day philosophical thinking towards the question of religion. Here also we have a welcome sign. Contemporary philosophical thought is characterized by the same breadth of vision and comprehensiveness of outlook which has become a notable feature of modern scientific thought. A generation ago, philosophy looked with a suspicious eye on religion which was considered to be anything but rational, and as such something with which philosophy had no business to concern itself. This is well evident from the opening words in Kant's celebrated *Critique of Pure Reason*: "When religion seeks to shelter itself behind its sanctity, and law behind its majesty, they justly awaken suspicion against themselves, and lose all claim to the sincere respect which reason yields only to that which has been able to bear the test of its free and open scrutiny." But now this 'suspicion' has disappeared; a contemporary philosopher, of whatever school or view-point, feels that his system of philosophy would remain inadequate unless it is rounded up with a note of theism of some sort or other. The validity and rationality of religious experience is now admitted in all circles of philosophical

* I shall be dealing here with the attitude of Western philosophy only towards the question of religion. In India, philosophy was never divorced from religion. The Indian word for philosophy is *darsan* which suggests as its ultimate objective 'spiritual vision' or Illumination. In the memorable words of Swami Vivekananda: "Philosophy in India means that through which we see God, the rationale of religion; so no Hindu would ever ask for a link between religion and philosophy."

* *The Nature of the Physical World*: P. 281.

thinking; a broader view of reason and experience and a larger outlook on the nature and function of philosophy now prevail. Reason, says Prof. G. Dawes Hicks of the University of London, should be looked upon as an activity "involved in all our experiences, and as at the root of all intelligent belief."¹⁰ "Intellectual activity," he tells us, "may, it is true, degenerate into a cold and merely logical process of ratiocination, that seeks to pass all things in heaven and earth through the sieve of its narrow formulæ of elimination or excision; but to suffer this logic-chopping faculty, as Carlyle called it, to usurp the name of reason, is simply to trifle with ordinary linguistic usage."¹¹ It is only when reason is construed in this broader sense that 'religious experience' can be brought within the purview of philosophy and made to yield results for a philosophical world-view. It is now being increasingly realized by contemporary philosophers that the ideal of philosophy is to make a comprehensive and constructive survey of *total* experience, and as such no specific experience can be left out. Philosophy must scan the entire range of human experience comprising within it not only the world of external nature which we apprehend through our senses but also the spheres of moral, religious and æsthetic experiences. If any of these be excluded from its purview, philosophy would suffer violence in its task of interpreting total experience. So although "a religious mind may leave philosophy alone, the philosophic inquirer cannot leave religion alone."¹² "The existence of religion," says Professor R. F. A. Hoernlé, "is one of the cardinal data for a philosophical synopsis. Whatever

choice philosophy may have in the way in which it will fit religion into its edifice, it has no choice between accepting and rejecting it. Philosophy is not free to omit religion; it simply cannot leave religion out. But more: not only must it include religion amongst its data, but it must do so substantially on religion's own terms, and at its own valuation. It must concede the central place of religion. Its synopsis would be untrue to the proportions of the data, if it did not put in the centre the things which are in the centre. That religion is thus central or focal is a commonplace among all students of it. Psychologically, it is admitted on all hands, it is not 'departmental.' It is not an affair of the intellect alone, or the will alone, or the feelings alone, though any one of these may be dominant in the religion of a given individual or a given age. In principle, religion involves the *whole* man."¹³ Even the realist *à outrance* like Prof. S. Alexander—for whom God is not an existent *Being*, 'deity' in his scheme of philosophy being only a name for the last emergent *quality* of the universe as a whole—does concede the reality of the religious sentiment or the passion towards God; and religious sentiment being an undeniable element of human experience, he is forced to "discuss what can be known as to the nature of deity, consistently with the whole scheme of things which we know, and with the sentiment of worship which is directed to God."¹⁴ Admitting as Alexander does, the reality of religion as a necessary element in human experience, he is constrained to bring it within the purview of philosophy: "Religion leans on metaphysics for the justification of its indefeasible conviction of the reality of its object; philosophy leans on religion to justify it in calling the

¹⁰ *The Philosophical Bases of Theism* : P. 159.

¹¹ *Ibid.*, p. 129.

¹² *Ibid.*, p. 18.

¹³ *Matter, Life, Mind and God* : Pp. 188-84.

¹⁴ *Space, Time and Deity* : Vol. I., p. 81.

possessor of deity by the religious name of God."¹⁵ We are not here concerned with Prof. Alexander's novel conception of God as simply the whole universe engaged in process towards the emergence of the new quality of deity; but what appears significant to us is his emphasis on bringing religion within the orbit of philosophical discussion. The notable thing is that religion is now no longer regarded as an extra-philosophical concern.

Anything like the briefest summary of what contemporary philosophers of different schools have to say on the specific nature of religious experience and on the meaning of God and other allied topics would be beyond the scope of the present article which is simply designed to show that religion has now become a matter of intimate concern to philosophy and that religion is now no longer regarded as something which is not amenable to reason. One of the most impressive features of modern philosophical thought as contrasted with that of the later nineteenth century is the increased comprehensiveness and accuracy with which the study of religion is approached. Anthropology, Sociology, Psychology, and the history and comparative study of religious forms and institutions are all made to throw light on the nature and implications of religion. Ever since William James published his famous Gifford lectures on *The Varieties of Religious Experience*, the modern philosophic mind has been addressing itself assiduously to the task of interpreting religious experience and there has been in the West a continual output of systematic and methodical literature on the psychology and philosophy of religion. A great interest in mysticism has been taken and admirable works have

been produced by such writers as Dean Inge, Miss Evelyn Underhill, Baron von Hügel, Dr. Rudolf Otto, Professor Rufus M. Jones and others.

In this connection, I should like to add a word about what could be expected of India in the direction of making a contribution to world's knowledge of psychology and philosophy of religion which has been continuously growing in bulk by the assiduous labour of English, American and German workers. As contributions of contemporary Indian philosophers in this direction, we could mention the Hibbert Lectures of Prof. S. Radhakrishnan (*An Idealist View of Life*) and Rabindranath Tagore (*The Religion of Man*). We could also count Prof. R. D. Ranade's *Indian Mysticism: Mysticism in Maharashtra*, Prof. S. N. Das Gupta's *Hindu Mysticism* and Prof. Mahendranath Sirkar's *Mysticism in the Bhagavad-Gītā and Hindu Mysticism according to the Upanishads*. Although philosophy and psychology of religion are now being taught in many Indian Universities, yet, for all I know, there is no University in this country which provides, as Western Universities do, for a chair of philosophy or psychology of religion *exclusively*. Nor have we here any Lectureship of the type of the Hibbert Lectureship. Perhaps, the University authorities in India have not yet realized the imperative need of the advancement of the *philosophical* study of religion which to-day is engaging the serious attention of the best philosophic minds of the Western world.

III

Religion, then, has now definitely come within the orbit of rational enquiry, and the old conflicts between science and religion, and religion and philosophy, in the West have decisively ended. Religion *will have a future* and will not fade away, but let no one

¹⁵ *Space, Time and Deity* : Vol. II., p. 848.

imagine that the baser and non-essential accretions on religion in the forms of meaningless rituals and superstitions, crude irrational dogmas and soul-killing conventionalities of the priest-craft shall also survive in the modern era. Religion will emerge purer and brighter, refined of all its dross and dirt, from the furnace of rational inspection. The modern movement towards a philosophical approach to religion is fraught with consequences of a fundamental and far-reaching nature. The emphasis will shift from all forms of soul-smothering externalism and conventional routine to the *highest form of mysticism*. Religion will come to mean more *an experience and an inward aspiration* than an assent to certain dogmas and creeds and the mechanical observance of certain external practices and ceremonies. *Experience alone shall be regarded as the basis of religion*, and not any miraculously attested revelation or the

infallibility of a church. Scriptures shall be looked upon as human documents and much in them that is infected with the errors and prejudices of the times during which they were composed will call for revision and rejection. And finally, *bigotry* shall have no chance of a survival. The modern philosophical study of religion is directed not towards this religion or that, but towards *religion as such*, the one pan-human aspiration for the Divine which stirs all humanity. There is hardly any reason to believe that religion will remain unaffected by the spirit of modernism which is reshaping all other human institutions. Far be it from me to suggest that every modernist programme, religious or otherwise, is *in toto* flawless, but the fundamental motif of the modern era, the drive towards greater and greater *emancipation*, is sound at the core and irresistible. Let us hail the dawn of the new morn!

UNIVERSALISM IN RELIGION

BY PROF. JAMES B. PRATT, PH.D.

The Devas of the *Rig-Veda* took excellent care of their Aryan worshippers. The Dâsas found themselves opposed by both human and divine powers. In the development of thought and experience that took place between the completion of the last Vedic hymn and the composition in thought of the earliest Upanishad, an extraordinary change had taken place. The Devas were Aryan. Brahma is not even human. It has no limits save those of sat, chit, *ananda*. Though for practical, political, conventional reasons none but the upper castes might read the Upanishads, the fundamental dictum "That art Thou" applied to every soul.

Through all the changes that have taken place since the time of Yājñavalkya, and in spite of the many limitations and divisions of medieval Hinduism, this insight and revelation of the Upanishads as to the essential universality of religion has never been lost, —has never really been questioned in India.

In no other land was this great truth so quickly or so completely attained. Particularly among peoples whose gods were of the tribal rather than of the natural or philosophical type was the attainment of universality in their religious conceptions difficult and slow. The more primitive religions have not

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yet attained it. Of tribal religions that of the Hebrews was certainly the greatest, and here it is especially noticeable that the progress of which (thanks to the Old Testament) we know so much was chiefly in the direction of the growth of Yahve out of his early tribal limitations toward an ultimate universal character. Amos, Hosea, Isaiah, and especially Jeremiah made notable contributions to this growing conception. But after Jeremiah's death there was something of a relapse toward the old picture of Yahve as a national God. Though He was believed to be the creator of the Earth, He was still the God of the Jews in a peculiar fashion. In fact one of the great achievements of Christianity, especially through the work of the Apostle Paul, was the final rupture of this nationalistic chain about the Divine, and the recognition that religion, properly understood, was no national or tribal affair, but transcended all political lines, dwelling in a region where "there is neither Jew nor Greek, barbarian, Scythian, bond, nor free," but all are one.

It would not be difficult to show that the concepts of the Greek Zeus and of the Roman Jupiter went through a similar development. These deities, at first the champions of separate political groups, came to be identified with each other, and in the last days of Roman and Greek Paganism were recognized as merely names for the one universal Father.

"Father of all, in every age,
In every tribe adored,
By saint, by savage, and by sage,
Jehova, Jove, and Lord."

Something like this story has been repeated in every religion of intelligent men that has succeeded in surviving. Belief in a God of the tribal sort is no longer possible among highly civilized peoples. Only on a more primitive

level can such a faith maintain its hold upon successive generations of believers. This is partly due to the fact that a merely national deity is obviously a silly fairy tale. Grown up peoples cannot seriously accept the notion, any more than grown up men and women can continue to believe in Santa Claus.

There is another reason for this. Natural Selection, this survival of the Universal, among Gods—a reason not quite so obvious but almost equally decisive. In all the more successful religions there is a vital, and an increasingly binding, relation between the concept of Deity and the moral ideal. And the ethical principle basic to that moral ideal is bound to be unprejudiced and disinterested. No ethical principle is tenable which is not rational: and the essence of rationality is impersonal lack of prejudice. All the great religious ethics recognize this fact. An ethical system not based upon this trait of universality could not maintain itself for a moment before the judgment seat of reason, but would at once betray its essentially dogmatic and indefensible character. Among civilized and thinking people no conception of the Deity and no religious ethics can survive that falls short of universality. Growth in universality is the supreme test by which a religion is to be judged.

That all this is true is so obvious that I should not have dwelt upon it save for the fact that in these most recent years and days, among some of the most civilized peoples of the world a mighty movement is under weigh to rob religion of its universality, to put it back two thousand years upon a primitive and barbarous level, and to replace the Christian God, the Eternal Buddha, the Universal Atman, by a set of rival, earthly, yelping godlets.

The development of the totalitarian states with their attempted veto of every-

thing that goes beyond state lines and governmental control and their attempted setting up of purely national gods in the place of the Universal Spirit which is no respecter of persons or nations,—this is one of the great perils to humanity in our day. So far as I know this danger is, as yet, absent from India. But from a spreading and contagious plague no one is safe. And I sometimes wonder whether Indian thinkers realize

the bearing upon human religion as such of what is going on in parts of the European continent and Japan. It is true that every people should worship God in its own way; it would be highly undesirable if all the great religions were alike. But when religion's supreme object of faith or adoration loses its universal aspect and descends to the tribal level, Religion itself will be replaced by an utterly devilish nationalism.

MY TOUR IN THE NORTHERN COUNTRIES OF EUROPE.

BY SWAMI NIKHILANANDA

My long-cherished desire to see the northern countries of Europe was fulfilled last summer. After nine months of strenuous work in the exacting city of New York we sailed from there on June 13, and got our first sight of land near the Irish coast, our destination being Cobh or Queenstown. Ireland is three hundred miles nearer to America than any other land in Europe. Steaming along the southern coast of Ireland, we saw the glorious and fantastic shapes of land that have made Kerry famous all over the world. The way from Cobh to Cork is surrounded by beauty, not of the wilderness but of fertility, flowers, hedges, hills covered with purple heather, blue lakes and green valleys, justifying the name of Ireland as the "Emerald Isle." The secret of its particular charm lies in the soft and gracious colouring—the delight of painters which remains all the year round. From Cork we visited the famous castle at Blarney, whose historical and antiquarian interest is over-shadowed by the legend of the Blarney stone.

We also visited St. Ann's Church at London which contains a peal of eighteenth century bells. A famous

couplet has been written about these bells:

"The bells of Shandon, they sound so grand on
The pleasant waters of the river Lee."

The national park of Killarney through which we rode for miles and miles in an old-fashioned phaeton, is a spot of real beauty. The park contains three lakes into one of which St. Patrick is said to have driven the last of the serpents. The old ruins of Muckron Abbey blend the growth of a great yew tree and a profusion of ivy with old columns and carved windows. O'Donoghue and the Devil divide between them the marvels of Killarney. The tourists are shown various fantastic spots called the Devil's Punch Bowl and his Ladder, as well as O'Donoghue's Prison, his Library, his Pigeon House, etc.

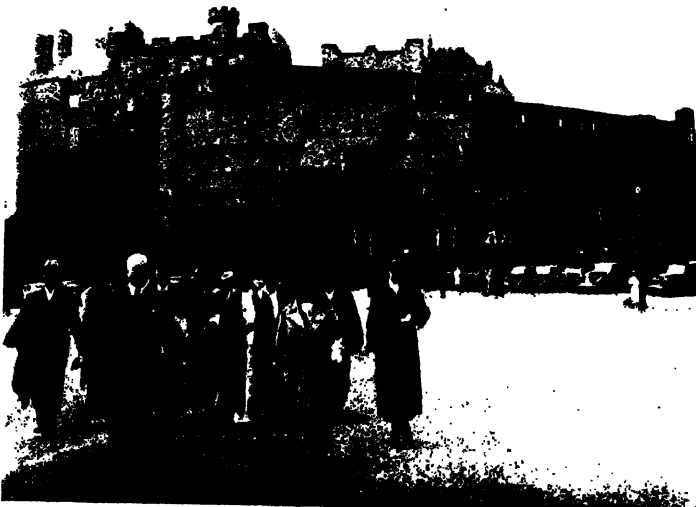
Dublin is the capital of the Irish Free State. One sees here the architecture of the eighteenth century. On either side of the gateway to Trinity College stand the statues of Goldsmith and Burke. O'Connell Street, one of the widest streets of Europe, is adorned with statues of Ireland's worthies, from O'Connell to Parnell. In the centre is the huge Nelson Column. The Trinity

College Library contains, among other interesting things, the first Press notice of Handel's "Messiah" as well as the celebrated Book of Kells, a very old manuscript of the Gospels. Ireland offers an interesting study to the Indians. People are burdened with poverty. One is almost tempted to say that religion acts as a dope and keeps people satisfied in the midst of material discomforts.

The English and the Irish have been at loggerheads since the invasion of Ireland by Henry II. The conquest was made by the superior military power of England. But the freedom-loving Irish people would not submit to this military control. They systematically refused to be governed by English laws. There have been frequent revolts, guerilla wars and acts of ruthless suppression, especially by the Black and Tans. At last in 1921 the full status of Dominion was offered to Ireland. Twenty-six counties accepted it. They are now known as the Irish Free State which is represented in the League of Nations and has ministers accredited to

it by the Great Powers. Only the northern counties, professing the Protestant faith and owing allegiance to England, have refused to be united with the Free State. I saw in the Free State a genuine sympathy of the people for the National movement of India. Even the poor driver of the old fashioned coach, with only a rag on his back, inquired eagerly about Mahatma Gandhi.

We crossed the Irish sea from Belfast to Scotland in the afternoon. It was a short trip of about three hours. The train-ride from the coast to Glasgow has left in my mind an indelible memory. The evening light lingers there until about midnight. The undulating country, sheep grazing on the meadows, a vapour--popularly known as the Scotch mist--rising from the ground, and the soft northern light give this part of Scotland the appearance of a fairy land. After spending the night in Glasgow we set out next morning for the famous Trossachs or the Scottish lakes. The trip through the Trossachs is made by lake steamer, automobile and the four-in-hand. On all sides is the grandeur



Edinburgh Castle, Scotland

of majestic mountains, ribbon-like waterfalls, placid waters of the lake, the heather-covered hills glowing red, and an indescribable stillness reigning around. The Trossachs or these lakes of Scotland have been immortalized by Sir Walter Scott. Loch Lomond was Rob Roy's domain. Loch Katrine and the 'Lady of the Lake' are inseparable. The *Hunting Party* in the 'Lady of the Lake' started out from Callander.

Via Stirling, a historical place where James VI of Scotland was crowned and preached at by John Knox, we came to Edinburgh. In this city of romance and legend, the most interesting things are the castle, the "Royal Mile", and Holyrood Palace. In the "Royal Mile" which connects the castle and the palace, have been crowded many events of history.

From Edinburgh we went to Windermere. My room in the hotel overlooked the vast sweep of the lake, dotted with sail boats. There were also a few lake steamers. Though it is a summer resort, people were wonderfully quiet and self-restrained.

I spent about two weeks in London

and met a number of Indians, among whom were some old friends. From London I paid visits to Cambridge and Stratford-on-Avon. There are about forty colleges associated with Cambridge University. We looked at only a few of them. The Tudor Chapel of King's College, a very fine specimen of Perpendicular architecture, Milton's college of Christ's, the Trinity Great Court, St. John's superb gateway, are some of the outstanding sights. Of course, one never forgets the Backs of Cambridge and their loveliest river scene. Cambridge bred many noble poets such as Spenser, Milton, Byron, Wordsworth, Gray, Dryden, Tennyson and Rupert Brooke. After months of abstinence from Indian food, because of a strict diet which excludes all spice, I ate a hearty meal in the Kohinoor Restaurant and for three days was tormented by the evil effects.

Miss Josephine MacLeod received me as her guest in her historic house, Hallscroft, associated with the memory of Susanna Hall, the grand-daughter of Shakespeare. Stratford-on-Avon is a veritable museum of Shakespearean



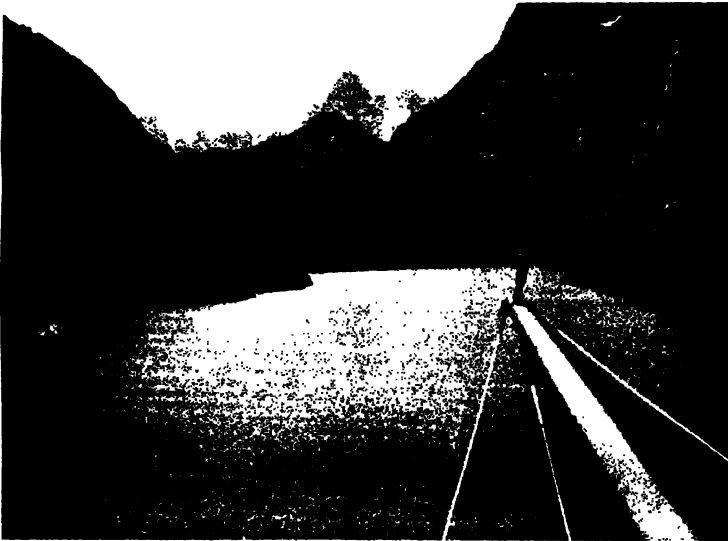
Stratford-on-Avon, England

relies. In that town can be traced the life of Shakespeare from the cradle to the grave.

Within the last five years, I have visited England three times. One always finds the same conventional stiffness of the English character. But there is a sense of repose in this aloofness. If the Englishman finds you agreeable, he will at first thaw and then he will warm up. The average Englishman leads an insular life surrounded by his hedges. The English nation, also, is indifferent to outside affairs. Many

I asked whether he knew India he answered he had been Chief Justice for many years of the High Court in Allahabad. Again and again, while in England, the idea came to my mind that for the last two hundred years the Hindus and the Englishmen had never tried to understand each other, both living within the shells of their narrow prejudices and outlooks.

From Harwich we boarded the 'Stella Pola' for two weeks' cruise along the coast of Norway, our ultimate objective being the North Cape. Shore



Troll Fjord, Norway

a time I was amazed by the ignorance of an Englishman regarding the condition of India. He is, by nature, phlegmatic, and is guided by instinct. An Englishman is supremely distrustful of reason. Lately, a tremendous peace-movement has grown up in England.

The average Englishman in England is very different from the ones we see in India. In England they are polite, gentle, suave and helpful. Once, in a shop in London, an Englishman came to me and in a charming manner asked about my native place in India. When

excursions enabled us to see the interior of Norway and relieved us of the tedium of being confined for two weeks in a boat.

The Fjords are the most fascinating sights of Norway. They are chiselled deeply into the sides of lofty, majestic mountains. A mysterious stillness pervades the water. Narrow waterfalls meet the sea. Many of the peaks are snow-capped and here and there glaciers from the mountain-sides touch the water's edge. Though we crossed

Arctic Circle, we enjoyed a warm and even temperature.

In the course of this cruise we visited several towns and other places of scenic beauty. Near Bergen, the second largest city of Norway, we visited the thousand year old "Stave Kirke" (Stave Church), dating from the Viking Age, *i.e.*, the first Christian period in Norway. It is a wooden structure of peculiar shape, resembling somewhat the temple in Nepal. By the funicular railway, we climbed to the summit of Mt. Flöien, from which one sees a wonderful view of the city. The Romsdal mountain range has picturesque and curiously formed peaks which have special names such as "The King," "The Queen," "The Bishop," "The Witches' Peak," etc. Proceeding to Molde, the city of roses, we saw boys and girls dance in their old native dresses.

Following the coast of Norway, we saw the Svartisen Glacier where the narcissus blooms very near the water's edge. We visited the Lapp colonies at Lynseidet. These nomadic people live in their tents surrounded by their herds

of reindeer. In Trondheim, the ancient capital of Norway, we saw the biggest wooden house in Europe. The Cathedral contains the shrine of Norway's glorious martyr king, St. Olav, who fell in battle in 1030 fighting for the introduction of Christianity. The shrine is a fine relic of medieval art and dates from the twelfth century. Hammerfest, Europe's most northerly town, has regular airplane service. It is a gloomy place where the sun is not seen for four months during winter.

The yacht anchored at the foot of the North Cape at about five o'clock in the afternoon. At about ten-thirty p.m. we stood on the wind-swept, rocky cliff and waited with bated breath for the clouds to lift. An hour later the cloud suddenly broke, revealing the glory of the midnight sun, which I shall remember till the end of my life. In front of us lay the black waters of the North Pole and behind us the land of Europe. The mind was filled with the mystery of creation. After twelve o'clock midnight we returned to the yacht in broad daylight. The midnight sun is visible at the North Cape



Midnight Sun, North Cape

from the eleventh of May till the thirty-first of July. During this period the sun never sets in that region.

We left the 'Stella Polaris' at Bergen and proceeded to Oslo. On the way we visited the Hardanger Fjord and Glacier. Oslo with its 300,000 inhabitants is the capital of Norway and was founded in 1067. It is a beautiful city rich in treasures of art and culture. The Oslo Museum contains two famous Viking ships which were used for the burial of a king and queen of the Viking land.

A few hours of travel by rail brought me to Sweden's capital, Stockholm, on Lake Malar. New Stockholm is a modern city with stately buildings. The lake is spanned by thirteen imposing bridges of steel and concrete; tunnels are driven through the virgin rocks.

Sweden is called the land of the "Middle Way." There is neither extreme wealth nor deadening poverty. Even a casual observer cannot but notice the straightforward nature, open mind, and spirit of freedom of the Scandinavians. My three weeks' stay in Stockholm brought me in contact with several leading men and women of the city. It is such a relief to see the contrast between freedom-loving Scandinavia and the suspicious and intriguing atmosphere of the rest of Europe.

The most remarkable building in Stockholm is, of course, the world-famed Town Hall, completed in 1923. It is designed as a blending of the romantic style with one of a national character. The city is rich in museums and galleries. The collections of the National Gallery are representative of all the great masters. There is the Nordic Museum which, with its open air section at Skansen, provides a complete

and living insight into Swedish folk culture throughout the centuries, together with specimens of the plant and animal life of the country.

The celebrated University of Upsala is situated in a small town about twenty miles from Stockholm. Swedenborg lies buried in the Cathedral. The small garden of Linneus is still in existence. The motto in the Administrative Building of the University is very arresting: "Free thinking is good, but right thinking is better." On our way from Upsala we visited famous Gripsholm, the grim castle built by Gustav Vasa, the liberator of Sweden.

We also spent a pleasant afternoon and evening at Sigtuna, which is the centre of the Student Christian movement of Sweden. This movement is trying to combine the ideal of religion with the spirit of social service. It has been conducting a number of folk schools where education is directed not only to improve the moral and spiritual lives of the students, but also to encourage among them the old industries of their country.

The co-operative movement in Sweden is the most interesting experiment in the field of industry and economics. In fact this movement has now passed the experimental stage. Through it capitalism has been modified and, in a sense, controlled, while the profit motive in many fields has been curbed or abolished. The experiment of controlled capitalism is being made in two ways. First, consumers' co-operation has developed slowly during the past four decades until to-day approximately one third of all retail trade and more than ten per cent. of the wholesale trade and manufacture for domestic consumption are carried on by co-operatives without profit; the implications of this in low prices and high quality, reach out to

the entire consuming population. Second, the State has competed so efficiently in many fields that private enterprise has been prevented from establishing extortionate monopolies. This movement has penetrated into Denmark and Norway as well. The interesting feature of the movement is that it has carried on its work without any State help and in the teeth of opposition by the capitalists. The directors of the Co-operative movements in India can learn a great deal from the Swedish experiment. Last summer President Roosevelt of America sent some of the able professors of economics to Sweden to study the co-operative movement there. There are several books on the subject. I have read with great interest "Sweden, the Middle Way" by Marquis W. Childs, published by the Yale University Press.

From Sweden I came to Denmark. It is one of the smallest countries in Europe, having a population of 3,650,000 and an area of about 17,200 square miles. Denmark has no natural grandeur such as mountains, waterfalls, etc. But nature has compensated it in other ways. The country is amazingly fertile and one sees there unusually smiling and pleasant landscapes with hills and vales, tiny brooks and many small lakes encircled by beautiful beech forests. Sights worth seeing by the tourists are plentiful in Copenhagen and its environment. There are several royal palaces. The most famous one is Fredericksborg Castle, which contains a large museum. Then there is the famous Kronborg Castle associated with Shakespeare's *Hamlet*. Tivoli is the Play Land of Copenhagen, the most famous of its kind in Europe or America. People are contented and easy-going. Before leaving Copenhagen I addressed a group of men and women interested in India, on the life and teachings of

Sri Ramakrishna. We crossed from Denmark to England. On September 6, we sailed from Southampton. As we passed the Statue of Liberty on September 13 on entering the New York harbour, I felt happy to think that there are still countries in the world where people cherish freedom of thought, words and speech.

It will not be out of place to add a few reflections here which passed through my mind in course of my travels in Northern Europe.

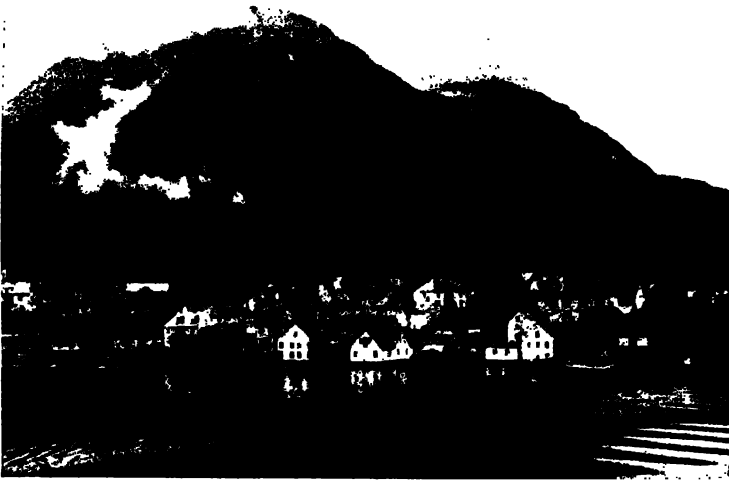
The most interesting feature of the cultural development of Denmark is the Danish Folk High-School movement. N. F. S. Grundtvig (1783-1872) was its founder. He planned a scheme of education for the Danish people which does not terminate with school or college study only, but continues all through the life of the students. This education, based upon a spiritual ideal, is adapted to the daily life and requirements of the people. The organization, started in Denmark in 1844, has not only a number of schools in that country, but this system of education has been copiously followed in Norway and Sweden and is being imitated in other parts of Europe. In this connection I have read an excellent book called "Education for Life: A Danish Pioneer," by Noelle Davis, printed by Williams and Norgate Ltd. I heartily recommend this book to every educationist in India.

The irresistible feeling that overwhelms an Indian tourist while travelling in Europe and America is the general prosperous condition of the masses. Then comes the mental depression when we contrast this condition with the plight of the people in India. In the West the prosperous condition is undoubtedly due to a large extent to the superior financial position of the average man. But that does not explain all of

it. The poor are not wanting in the Western countries as there is no extreme dearth of wealthy men in India. In the West people know how to make their life pleasant, beautiful and artistic. In India even in the houses of wealthy people, one sees dirt accumulations here and there, soot hanging from the ceiling and general slovenliness everywhere. It is not religion that is responsible for the amelioration of the masses of the West. Initiative in that direction is seldom taken by a religious teacher. It is a liberal education and a sense of

In Europe and America this is receiving further stimulation by the ever increasing participation of the workers in the industries themselves. In many industrial concerns workers are no longer mere wage earners but stockholders and profit-sharers. This gives the man of the West a liberal outlook on life.

One cannot but be impressed with the growth of the peace movement in Scandinavia. It has centres and enthusiastic adherents in Oslo, Stockholm, Copenhagen, and other important cities. In Oslo and Copenhagen, there



Tromsø, Norwa.

alertness for physical well-being that always come in the wake of an industrial civilization. During its first phase industrial leaders no doubt were contaminated by capitalism. But even in capitalized industry the workers cannot be treated like cattle. For the well-being of industry the physical and mental factors of the workers must be considered. It was this consideration that gave the impetus to the welfare of the masses in the Western countries.

are Friends of India Societies closely allied to the Peace Movement. Like many people all over the world the Scandinavians view with horror and dismay the terrible devastation and ruin which must follow in the wake of another general war. It is doubtful whether any European nation will be able to keep its neutrality in case of a future wide-spread European war. We all feel the next great war will be fought not so much between nations as between

principles. It will be a fight between fundamental rights of man in all domains of life and the privileges of the few. It seems humanity is approaching a great judgment.

Another reason for the pacific attitude of the Scandinavians is the fact that they owe their present comparative prosperity to the absence of any war in their countries for over a long period. Norway and Sweden have not waged any warfare for the last one hundred years. I had many interesting discussions with the Pacifist leaders of those countries. Though I sympathised with their ideal, I could not support their *modus operandi*. They want peace on the basis of *status quo*. The greed and lust of the imperialistic nations will remain. The subject nations of Asia must continue to live in their present state of oppression and slavery. It is impossible to visualize any peace under these absurd conditions. I had to point out that any semblance of peace is possible only under three conditions. First, the great nations of Asia and Africa, which possess their own cultural heritage, must be free. Second, a single standard of justice and morality must be given all international relationships in the world. Third, the idea of the white man's superiority must go. After all, such superiority is a myth. If the truth must be told it is that all nations of the East and the West have failed to solve the problems of human peace and happiness by their isolated efforts. We all must give up our vanity, spiritual and material, and seek one another's co-operation, in humility, in solving the problems of life. In ushering in an era of peace the East also must co-operate with the West. The East must discard some of its age-long habits and customs which are anachronistic to the present conditions of the world. It

is futile to blame the West for all the evils of the world. By their indifference to life the people of the East have exposed themselves to the attacks of the West. No doubt the West should give up its arrogance regarding the white man's burden but the East must give up its *vanity* regarding its spiritual superiority. The ideal condition will be the collaboration of the two.

In all the countries of Scandinavia I was much surprised to see the genuine interest of the people in the teachings of Sri Ramakrishna and Swami Vivekananda, and their high respect for Hindu culture. In Oslo, Stockholm, and Copenhagen, important newspapers published their interviews with me regarding the activities of the Ramakrishna Mission. The 'Prophets of Modern India' by Romain Rolland, 'Raja Yoga' and some lectures of Swami Vivekananda have been published in the Swedish language. Therefore I did not feel myself a stranger in those countries. Everywhere I met with sincere devotees and admirers. The people of the Northern countries, the descendants of the Aryan Nordic race, have genuine sympathy for India's aspirations.

There is sincere interest everywhere for religion. People might be repelled by the organized religions of the world but they are irresistibly attracted to the genuine religious experience. Chesterton has compared organized religion to a fossil in the form of an animal or organism from which its organic substance has entirely disappeared, but which has kept its shape, because it has been filled up by some totally different substance. And even where something of value still remains, it is enveloped by other and harmful substance. Intelligent people do not like this brand of religion. It seems to me from my

experience of people and countries, that the world expects an ideal of harmony, understanding and unity from religion, and not dissensions, friction or subtle theological dogmas. People demand that religion, like other branches of human knowledge, must justify itself by actual demonstration. It must be based upon experiences and not mere letters. Above all people want the leaders of religion to live up to their teachings. Nothing will be more welcome in this distraught world of to-day than the demonstration by a few leaders of religion that the ideals of renunciation, purity, compassion, etc., are possible in modern times. This will

alone restore religion to its legitimate place in society.

One great lesson that an open-minded traveller gets is that the brotherhood of men always exists, it does not have to be created. Everywhere we contact people whom we instantaneously recognize as our brothers, in spite of the barrier of race, creed, caste or language. This recognition becomes possible when we leave behind our idiosyncrasies arising from our adherence to a particular race, creed or country in our dealings with others. We are essentially Man and only incidentally Hindu or Christian, Indian or American, black or white.

SOME ASPECTS OF AHIMSA IN ISLAM

By. DR. M. H. SYED, M.A., PH.D., D. LITT.

The very title of this article is exciting and incredible. We have wrongly and ignorantly associated Islam with violence, force and coercion for such a long time that we find it rather hard to believe that there can possibly be any element of Ahimsâ in it.

Mutual goodwill and concord cannot be established in any community unless we learn to understand each other's point of view. The two principal communities in India, Hindus and Muslims, know so little of each other's faith and yet we do not scruple to blame each other, and at times fly at each other's throat in the name of God and religion.

Most of the religions of the Aryan stock believe in Ahimsâ in some form or other. Buddhism and Jainism acknowledge and preach it without any reservation, whereas Hinduism does not emphasise its full importance in the

same manner—and allows Kshatriyas and Shudras to take meat.

The fundamental principle underlying the ideal of Ahimsâ is the recognition of One Life in all—mineral, vegetable, animal, and human. Life passes through various grades of forms in the course of evolution. Thus it is obvious that to harm one's neighbour in thought, word, and action is to hurt one's ownself: "Not giving pain, at any time, to any being—in thought, word or deed—has been called Ahimsâ by the great sages." That is why almost every ancient and modern religion has enjoined its followers not to hurt any living being unnecessarily, to abstain from wanton cruelty, to show human consideration and sympathy to all those who suffer, to practise non-violence in every possible way.

This universal teaching of Ahimsâ

stands self-condemned when we see helpless birds and animals slaughtered for the sake of flesh-eaters in every country. How is this horrid practice to be justified? The fact is that in the whole realm of nature the law of sacrifice has its sway,—the lower form is sacrificed for the sake of a higher one. There is life in everything; it is as much in the vegetable as in the animal kingdom. In some kingdoms it is more organised and visible than in others. Animals cannot exist without vegetables and plants. So in some countries where plentiful vegetation was not available human beings had to content themselves with animal flesh. Arabia is a desert country. There is not much vegetation in that land. As human life is more valuable than animals so they were sacrificed for the preservation of man.

In ancient India animals were sacrificed as holy sacrament and occasionally to appease the wrath of gods. Martial races and menial classes were freely allowed to take meat. In modern times a large number of Brahmans and Vaishyas have started using meat as a part of their substantial meal. A large number of Buddhists in Burma, Ceylon and elsewhere do not scruple to eat flesh, although it is strictly forbidden in their religion.

On this ground the Muslims alone cannot be blamed for slaughtering animals. In the light of reason a goat's life is as valuable as that of a cow. Still in order to respect the religious susceptibilities of the Hindus, the Muslims should not slaughter cows. Beef is not eaten by the middle class Muslims as a rule. Beef-eating or, as a matter of fact, any kind of flesh-eating is not obligatory on the Muslims, nor is it a cardinal principle of their faith. There were and there still are a number of Muslim saints and commoners who abstain from meat-eating. Hazrat Ali

seldom took meat and would say, "Don't make your stomach a tomb of slaughtered animals."

Some of the mystics in Islam never encouraged the practice of slaughtering animals. What is called Ahimsā is completely observed during the period of Hajj where the Muslims from all over the world congregate in the name of God.

How can a teacher of mankind, the Prophet of Islam, enjoin anything but Ahimsā on his people when God sent him on this earth with the express command—"And we have not sent thee but as a mercy for the worlds" (Alkoran XXI. 107)?

It is a great pity that on account of certain historical reasons Islam in India passes as a synonym for violence. Muslim conquerors are described as having over-run countries with the Koran in the one hand and the sword in the other, whereas we read in the Koran (Sura, II Ayat 257), "There is no compulsion in religion." Indeed the Prophet was so far from countenancing conversion by force that this particular passage is said to have been directed to some of his first converts, who, having sons that had been brought up in idolatry or Judaism, would force them to embrace Islam. If even a father must not convert his son by force, it is clear that force must be absolutely out of the question as regards converting strangers.

In fact personally the Prophet was a man of great gentleness and humanity. It is said of him, "He was more modest than a virgin behind her curtain." He was most indulgent to his inferiors and would never allow his awkward little page to be scolded, whatever he did. "Ten years," said Anas (his servant), "was I about the Prophet, and he never said as much as 'uff' to me; and never

said, 'Why did you do so?' and 'Why did you not do so?'"

He was very fond of children; he would stop them in the streets and pat their little heads. He would romp with the children and play with their toys. He never struck any one in his life. The worst expression he ever made use of in conversation was, "What has come to him? May his forehead be darkened with mud." When asked to curse some one he replied, "I have not been sent to curse, but to be a mercy to mankind." He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, which were often patched, as well as his shoes, milked the goats and waited upon himself. "In shaking hands he was not the first to withdraw his own; nor was he the first to break off in converse with a stranger, nor to turn away his ear" (Lane-Poole).

WHO IS A TRUE MUSLIM?

The Prophet did not believe that merely making the Muslim profession of faith once in a lifetime could make a *mumin* of a person and entitle him to salvation.

Said he,

"He is not a *mumin* (a believer) who committeth adultery or who stealeth or who drinketh liquor or who plundereth or who embezzleth; beware, beware."

"Kindness is a mark of faith; and whoever hath not kindness hath not faith."

WOMEN AND SLAVES

Women and slaves constituted the suppressed classes in the Arabia of the Prophet's time and he never missed an occasion of putting in a word on their behalf. Beating of wives, no less cruel than the beating of slaves, was then the

order of the day as would appear from two of the Prophet's sayings:

'Verily a great number of women are assembled near my family, complaining of their husbands; and those men who beat their wives do not behave well.'

'Beat not your wives. No one of you must whip his wife like whipping a slave.'

'Allah enjoins you to treat women well, for they are your mothers, daughters and aunts.'

THE RIGHTS OF WOMEN ARE SACRED

'The best of you is he who behaves best to his wife,' and he did not forget to ask for kind treatment of their wives the forty thousand pilgrims to whom he addressed his famous last words from the top of the Jablul-Arafat on the 8th Zil Hajj II A. H. (7th March 632) only three months before his death. In one of his numerous sayings about women he said,

"The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman."

DIVORCE

The Prophet permitted divorce in view of the social conditions of Arabia in his time, but not without drawing pointed attention to its dangers:

'The thing which is lawful but disliked by Allah is divorce.'

'Allah has not created anything upon the face of the earth which he dislikes more than divorce.'

SLAVES

In the same way the Prophet made the welfare of slaves his special care. He declared that the *manumission* of slaves was an act of piety. Many are the sayings in which he asked his followers to be kind to that despised class of human beings:

'The very worst amongst you are

those who eat alone, and whip their slaves and give to nobody.'

'He will not enter Paradise who be-haveth ill to his slaves.'

'Forgive thy servant seventy times a day.'

AHIMSA IN THOUGHT

The lower animals too were not by any means excluded from the benefits of the Prophet's all-embracing love. It is recorded of him that when, being on a journey, he alighted at any place, he did not say his prayers until he had unsaddled his camel, a piece of amiable conduct which puts us strongly in mind of the famous last lines of Coleridge's *Ancient Mariner*:

'He prayeth well, who loveth well,
Both man and bird and beast.
He prayeth best, who loveth best
All things both great and small
For the dear God who loveth us,
He made and loveth all'

There is nothing surprising in this loving kindness of the Prophet. For as he himself put it,

'Whoever is kind to his creatures, Allah is kind to him'.

'All His creatures are Allah's family, for their subsistence is from Him; therefore the most beloved unto Allah is the person who does good to Allah's family.'

'Who is the most favoured of Allah?

He from whom the greatest good cometh to his creatures.'

'Do you love your Creator? Then love your fellow creatures first.'

The Prophet often insisted upon the 'rights of animals'. Said he:

'Fear God in respect of these dumb animals; ride them when they are fit to be ridden and get off when they are tired.'

'Verily there are rewards for our doing good to dumb animals, and giving

them water to drink. An adulteress was forgiven who passed by a dog at a well; for the dog was holding out his tongue from thirst, which was near killing him; and the woman took off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him to drink; and she was forgiven for the act.'

In the holy Koran animal life stands on the same footing as human life in the sight of God: 'There is no beast on earth nor bird which flieth with its wings, but the same is a people like unto you (mankind)—unto the Lord shall they return' (Koran VI.88).

Faith and envy cannot dwell together in the heart of a servant (of God) (Abu-Hurayrah).

Be on your guard against envying others; for verily it eats up goodness like as fire eats up fuel (Abu-Hurayrah, AB.).

Envy and jealousy, the two maladies of the peoples who have gone before you, are creeping into you, and these will shave you smooth. I do not say that these will shave your hair, but these will shave the vestiges of religion in you. By him in whose hand stands my life, ye shall never enter paradise unless ye believe, and ye shall not believe unless ye love one another. Shall I tell you wherewith ye would love one another? Extend your greetings amongst yourselves.'

AHIMSA IN WORD

'A keeper of fasts, who doth not abandon lying and slandering, God careth not about his leaving off eating and drinking.'

Do you know what backbiting is? It is the speaking to one of you about what he hates in his brother. A man said: But what if it be in my brother? If it be in him as thou sayest, the Prophet replied, thou hast backbitten him;

and if it be not in him as thou sayest, thou hast falsely accused him of it (Abu-Hurayrah).

Backbiting is more grievous than adultery; God will not pardon the backbiter until his companion (whom he has wronged) pardons him that (Abu-Said and Jabir).

He who keeps (any one) from (eating) the flesh of his brother by backbiting, has a claim against God, namely, that he will save him from the fire (of hell) (Asma, daughter of Yazid).

He before whom his brother Muslim is backbitten, and who having the power to help him, does help him, God will help him in this world and the hereafter.

AHIMSA IN ACTION

A man came before the Prophet with a carpet, and said, "O Prophet, I passed through a wood, and heard the voices of the young ones of birds; and I took and put them into my carpet; and their mother came fluttering round my head, and I uncovered the young, and the mother fell down upon them; then I wrapped them up in my carpet, and these are the young ones which I have." Then the Prophet said, "Put them down." And when he did so, their mother joined them; and the Prophet said, "Do you wonder at the affection of the mother towards her young? I swear by Him who sent me, verily God is more loving to His creatures than the mother to these young birds. Return them to the place from which ye took them, and let their mother be with them."

As pointed out by D. S. Margoliouth, "The Prophet forbade the employment of living birds as targets for marksmen and remonstrated with those who ill-treated their camels. When some of his followers had set fire to an anthill he compelled them to extinguish it. . .

No more was a dead man's camel to be tied to his tomb to perish of thirst and hunger. No more was the evil eye to be propitiated by the blinding of a certain proportion of the herd. No more was the rain to be conjured by tying burning torches to the tails of oxen and letting them loose among the cattle. Horses were not to be hit on the cheek; and their manes and tails were not to be cut, the former being meant by nature for their warmth, and the latter as a protection against flies. Asses were not to be branded or hit on the face. Even the cursing of cocks and camels was discouraged. When a woman vowed to sacrifice her camel if it brought her safely to her destination, the Prophet ridiculed this mode of rewarding the beast's services, and released her from her vow."

Here are some more specimens of the noteworthy sayings of the Prophet:

Who so kills a sparrow for nothing, it will cry aloud to God on the day of resurrection, saying, 'O my Lord, such-and-such a man killed me for nothing; he never killed me for any good' (Shurayd b. Suwayd, NA.).

There is no man who kills a sparrow or anything beyond that, without its deserving it, but God will ask him about it (Ibni Umar, N.).

The Prophet passed by certain people who were shooting arrows at a ram, and hated that, saying, 'Maim not the brute beasts' (Abdullah b. Jafar, NA.).

Take not things which have life to shoot (arrows) at (Ibni Abbas, MU. TI. NA.).

The Prophet forbade all living things, tied up and bound, to be killed (Jabir, MU.).

The Prophet forbade setting brute beasts against one another (Ibni Abbas, AB. TI.).

A man passed by the Prophet with an ass branded on the face; The Prophet

noticing this said, 'God curses him who has branded it'; he also forbade the striking on the face and the branding thercon (Jabir, MU. AB. TI.).

Once upon a time a man who was passing by the way felt a severe thirst. He found a well into which he descended, and drank water thereof. Then as he came out he saw a dog holding out his tongue and eating clay out of thirst. The man said (to himself), 'This dog has come to this (strait) out of thirst like that which oppressed me.' So he descended a second time into the well, and filling his short boot with water and holding it with his mouth, he came out and gave the dog to drink. For this act of his, God was grateful to him and pardoned him (his sins). They said, 'O Prophet of God, have we any reward (for our acts) in regard to brutes?' The Prophet said, 'There is reward (for every good act done) in regard to every heart fresh with life' (Abu-Hurayrah, BU. MU. AB. MA.).

A woman was damned for (her behaviour to) a cat which she had tied up, so that it died of hunger, for she gave her not to eat, nor untied her, so that it could eat insects and reptiles of the earth (Ibni Umar and Abu-Hurayrah, BU. MU.).

An ant having bitten a Prophet, one of the great prophets of old, the Prophet ordered their abode to be burnt; whereupon God revealed to him saying, 'If an ant had bitten thee, thou hast burnt a people (like thyself) who celebrated the glory of their Lord' (Abu-Hurayrah, BU. MU. AB. NA.).

Do not cut off the forelock of the horse, for a decency is attached to its

forelock; nor its mane, for it protects it; nor its tail, for it is its fly-flap.

The Prophet was seen wiping the face of his horse with his wrapper and being questioned in regard to it, said, 'At night I have had a reprimand from God in regard to my horse.'

UNIVERSALITY OF THIS DOCTRINE

'Assist any person oppressed, whether Muslim or non-Muslim.'

'For him that hath gone to the relief of the oppressed, Allah has written seventy-three pardons.'

'Whoever goes with a tyrant to assist him knowing him to be a tyrant, then verily he has gone out from Islam.'

'That person is not a perfect Muslim who eats his fill and leaves his neighbours hungry.'

It is clear from these authentic and authoritative quotations that Islam like other faiths of the Aryan stock *does* believe in Ahimsâ with all its underlying significance and has never preached violence, force or coercion as some ill-informed enemies of Islam suppose it to do.

If a follower of a religion does not live up to its ideals and translate its teachings into practice the religion or its founder is not to be blamed for this flagrant sin of omission. Some non-Muslims do great injustice to Islam when they fail to study and understand its correct teachings before they start condemning it. They judge Islam from the conduct of the present day Muslims, some of whom are as ignorant of the tenets of their faith as they themselves are of theirs.

It is high time that we learn to understand before we rush to criticise.

THE FUTURE OF INDIA

BY DR. TARAKNATH DAS, M.A., Ph.D.

Nowadays there is considerable discussion among the Indians, Englishmen and responsible persons in other lands, about the future of India. Majority of Indian politicians, talking about the future of India, place great emphasis on the political future of India, which means control of such highly paid positions which are now held by Englishmen. A few of the Indian statesmen think in terms of Indian independence and the role a free India should play in the field of world politics. Indian business-men are thinking of possible industrialization of India, leading to greater economic prosperity of the people in general and Indian capitalists and industrialists in particular. Indian radical economists and politicians who claim to be socialists or communists are thinking of the future of India in terms of "control of means of production and distribution by the people" and as such the goal is to be achieved through class struggle. Indian communalist politicians are busy in spreading religious intolerance and sectionalism, barring the path of national unity. British politicians support them and encourage them; because they hope to keep India under subjection by the application of the doctrine of "divide and rule" effectively. To them the "future of India" means nothing more than continuance of British rule in some form, so that India's man power, India's wealth and resources and strategic positions may be utilised for the political and commercial benefit of the British ruling class and the masses as well.

Far-sighted statesmen in Japan, Italy, Germany, Russia, and the United States

think of the "future of India" as a significant factor in international commerce, and world politics. They think in terms of the possibility of a Free India playing her role in inaugurating a new balance of power in the world.

The ideal of the "future of India" which the late Swami Vivekananda, the patriot-saint of India and the founder of the Ramakrishna Mission, cherished in his heart was something more than the attainment of mere material prosperity and political power of the Indian people. To be sure Swami Vivekananda was an advocate of *freedom* in the widest sense of the word. He wanted that as "Moksha" should be the ideal freedom for a man, similarly freedom of India should be freedom from all forms of economic, social, political as well as so-called religious oppressions which were choking the national life of India.

In a sense Swami Vivekananda was seeing the same vision of Future India about which Rishi Rabindranath has sung in the following poem:

"Where the mind is without fear
and the head is held high;
Where knowledge is free;
Where the world has not been
broken up into fragments by
narrow domestic walls;
Where words come out from the
depth of truth;
Where tireless striving stretches its
arms towards perfection,
Where the clear stream has not lost
its way into the dreary desert
sand of dead habits;

Where the mind is led forward by
Thee into ever-widening thought
and action;

Into that heaven of freedom, my
Father, let my country awake."

Swami Vivekananda had the vision of spiritual regeneration of India, which should not be misinterpreted as spread of mysticism in India. He wanted that the manhood and womanhood of India will have higher conception of life and they would live the life of service to fellowmen which will purify "egotism," "selfishness" and abnormal "power complex" of men and women who try to direct the lives on the basis of material gain of some form or other. He was not an advocate of divorcing material prosperity from spiritual aspect of life; on the contrary he wished that every Indian should act and regulate his daily life on the basis of dharma, artha, kâma, and moksha.

Swami Vivekananda knew the causes of degeneration of India and never did he try to "white-wash" the dark side of Indian life. While he preached the glory of the ideal life as lived by the ancient sages of Hindusthan, he was merciless in denouncing Indian corruptions of all forms. He saw the vision of "An Awakened India" striving to achieve the highest and the best that any human society might aspire after.

Swami Vivekananda knew that regeneration of India cannot be brought about in a day or through mere political agitation. Thus although a great patriot, he organised the Ramakrishna Mission, among other things, to train teachers—moral and spiritual guides of that Future India, which would hold aloft the Ideal of free manhood and womanhood for the regeneration of a world which is now dominated by a new type of "civilized barbarism." It is impossible for any one to be a follower

of Swami Vivekananda and not to cherish "patriotism"—a very high type of patriotism which Indian politicians should consider deeply for their political salvation. Swamiji once spoke of patriotism in the following way:

"I believe in patriotism, and I also have my own ideal of patriotism. Three things are necessary for great achievements. First, feel from the heart. What is in the intellect or reason? It goes a few steps and there it stops. But through the heart comes inspiration. Love opens the most impossible gates; love is the gate to all the secrets of the universe. Feel, therefore, my would-be reformers, my would-be patriots! Do you feel? Do you feel that millions and millions of the descendants of gods and sages have become next-door neighbours to brutes? Do you feel that millions are starving to-day, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Has it gone into your blood, coursing through your veins, becoming consonant with your heart-beats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have you done that? That is the first step to become a patriot, the very first step. . . . You may feel, then; but instead of spending your energies in frothy talk, have you found any way out, any practical solution, some help instead of condemnation, some sweet words to soothe their miseries, to bring them out of this living death? Yet that is not all. *Have you got the will to surmount mountain-high obstructions? If the whole world stands against you sword in hand, would you still dare to do what you think right? If your wives and*

children are against you, if all your money goes, your name dies, your wealth vanishes, would you still stick to it? Would you still pursue it and go on steadily towards your own goal? As the great king Bhartrihari says, 'Let the sages blame or let them praise; let the goddess of fortune come or let her go wherever she likes; let death come to-day, or let it come in hundreds of years; he indeed is a steady man who does not move an inch from the way of truth.' Have you got that steadfastness? If you have these three things each one of you will work miracles. . ."¹

This is the type of patriotism that will bring about true awakening of India. This type of patriotism cannot but be rare—as qualities of true leadership are rooted in the spiritual life of a leader who can become selfless for the promotion of a cause which will bring true freedom for many.

The future of India is naturally with the youth, the younger generation and the generations to come. But the leadership of the regenerators of India must be of supreme excellence. Swami Vivekananda had something to say on

this point and the Young India should pay heed to it: "It is a very difficult task to take on the role of a leader. One must be a servant of servants, and must accomodate a thousand minds. There must not be a shade of jealousy or selfishness, then you are a leader."²

Swami Vivekananda conceived the idea that the Ramakrishna Mission will work for training true leaders with spiritual vision and these leaders would serve the millions of India irrespective of caste, creed or colour and the whole world for a higher social order founded on spiritual life. This great task can only be accomplished by the leadership of men and women with genuine spiritual life. Swami Vivekananda knew that the Mother India and her children will survive and there will be a glorious future which will be brought about through unceasing *sādhana* of the *karma-yogins* who will work among people to rouse the inherent power of Atman within them, which will bring about transformation which cannot be checked or crushed by any material force. India's national regeneration must come as a part of universal harmony and restoration of the disinherited.

¹ *The Complete Works of the Swami Vivekananda* (Mayavati Memorial Edition), Vol. III, pp. 225-226.

² *Ibid.*, Vol. VI, page 250.

BUDDHISM AND THE PHILOSOPHY OF NAGARJUNA

By SWAMI VIMUKTANANDA

I

In the hierarchy of Buddhism Nāgārjuna occupies a most prominent place. According to the tradition of the Mahāyāna Buddhism he is said to be the fourteenth patriarch and the founder of the Mādhyamika school. Indeed he has systematized the whole of

Mahāyāna Buddhism, and the *Prajñāpāramitā-shāstra*, his *magnum opus*, has been rightly regarded as the Encyclopædia of this school. He is also famous for his unique conception of reality which is sometimes called *sūnya* or unrestrictedness. This has earned for him the appellation of a nihilist (*sūnya-*

vādin), for which perhaps he is not responsible. His philosophical conception reaches such a dizzy height that at that stage it is impossible for any one either to assert or to deny anything; and to call it *sānya* or non-existence is certainly misleading. His is the middle (*madhyama*) course which keeps clear of the two extremes, viz., existence and non-existence. That is why it is called *Mādhyamika* or the Middle path.

In his philosophical pursuits Nāgārjuna is mainly guided by the ontological facts of Buddha's realization, which he endeavours to expound in his monumental work, the *Mādhyamika-shāstra*. There he has made an attempt to bring into clear relief the inner significance of Buddha's teachings, imparted to a selected few. Himself a Buddhist, he has the temerity even to deny the personality of Buddha¹ and thus keep his philosophy aloof from all religious anthropomorphism and crass superstition. In his profound love of truth, his dispassionate search for reality and his undaunted courage to stop at nothing less than the supreme truth, he exemplifies the spirit of a true philosopher. A great polemic that he was, he cut through, with the scalpel of reason, the congeries of conflicting theories and bewildering guess-works which clouded the main philosophical issues at that time. Indeed, India found in him a thorough-going rationalist who never stooped to mere traditions and make-believes in philosophy.

HIS LIFE AND WORKS

Nāgārjuna came of a Brāhmin family in Southern India. His native place is said to have been Vidarbha or Berar. He flourished about 700 years after the birth of Buddha, i.e., some time between the latter half of the second

century A.D. and the first half of the third century A.D. He passed his last days at Sripurvata (near Palan Taluk). His chief disciple Aryadeva was also a native of Southern India. So it is quite possible that his activities were confined to that part of the land. Nevertheless, his ideas afterwards travelled far beyond the borders of their native place, and after passing through Odisha (Orissa) came to stay at Nālandā, the chief centre of Buddhist learning and culture, wherfrom they were propagated not only to the different parts of India, but also throughout the world.

Nāgārjuna was a versatile genius and a prolific commentator and writer. His works consist of a number of treatises on various subjects ranging from philosophy and religion to social laws and medicine. His *Prajñāpāramitā-shāstra* is a commentary on the *Prajñāpāramitā-sūtra*, and his *Dashabhūmikavibhāṣa-shāstra* on the *Avatamshaka-sūtra*. Besides, his great independent work, the *Mādhyamika-shāstra*, can easily be called his master-piece. He has himself written a commentary on it, thus making it an authoritative treatise of the *Mādhyamika* school. The authorship of *Devadasha-bhūmika-shāstra* and *Ekashloka-shāstra* is also ascribed to him. He is said to have studied medicine and acquired great proficiency in Indian therapeutics. He has left a work on the subject, which passes under his name (*Nāgārjunīya*). Tradition fathers upon him two more treatises,—one on *Dharma-shāstra* (social laws) and the other on *Tantra-shāstra*. *Suhrillekha* or *Friendly Epistles* is another collection of his writings.

Nāgārjuna was born at a time when Buddhism was passing through a transitional period. Although there never grew any protestantism in Buddhism, yet at that time the old type of Buddhism (*Hinayāna*) was being super-

¹ *Mādhyamika-shāstra*, XXII.

ceded by a new and more advanced form that evolved out of the old, and thenceforward came to be known as the Mahāyāna. Nāgārjuna, the doyen of the new school, made use in his philosophy of all the materials supplied by the Hinayāna, but effected a thorough re-orientation in them and presented all the existing formulas and categories in a more rational form. So, before embarking upon a discussion of Nāgārjuna's philosophy, it will be worth while to know what the Hinayāna has to offer.

II

A RESUME OF THE HINAYANA DOCTRINES THE TRIPITAKAS

Shortly after the demise of Buddha, Kāśyapa the Great (*sthavira*), whom the Master had designated as his successor, called a conference of all the brethren of the Order at Rajagriha to rehearse the Master's teachings and thus make a compilation of them. The session lasted for seven months, in the course of which Kāśyapa recited Abhidhamma or the metaphysical aspects of the teachings, Upali repeated Vinaya or the rules of ecclesiastical discipline, and Ananda rehearsed Sutta or doctrines and, incidentally, stories and parables that the Master used to narrate in the course of his preaching. These three collections form the canonical literature of the Buddhists in Pali and were at first handed down from the teacher to the pupils, just as a basket (*pitaka*) is handed on from workman to workman. Hence the name Pitaka or Basket (of laws). This amorphous mass of literature with its various divisions and subdivisions¹ forms the most authoritative

account of Buddha's teachings, which all Buddhists believe to be a record of the actual sayings and doings of the Master.

THE BASIC PRINCIPLES

The doctrine set forth in the Pitakas and cognate literature is broadly known as Theravāda (*Sthavira-vāda* in Sanskrit, the Doctrine of the Elders). Its fundamental principles are: *sarvam dukkham*, all is suffering, *sarvam anityam*, all is impermanent and *sarvam anātmam*, all is without a soul or individuality, which form the three cornerstones of Buddhist philosophy. By *dukkha* is meant the innate sorrowful nature of the phenomena; it is coeval

4. The Puggalapapaññatti
5. The Dhātukathā
6. The Yamakas
7. The Patthāna

The Vinaya Pitaka

1. The Sutta Vibhanga
 - (a) Pārājika
 - (b) Pachittiya
2. The Khandakas
 - (a) Mahāvagga
 - (b) Chullavagga
3. The Parivāra

The Sutta pitaka

1. The Digha Nikāya
2. The Majjhima „
3. The Samyutta „
4. The Anguttara „
5. The Khuddaka „

Sometimes "Milinda Pañha" or Question of the King Milinda, a dialogue between a Buddhist monk Nāgasena and the Greek ruler Menander, is included in the Pali canon. To the above must also be added the Atthakathā or the various commentaries on the Pitakas. The Visuddhimagga of Buddhaghosha, a compendium setting forth the Theravāda doctrines, though of later origin, is another authoritative work on the Hinayāna. Dipavamsa and Mahāvamsa are also important from the historical standpoint.

The Tripitakas are also divided into 9 or 12 *angas* according to the southern or northern tradition. These are:—(1) Sutta, (2) Geyya, (3) Veyyākaraṇa, (4) Gāthā, (5) Udāna, (6) Itivuttuka, (7) Jātaka, (8) Abbhuta dhamma, (9) Vedāla, to which must be added, (10) Nidāna, (11) Avadāna and (12) Upadesha to bring them to 12.

¹ The Pitakas are thus divided:

The Abhidhamma Pitaka

1. The Dhammasangani
2. The Vibhanga
3. The Kathāvatthu

with *avidyā* (nescience) which is the root cause of this universe, being the first link in the chain of causation (*pratitya-samutpāda*). It is more a universal philosophical principle than a mere pessimistic view of life and existence. By *anityam* is meant the fact that in this world there is only becoming and no being at all. The state of an individual or a thing is unstable and temporary, a mere bubble in the ocean of time. Things (*dharma*s) may come together and combine for a moment, but as soon as there is a beginning, that very moment there begins also an ending. Impermanence is in the very core of nature everywhere. This leads as a corollary to the idea of *anātman* or non-existence of the soul. A person or a thing or a god appears as a composite whole for a time, but in truth not a shred of individuality can be ascribed to it, inasmuch as decomposition starts instantly. The river of life is constantly flowing, and perhaps, here or there, there is a whirlpool which is mistaken as an entity separated from the current; but in point of fact, everything is moving and changing every moment. Because of ignorance and attachment people cannot shake off the incubus of this individuality and as a result comes under the sway of endless sufferings.

These three categories form the very basis of Buddhist thought and are the avenues of approach to a proper understanding of the full implications of its philosophy and ethics. This triad, however, concerns itself only with phenomena; the Noumenon is Nirvāna, which is supramundane and free from all dichotomy and difference.

THE FOUR NOBLE TRUTHS

Tathāgata, the Compassionate One, touched by the immeasurable sorrows of the world, plunged deep into contemplation to find a way out of them and

at length emerged with the four Noble Truths (*chaturāryasatyāni*) which form the cardinal tenets of Buddhism. These are: 1. *dukkha* (sorrow), 2. *samudaya* (its cause), 3. *nirodha* (its cessation) and 4. *mārga* (the path leading to its cessation). The first two are concerned with *samsāra* (the world), and the last two with Nirvāna or deliverance. That there is *dukkha* in the world is an unimpeachable fact based on everybody's experience. But what is the cause of these sufferings? It is said that Buddha, while sitting under the Bodhi tree, determined to acquire enlightenment, realized at the third watch of that memorable night the root cause of all sufferings and sorrows, which is comprised in the second Noble Truth, the concatenation of causes and effects known as *pratityasamutpāda* or Dependent Origination, with its twelve *nidānas* or links. These are: 1. *avidyā* (nescience), 2. *samskāra* (impression), 3. *viññāna* (consciousness), 4. *nāma-rupa* (name and form), 5. *śadāyatana* (six organs of senses), 6. *spārsha* (contact), 7. *vedanā* (feeling), 8. *trishnā* (desire), 9. *upādāna* (attachment), 10. *bhava* (existence), 11. *jāti* (birth), 12. *jarā-marana* (old age and death).

Avidyā and *samskāra* constituted the two past causes that produce the five present effects, viz., *viññāna*, *nāma-rupa*, *śadāyatana*, *spārsha* and *vedanā*. Of the remaining five, *trishnā*, *upādāna* and *bhava* are the present causes that will give birth to two future effects, viz., *jāti* and *jarāmarana*, as well as *shoka-paridevanā-dukkha-daurmanasya-upāyāsāh* (sorrow, lamentation, pain, grief and despondency), which follow birth. This is the wheel of life revolving day after day from birth to death and death to birth.

But Buddhism is not content with merely describing the sorrowful nature of life without prescribing any remedy

for the same; in that it differs entirely from rank pessimism. It is rather chiefly concerned with the way that leads to the extinction of all sorrows, to Nirvâna; and if great stress is laid on the sufferings of the world, its evanescent nature and its utter unsubstantiality, it is only to make people dispassionate towards its vanishing beauties and the fleeting objects of the senses, and thus give a right turn to their mind to realize the *summum bonum*. The last two Noble Truths hold out a message of hope to those lacerated hearts that are already bruised and battered under the wheel of *samsâra*, where misery alone prevails. These truths declare that there is a cessation of sorrows (*nirodha*), and also show the way to its attainment (*mârga*).

"Now this, O recluses, is the Noble Truth concerning the destruction of sufferings," thus spoke Buddha, "and this, O recluses, is the Noble Truth concerning the way which leads to the destruction of suffering." "Verily, it is this Noble Eightfold Path, that is to say, 1. *Sammâ ditthi*, Right views (free from superstition and delusion), 2. *Sammâ Samkappa*, Right Resolution (high and worthy of the intelligent), 3. *Sammâ Vachâ*, Right Speech (kindly, open and truthful), 4. *Sammâ Kammanta*, Right conduct (peaceful, honest and pure), 5. *Sammâ Âjiva*, Right Livelihood (not hurting any living being), 6. *Sammâ Vyâyâma*, Right effort (self-training and self-control), 7. *Sammâ Sati*, Right Mindfulness (the active and watchful

state of the mind), 8. *Sammâ Samâdhi*, Right Rapture (deep meditation on the realities of life)."

This eightfold path is but a series of moral disciplines for controlling the mind (*chetas*), culminating in *samâdhi*, which removes the dirt of all miseries and brings about deliverance.

The immediate followers of Buddha, the Theras, naively believed in the ethico-religious teachings of the Master unfolded mainly in the Noble Truths. They were mostly concerned with life and experience, and the spirit of philosophising on the sayings of Buddha hardly dawned on their minds. They wanted to cross the ocean of sufferings and help others to do the same, and everything else was of little value to them. After passing through the stages of *srotâpanna* (one entered into the stream, i.e., a neophyte), *sakridâgâmin* (one who is to be born only once more) and *anâgâmin* (one who is not to be born again), they aspired after the final deliverance or Nirvâna, the highest desideratum of human life.

But when with the passage of time the true ideal of religion began to languish a speculative spirit caught the imagination of the succeeding generations. Many schools of thought cropped up as a result and split the Sangha into different sects. Ignoring the minor details, they may be classed under two main heads, Sarvâstitvavâdins (upholders of universal existence) and Sarvasunyavâdins (absolute nihilists).

(To be Continued)

NOTES AND COMMENTS

IN THIS NUMBER

We offer our cordial greetings to our readers and sympathisers and to all those who have placed us under a deep debt of gratitude by their hearty co-

operation and constructive suggestions. The *Prabuddha Bharata* reaches the forty-fourth year of its career with the opening of this year. Ever since its inception it has been the sacred duty of this journal to bring about peace, good-

will and amity amongst the different races of the world and to combat the manifold malignant forces that are working in human society to undermine the spiritual foundations of life. The specious materialistic philosophy that panders to the greed of mankind for pelf and power has been challenged by the master minds of the East and the West. To-day humanity needs a synthetic ideal embodying in it the best elements of the culture of every race, and there are unmistakable signs on the horizon that indicate the coming dawn of a new culture with the accent of importance laid on the spiritual values of life. May *Prabuddha Bharata* continue to contribute as before its quota of service to the evolution of such a noble idealism, along with other great minds that are working in the same field for the good of humanity at large.

In the Editorial entitled *Vision of a New Culture* we have discussed at length the cardinal features of the cultures of the East and the West and pointed out that any future civilisation must be a world civilisation in which the various types of cultures will be harmoniously blended, and not a civilisation of a particular nation or a continent. In fact Science coupled with Vedanta is the ideal of future humanity. In *The Sense of Beyond*, Prof. E. E. Speight, lately of the Osmania University, Hyderabad, says that there is in every individual an insatiable urge to transcend the limitations of space and time, of thought and feeling so as to get into the realm of the Infinite, and shows that the various forms of civilisation, philosophies and literatures have been largely conditioned and built up by its promptings. Prof. Sheo Narayana Lal Srivastava, M.A., Professor of Philosophy in the Hita-karini City College, Jubbulpore, in his thoughtful article on the *Place of Religion in Contemporary Thought* has ably

shown a growing recognition of religion as an experience and a creative force by the modern scientists and philosophers of the West. The readers will find in the *Universality in Religion* by Dr. James B. Pratt, Ph.D., Professor of Philosophy, Williams College, Mass., U.S.A., a noble vindication of the principle that the growth in universality is the supreme test by which a religion is to be judged. The illustrated article on *My tour in the northern countries of Europe* by Swami Nikhilananda, Head of the Ramakrishna-Vivekananda Centre of New York, U.S.A., furnishes a fascinating account of his varied experiences during his recent travels through Northern Europe and contains some pregnant reflections on the inner life and culture of each country he passed through. Dr. M. H. Syed, M.A., Ph.D., D.Litt., of the Allahabad University, has ably refuted the charges of cruelty, violence and bigotry that are generally laid at the door of Islam by some unthinking and ignorant critics, in his interesting article on *Some aspects of Ahimsa in Islam*. Dr. Taraknath Das, M.A., Ph.D., Lecturer on Oriental History and world Politics in the College of the City of New York, U.S.A., in his illuminating article on *The Future of India*, deals with the ideal of patriotism as conceived by Swami Vivekananda and accentuates the need of following such an ideal to build a glorious future for India. The article on *Buddhism and the Philosophy of Nāgarjuna* by Swami Vimuktananda of the Ramakrishna Mission forms the introduction to his English translation of *Nagarjuna-Karika* (an authoritative and rare book on Mādhyamika-Darsana) which we shall present to our readers this year in place of *Sri-Bhashya*. In this introduction our readers will find a brief but learned exposition of the

Hinayana school of thought as also a succinct survey of the philosophy of Nagarjuna, the doyen of the Mahayana School that evolved out of the philosophy of the Hinayanists.

KESHUB CHUNDER SEN

We bring our tributes to the memory of S^r. Keshub Chunder Sen on the occasion of his birth centenary, which has recently been celebrated in different parts of India and outside.

One of the great Indians of the nineteenth century, Keshub Chunder belonged to those who heralded the approach of a new dawn of national self-consciousness in India. His impressionable mind early came under the influence of Western ideas and the new school of reformed theism within Hinduism, patterned after the Christian Unitarianism. But his tempestuous vitality, his expanding consciousness, and his fast developing soul could with difficulty be contained within the fold of the Church he originally embraced. He opened the portals of his heart wider and wider to influences from all the points of the compass and went on renewing and enriching the Samaj to such an extent that he almost changed its very complexion. And no one knows where he would have ended had he lived beyond his short span of 45 years.

He fought boldly against the many social abuses of his time; but he was above everything else a man of religion, and all his programmes of social reform had reference to a spiritual context.

To the followers of Ramakrishna Keshub's life is of particular interest. He was the first to hold Ramakrishna prominently before the gaze of Young Bengal who had drunk deep of Western learning. His contact with Ramakrishna was long and intimate, and it led to a profound alteration in his con-

ception of Hinduism as well as to a great enrichment of his spiritual life.

Keshub Chunder is perhaps the finest flower of spirituality that has blossomed on the plant of the Brahmo Samaj, and he deserves to be remembered for his great services at a critical time in the history of India.

INDIA'S REGENERATION AND INDUSTRIAL REVOLUTION

India stands to-day at the parting of the ways. It is time that she carved out her own definite line of action for an all-round growth of her corporate life. The traditions of the past as also the ideas of the present are vigorously at work in the arena of Indian life, and it is out of the interaction of these diverse forces of life that materials should be evolved to shape and build the destiny of the Indian people. It is but a fact of history that India has been smarting under the political and cultural domination of an alien power for more than a century and a half; but even during this pretty long period she has made but very little headway in those departments of activities which have contributed mightily to the growth and development of national life in other lands. It cannot be gainsaid that one of the deplorable results of the British rule in India is the complete paralysis of home-industries and the creation of conditions under which she has no other alternative but to depend helplessly upon the dumping of foreign manufactured products on her soil to cater for the manifold needs of her daily life. Needless to point out if India is to rise once again to her pristine position of glory and economic independence, she must address herself seriously to the task of finding out ways and means to industrialise her vast material resources and to make the children of the soil self-supporting in this regard. To-day she is fed, clothed, lighted, helped, and com-

forted by everything foreign. Her primitive hand-loom and handicrafts have failed to stand against the onslaught of foreign power-loom and machines. India is faced with a keen competition of the latest scientific inventions, organised skill and prudent application of capital against ignorance and manual labour, and the disorganised way of doing things. This is indeed an age of machinery where science, steam and electricity play a prominent part in the regeneration of the life of a people. In the face of these phenomenal changes happening in the outside world before her very eyes India cannot be an idle onlooker and allow herself to be exploited for any length of time. None can now blink at what Japan, the youngest of the Eastern powers, has achieved in the life-time of a generation. Her industries that have captured most of the markets of the East and the West are no less responsible for her supremacy in the world than her military conquests. Every shop and bazaar in India, big or small, is dumped with Japan's cheap machine-made goods of every kind to-day!

It is a happy sign of the times that there has been some awakening among the people of our country. The Swadeshi movement and Boycott agitation have given to a certain extent a fillip to small manufacturing industries. But still we cannot but take lessons under the present altered circumstances from the foreign countries in the matter of expanding our industries. And never was the time so propitious as it is at present when the administration of most of the provinces of India has passed into the hands of the elected popular ministers who are responsible to the legislature. India as she is circumstanced to-day will have little chance of surviving international competition if she resists industrialisation.

While opening the Conference of the Ministers of Industries of the seven Congress provinces, who met to study and explore the industrial possibilities of the various provinces and utilise the existing ones for the improvement of the country and develop new ones, rightly did Sjt. Subhash Chandra Bose observe, "National reconstruction will be possible only with the aid of science and scientists. There is at present a lot of loose talk about schemes for bringing about industrial recovery in the country, but the principal problem they have to face is not industrial recovery but industrialisation. India still is in a pre-industrial stage of evolution." There are enough material resources in India, but they are to be systematically organised in the interest of the nation. Mr. Bose, citing the example of Russia which has progressed remarkably since the last great war, further said, "No industrial advancement is possible until we pass through the throes of an industrial revolution. If industrial revolution is an evil, it is a necessary evil. We can only try our best to mitigate the ills that had attended in other countries. We have to determine whether this revolution will be comparatively a gradual one as in Great Britain or a forced march as in Soviet Russia. I am afraid it has to be a forced march in our country." It is only a misunderstanding and ignorance of facts to apprehend that there will be a conflict between indigenous cottage industries and large scale industries. The President of the Congress answers those critics by pointing out that in the most industrially advanced countries of Europe a large number of cottage industries still exist and thrive. In the peculiar national economy which exists in this country, he opines, both cottage and large scale industries can be reconciled and developed side by side.

But the industries are not created in a

day. We should profit by the experience of other countries which have grown industrially great. What is needed is to make the rising generation industrially minded. The defective system of education which has outgrown its purpose of manufacturing clerks has to be revolutionised and reconstituted with special emphasis on technical and industrial instruction. In all the European countries nothing receives greater attention than the education in industrial

pursuits, which befits them for the keener struggle that goes on among the nations for industrial and manufacturing supremacy. Both state and privately endowed technical institutions have to be started in different parts of India where engineering can be taught freely or at a lesser expense, in all its branches, civil, electrical, chemical, mineral, mechanical and marine. Given that, a smooth way for industrial revolution will be paved in this country as well.

REVIEWS AND NOTICES

INDIAN REALISM. By JADUNATH SINHA, M.A., PH.D. *Kegan Paul, Trench, Trubner & Co., Ltd., Broadway House : 68-74, Carter Lane, E. C., London. Pp. 287. Price 10s. 6d. net.*

Though philosophical speculations have been very prolific in India, yet for a multiplicity of reasons most of the schools of thinking have been forgotten or have become only faint memories, leaving the field to a few dominant ones which now exert a profound influence upon the thought and character of a vast majority of Indians. It is significant to notice in this connection that philosophical tenets in India have lost their hold on the mind of the people in the measure they have cut themselves adrift from the intimate experiences of life and have relied increasingly upon intellect as the only instrument of knowledge.

The disappearance of a large number of such schools from India, the inaccessibility of their literature as well as the emphasis placed by the early Western writers upon certain particular aspects of Indian speculation have often produced the impression among a large number of Western intellectuals that Indian philosophy means no more than some form of extreme idealism or illusionism. Recent years have no doubt seen the publication of a number of works which have largely corrected this notion and which have helped the formation of a juster estimate of Indian philosophy. The present valuable work of Prof. Jadunath Sinha which bears the stamp of accurate scholarship upon it will be a weighty contribution to that end.

The book presents to us an account of the

schools of Indian realism in the form of their criticisms of the subjective idealism of the Yogāchāras. This procedure faithfully represents the growth of the schools against a historical background, which is necessary to grasp the true import of their teachings. For, philosophical and critical realism as distinguished from naïve and commonsense realism emerges in obedience to a very definite dialectical movement of thought. Representationism of the kind formulated by the Sautrāntika school which posits a nondescript external reality as the cause of our sensations and ideas led inevitably to the thorough-going subjectivism of the Yogāchāras, as Locke's representative theory of ideas drove philosophy in recent years to the idealistic position of Berkeley and the sensationism of Hume. And as contemporary realism in the West has arisen as a reaction to the extreme idealism of Hegel and his followers, in the same way the schools of Indian realism appeared as a criticism of the Yogāchāra position.

The afore-mentioned method has necessitated an exhaustive reconstruction of the Yogāchāra doctrine based on Mādhavāchārya's account of it in his *Sarvādarsana-samgraha*, Sāntarakṣita's celebrated work *Tattvasamgraha*, Kamalasīla's commentary on it entitled *Tattvasamgraha-panjikā*, as well as the works of the various critics of the Vijnānavāda, belonging to different schools, such as the Sautrāntika, the Jaina, the Sāmkhya-Yoga, the Mīmāṃsaka, the Nyāya-Vaiśeṣika, and the Vedānta. Each thinker's exposition and criticism have been given separately.

The Yogāchāra position is perhaps the most thoroughly subjectivistic that the world has ever seen. Though it presents certain similarities with the idealism of Berkeley and the sensationism of Hume, it goes further afield than either of them and differs from them on important points. It rejects all external reality which is held by realists and representationists as the object of our perception or the cause of our sensations and ideas, and reduces all appearances to mere transformations of the principle of consciousness by its inherent movement. If our cognitions have no extraneous reference, how then differences in them arise? It replies that individual cognitions of objects are mutually different and that the reason for this diversity is not to be sought in external objects but in the beginningless diversity of instinctive subconscious roots (*bheda-vāsanā*). To establish its position it employs two kinds of arguments, epistemological and ontological.

The epistemological arguments are directed to establish that cognitions are self-aware (*avasamvedana*), that no cognition, whether it be alike or dissimilar in form, can apprehend an object, that the apprehending cognition and the cognized object being one (*sahopalambhaniya*) are identical with each other, and that an external object can neither be perceived nor inferred, these being the only kinds of evidence admitted by the Buddhists. The metaphysical arguments point to the fact that the external object is an unreal appearance (*samvṛita satya*) and that cognition is the only ontological reality.

In spite of its mentalistic character Yogāchāra subjectivism differs profoundly from Berkeley in denying God whom the latter substituted in place of an external, material reality as the source of our true ideas, and in rejecting soul. And though it reduces soul to a cluster of cognitions as Hume converts it to a bundle of sensations, it goes further than Hume in tracing the differences in our ideas to subconscious instinctive roots (*bheda-vāsanā*) existing from a beginningless past.

The realists refute each one of these major arguments and other minor ones, and also bring forward a host of other considerations to posit the reality of an external world. The author constantly draws our attention to the similarities between the arguments employed by the realists of ancient India and their modern Western representatives in assailing the idealistic position. And when we find that some of the most celebrated

arguments used by Moore, Russel, Alexander and others have been anticipated long ago we should not be surprised keeping in mind the author's dictum that "philosophical genius of a particular type is apt to move in the same groove, irrespective of its location." Of course it would not do to forget or to minimize the extremely original, critical, and analytical character of contemporary realism in the West; nor should the fact be lost sight of that it presses into its service the brilliant achievements of modern logic and science.

The author justly claims Samkara as an absolute Idealist and points out that it is ridiculous to refer him either as a realist or a mentalist. But then, we must also be careful in dissociating all ideas of mentalism from the term 'idealist', which usually go with it. He is also right in making Samkara a believer in the empirical reality of the world on the authority of the latter's commentary on the *Brahma-Sutras*.

The author has given us a very accurate and thorough account of the Yogāchāra idealism and the different schools of Indian realism; and though his work is not critical in the sense that it attempts an evaluation of the relative merits of their respective arguments, yet it will be found of the greatest value to all serious students of Indian philosophy in their endeavour to gain an intimate knowledge of one of the very interesting aspects of ancient Indian philosophical thinking. The book is equipped with a very elaborate and useful index.

GAUTAMA THE BUDDHA: HIS LIFE AND RELIGION. BY SRIMATI AKSHAYA KUMARI DEVI. *Bijaya Krishna Brothers, 31, Vivekananda Road, Calcutta. Pp. 150. Price Re. 1.*

This most informative yet brief life of Buddha containing, as it does, interesting anecdotes and incidents, as also a faithful account of the religion which the great apostle of sympathy and love founded, preached and practised, shows the author's wide range of study and clear comprehension of the subject. Written in chaste and idiomatic English it furnishes instructive and delightful reading.

VEDIC PRAYERS. BY SWAMI SAMBUDDHANANDI. *Published by the same from Sri Ramakrishna Ashrama, Khar, Bombay 21. Pp. 94. Price As. 8.*

The value of prayer, as a soothing and elevating agent, in the spiritual life of man-

kind has been recognised by all from the earliest Vedic times, and the Vedic prayers and hymns are the most attractive and impressive of their kind in Hindu religious literature. In this brochure, we have a nice collection of about sixty sacred hymns, taken from the Upanishadic parts of the four Vedas, with word-for-word English rendering, running translation and explanatory notes. We hope the book will be of immense help to those who wish to understand easily the profound significance of these abstruse Vedic Mantras characterized by width of appeal and universality of outlook.

THE EVOLUTION OF THE RIGVEDIC PANTHEON. By SRIMATI AKSHAYA KUMARI DEVI. *Bijaya Krishna Brothers, Publishers. 31, Vivekananda Road, Calcutta. Pp. 212. Price Re. 1.*

This book gives an elaborate description of the nature gods hymned and adored in the Rig-Veda. In it are traced and shown how these deities, originally the wonderful natural phenomena like the bright shining sun, the twinkling stars, the thunder-storms of the south-west and north-west monsoons, etc., which were marvelled at and worshipped with child-like simplicity by the primitive people of the early Vedic age, have gradually become deified with abstract conceptions. The students of Vedic research may find some new light in the intelligent presentation of facts mentioned herein, which are mostly derived from comparative philology and mythology.

SANSKRIT

SRIMAD BHAGAVATAM, VOLS I & II. Published by V. Ramaswamy Sastrulu & Sons; 292, Esplanade, Madras. Pp. 1992. Price Rs. 5-8.

It may be affirmed without exaggerating in the least that the *Bhāgavata Purāna* is the most profound work that has ever been

written on the subject of Devotion. It displays a most intimate understanding of the principles of Bhakti psychology, and its catholicity makes it suitable to persons who may differ widely in taste and temperament. The extremely numerous manuscripts and prints of the text of this Purāna, as well as many commentaries on the whole work and separate writings on part of it, in addition to the many translations into almost all the Indian vernaculars, bear witness to the extraordinary popularity and reputation of the work. In Bengali alone there are reputed to be forty translations, especially of the Krishna Book (Book X).

Though a number of works which follow the Southern Recension have appeared in print up till now, yet the publishers of the present book deserve warm praise for bringing out this critical edition in two excellently printed and handy volumes. The publication which is based on a number of manuscripts gives the different readings and aims at providing a standard and scientific edition of the valuable scripture. We feel no doubt that the present work will be heartily welcomed by the public. The price is astonishingly cheap.

SRIVIDYA-MANTRA-BHĀSHYAM. By K. VIRARAGHAVA SHASTRI. Pp. 189. Price Re. 1.

SRI MAHATRIPURASUNDARI POOJA KALPA. Pp. 120. Price As. 10.

Both published by V. Ramaswamy Sastrulu & Sons; 292, Esplanade, Madras.

Both these works relate to the ancient Sri Vidyā Upāsana. The former is a detailed commentary on the Sri Vidyā Mantra by a man of deep piety and profound scholarship; the latter contains all that is essential for the early upāsana and puja with the object of helping the Sri Vidyā Upāsakas in the stages preparatory to entering into the higher mental form of worship.

NEWS AND REPORTS

SWAMI VIVEKANANDA'S BIRTHDAY

The birthday anniversary of Swami Vivekananda falls this year on the 12th of January.

SIR BRAJENDRA NATH SEAL

We deeply mourn the loss of Sir Brajendra Nath Seal, who passed away on the 2nd of December last at his Calcutta residence. His death removes one of the most outstanding

figures in the world of scholars. His versatility and encyclopaedic learning were the despair of smaller minds and the wonder of all who came into contact with him. He was without any exaggeration an ocean of knowledge.

His contributions to the study of positivistic knowledge in ancient India and his services in connection with the production of the famous report of the Sadler Commission and the reorganization of the Mysore University have been of a very high order. He appeared in public for the last time in March, 1937, when he delivered the presidential address at the Parliament of Religions in Calcutta, on the occasion of the birth centenary of Sri Ramakrishna.

RAMAKRISHNA MISSION ACTIVITIES IN EUROPE

Our readers are already aware that Swami Yatiswarananda of the Ramakrishna Mission has been working in Europe for about seven years with St. Moritz as his headquarters, a detailed report of which has already been published in the columns of this journal. In response to the earnest invitations from a group of ardent admirers of Vedantic idealism, the Swami went to Holland and worked strenuously for a number of months in the Hague to popularise the universal gospel of Vedanta and the teachings of Sri Ramakrishna and Swami Vivekananda. But to meet the wishes of the different groups of the students of Vedanta already formed in Switzerland, the Swami had to return to St. Moritz from the Hague recently. He has been holding a number of group-meetings, and classes on the Gita and giving discourses and interviews to various seekers after Truth. The numerous invitations that are pouring in from the different parts of the country may necessitate his stay at St. Moritz for a few months, after which he intends to return to the Hague to resume his activities there in the interest of the groups already formed in Holland.

Swami Siddheswarananda of the Ramakrishna Mission has been working in France for more than a year to advance the cause of Vedantic thought and Indian culture with a great measure of success. Some time back the Swami went to Geneva and spent about a month there in holding classes, delivering lectures and giving talks to various groups and thereby created a great interest and enthusiasm amongst the enlightened section of the public. About this Mons. Jean

Herbert, the distinguished French Savant writes to us on 21-11-38 from Geneva as follows:—"Recently we had the great privilege of having Swami Siddheswarananda with us in Geneva for about one month . . . After the many talks which he had given during his last visit, and a number of lectures which I gave myself in order to prepare people to receive and understand his teaching, we thought the best use he could make of his time would be to meet very small groups and individuals with whom we could go much deeper into the subject than would be possible with a large audience. Most of his time was accordingly devoted to such interviews and small classes, which, I am glad to report, were highly appreciated. Many people who had the benefit of such talks told me afterwards that they had found there a real turning-point in their life.

"It was impossible however to resist the call for larger group-meetings, of which we held half a dozen . . . The audience, which was about equally divided between men and women, included the heads of several important religious communities in Geneva, University professors, doctors, psycho-analysts, etc. The Swami also led the regular weekly meeting of a small group of students of Vedanta."

"While the Swami was here, he and I were invited as guests to the annual gathering of Swiss intellectuals which takes place in the Castle of Oron, and lasts one week. We were the only two guests, among a group of about 100 political leaders, University professors, clergymen, educators, authors, essayists, journalists, doctors, psycho-analysts, etc., under the chairmanship of Professor Henri-L. Miéville, the famous philosopher. The topic chosen for discussion this year was "Tolerance," in its religious, philosophical, political, educational and juridical aspects. The Swami spoke once on the educational problems raised in connection with tolerance and his remarks were listened to with very great attention. You will be interested to know that during that whole week of close discussion, and life in common, only one book was opened and read from, and that was Swami Vivekananda's "Jnana-Yoga" in the French translation . . . It was the Director of the Secondary school for girls in Lausanne, one of the greatest educational institutions in Switzerland, who opened the discussion by reading approximately 5 pages one day when he was in the chair. This is a most remarkable proof of the way the teachings of Swamiji

permeate many groups and circles of all kinds as soon as they have been translated into the language of the country . . .”

As a matter of fact, in spite of the great unrest and political unsettlement through which the Continent of Europe is passing at the present day, the stimulating and universal ideals of Vedanta are making a spontaneous appeal to the plastic imagination of the younger generation. And it is hoped that the noble work undertaken by the monks of the R. K. Order to drive home to the Western minds the lofty ideas and ideals of Oriental philosophy and religion will secure a firm foothold in the near future in the thought world of the West as it has already done to an appreciable extent through the untiring and genuine support and co-operation of some leading intellectual figures of the Continent.

**VEDANTA SOCIETY OF SAN FRANCISCO,
U.S.A.**

**2963 WEBSTER STREET
(CORNER OF FILBERT ST.)**

In October last Swami Ashokananda gave two lectures every week—at 11 A.M. on Sunday and at 7-45 P.M. on Wednesday—in which he explained the general principles of Vedanta and other cognate subjects. The Sunday morning lectures were given at the Century Club, 1355 Franklin Street, and the Wednesday evening lectures in the Hall of the Vedanta Society at 2963 Webster Street (entrance on Filbert Street).

The Swami held a class every Friday evening at the Vedanta Society Hall at 7-45, in which he conducted a short meditation and explained the Vedanta Philosophy in greater detail—both in its theoretical and practical aspects, while expounding the Bhagavad-Gita. Subjects for the month were as follows:—“Why Do We Die?” “The Divine Mother: How to Worship Her”; “The Culture of Thought-Power and Will-Power”; “Vedanta and the Yoga Practice”; “The Meaning of the Present World Crisis”; “The Practice of Reality”; “Change Your Vibrations!” “Sri Krishna, the Lord Incarnate”; and “Body, Mind, Soul, God.” While a general idea of Vedanta can be had from the lectures and classes many points may still remain unexplained. A greater satisfaction is possible through a personal interview with the Swami. So he granted interviews to those who desired to know more of Vedanta or

discuss their spiritual problems with him. The Library of the Society was open every evening from 8 to 10, except Wednesday, Friday and Sunday, and every Saturday afternoon from 2 to 5.

The birthday of Sri Krishna was publicly celebrated in the Vedanta Society Hall on the evening of Wednesday, October 26. In India, Sri Krishna is considered not only to have been a Divine Incarnation, but also to have been the greatest and most versatile of all the Divine Incarnations in religious history. Arrangements were made for special music on the evening of his birthday celebration; and Swami Ashokananda took as his lecture subject, “Sri Krishna, the Lord Incarnate.” A special altar was set up on the platform with a portrait of Sri Krishna, decorations of flowers, and offerings of incense, etc. The function was a great success.

**SWAMI SUDDHANANDA-MEMORIAL
MEETING AT HOWRAH.**

To pay homage to the sacred memory of Swami Suddhananda, Late President, Ramakrishna Math and Mission, and direct disciple of the great Swami Vivekananda, a meeting was held at the Ramakrishna-Vivekananda Ashrama, 4, Naskar Para Lane, Howrah, on Sunday the 18th November at 4-30 P.M. Swami Madhavananda, Secretary, Ramakrishna Math and Mission, who presided over the function opened the meeting saying that it was in the fitness of things that the Ramakrishna-Vivekananda Ashrama should celebrate this function as Swami Suddhananda was closely connected with it and its offshoot the Vivekananda Institution.

Swami Omkarananda of the Belur Math then spoke at length about the manifold virtues of the departed Swami and made his speech lively and interesting by narrating the incidents of his personal intercourse with Suddhanandaji during his stay with the latter at the Belur Math. He said that Suddhanandaji was born to disseminate the ideas and ideals of Ramakrishna-Vivekananda in every home of Bengal and for that cause he sacrificed his life. The President in a neat little speech impressed on the audience the greatness of the departed Swami by saying that in his life was to be found the harmonious blending of Karma, Jñāna, Yoga, Bhakti, and Dhyāna. He was also the Guru and friend at the same time of the younger monks of the Ramakrishna Order.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

SRI RAMAKRISHNA

BY DOROTHY KRUGER

Before you bodied yourself forth,
The larks and marigolds were gay,
The mangoes and the rice were good,
As these things are to-day.

Those jewelled strands of tears and joys
'That hung about each mortal will,
Like heirlooms of the world's estate,
Adorn each human still.

All things in nature were before
As since your bright descendancy;
But lights behind the eyes were out
And minds groped grievously.

Now you have bodied yourself forth,
The eager ones you teach to pray
Catch fire of heart and like a torch
Drop sparks along their way.

Soon will the world be one vas' fire
Of souls, as each, an altar flame,
Burns blue around your mass of Light,
Elated that you came.

A MAKER OF MODERN BENGAL

BY THE EDITOR

I

The history of a nation is not built by an isolated action of a single individual. It is the silent and tireless actions of a group of practical idealists born at different epochs, that shape and build the destiny of a country. Various forces are released and diffused in the society through the creative efforts of such masterminds whose contributions, however divergent and bizarre they may appear to one, are synthetically woven as living strands into the texture of the collective life of its people. In India the dominant note in the great diapason of her cultural being has ever been her unflinching loyalty to her hoary spiritual traditions, and that is one of the cardinal reasons why in this land the great spiritual geniuses have in all ages been looked upon as the real builders of her national life. When we turn our eyes to the scintillating pages of the annals of Bengal, a brilliant galaxy of such heroic souls stands before us with all the wealth of their cultural contributions. The advent of such creative minds into the arena of Bengal was a historic necessity. For, there was a time when Bengal needed the shaping influences of such mighty souls to awaken the self-forgotten children of the soil from their slumber of ages to meet the challenge of an alien ideology that was operating in society to stifle their national aspirations. Among the great luminaries that appeared on the horizon at this critical period of her history, was Girish Chandra Ghosh whose name is to-day a household word in Bengal for his sterling literary contributions to-

wards the resuscitation of her national ideals.

The age in which Girish Chandra was born was an age of scepticism and doubt. New-fangled ideas coming in the wake of the establishment of British rule in India began to capture the imagination of the advanced and enlightened section of our countrymen. Nothing was accepted as true and valid unless it stood the test of human reason. The time-honoured beliefs and traditions of the land in matters, social and religious, began to crumble under the sledgehammer blows of the scientific theories of the West. The Young Bengal, dazzled by the sparkling glamour of this materialistic philosophy of life which was inculcated through schools and colleges as also from the platform and the press, began to lose her faith in the beauty and glory of her indigenous thought and culture. A spirit of aggressive scepticism prompted the children of the land to hold up to ridicule all that was most precious and dear to the people. This new-born zeal for Occidental philosophy played havoc among its early votaries and even swept away many old and healthy institutions from the sacred soil of India along with what was really obnoxious and harmful. In fact the influx of Western thought into the placid stream of India's cultural existence made the waters of her life roily and rendered it almost impossible for the time being to distinguish between what was healthy and spiritual and what was detrimental to the spontaneous growth and evolution of her national well-being. It was in such an atmosphere of confusion and doubt,

scepticism and atheism, sweeping changes of thoughts and ideas, that Girish Chandra Ghosh, one of the most outstanding figures of the nineteenth century, was ushered into existence.

II

Born on the 28th of February, 1844, in the pleasant milieu of his paternal home in the Bosepara Lane of Bagh-bazar in Calcutta, Girish Chandra, the eighth child of his pious parents, became, since his very childhood, the recipient of an excessive love and indulgence of his father, Nilkamal Ghosh, who was a book-keeper in the office of a merchant and was held in high esteem by his neighbours for his piety, honesty, philanthropy and worldly wisdom. Girish Chandra's mother, the daughter of the illustrious devotee, Govindarama Basu of Simulia in Calcutta, was also remarkable for her simplicity and artless devotion to the Lord. But notwithstanding the piety and God-fearing nature of his parents, Girish Chandra developed a turbulent character in the very prime of his life. His spirit of defiance and dislike for all that is sacrosanct to others, and his restless habits sometimes so much overstepped the bounds of proportion and decorum that they became a veritable source of fear and anxiety to all. But another trait that was noticed in his early age was his unusual eagerness to listen to the recital of Pauranic tales. His eyes would even glisten with tears of alternate joy and grief when any pleasant or pathetic anecdote was recounted in the house with deep emotion and fervour. Indeed these apparently contradictory traits of his early life disclose the real stuff he was made of. It was these elements of his complex nature that first drove him to the Devil and then to God

and enabled him in after years to tide over the manifold hardships and trials of his life and reach the plenitude of glory that rarely falls to the lot of ordinary individuals.

After the death of his father, Girish was wedded to the only daughter of Nabin Chandra Dev of Shyampukur. Hereafter his studies in the school did not proceed satisfactorily, and, as expected, he got plucked in the Entrance Examination at which he appeared at the age of 18. Thus his academic education came to a premature end. Now, freed from the vigilance of a watchful father and the obligation of a student life the dormant instincts of his truculent nature began to manifest themselves in all their nakedness. Within a few years he became a veritable terror to the neighbours. His father-in-law, who was a book-keeper in the John Atkinson Company, coming to know of his son-in-law's wanton excesses and turbulent habits lost no time in employing him in his own office as a probationer. Since then he acted in various capacities in different merchant offices for about fifteen years. It was during this period when some portion of his juvenile energy was harnessed to the wheel of official duty, that his latent literary parts were stimulated into activity under the patronage and careful guidance of his vastly erudite maternal uncle, Nabin Krishna Basu. But, notwithstanding this newborn fondness for study and literary works, Girish soon broke loose from all moral restraints. An irresistible urge from within to drink life to the lees drove him along the downy path of dalliance, and very soon he was dragged down to the nadir of moral turpitude. But his other qualities of head and heart—his love for the poor and the sick, his spirit of self-sacrifice and of service to mitigate the sufferings of the

helpless, and, above all, his brilliance as a poet and litterateur—served to overshadow his moral foibles and soon earned for him a place of distinction in the circle of the intelligentsia of the time.

III

In 1879 he took a momentous step in his life, which made his name immortal in the dramatic history of Bengal. So long his relation with the stage was only that of an amateur. But since now his connection became more intimate, inasmuch as he chose the Bengali stage as the principal arena of his activity and the primary source of his livelihood. He not only threw himself heart and soul into the composition of Pauranic, social, historical and religious dramas but also trained actors and actresses in the histrionic art and thus popularized the stage as a national institution. He himself was an actor *par excellence* and his impersonations of many conflicting characters in one and the same dramatic performance in successive scenes were inimitable and drew unstinted admiration from all who had the good fortune of hearing his marvellous delivery and watching his free movements. In fact with his creative genius he imparted a new life to the Bengali stage, placed it on a footing of dignity and honour and thus enlisted the much-needed support hitherto denied to it by persons of light and leading. He began to wield his powerful pen with his characteristic vigour and boldness of imagination. In an age when an allegiance to foreign culture and a consequent dislike for Indian traditions were reckoned as the highest marks of civilisation and refinement, and to say anything to the contrary was an anathema, it was Girish Chandra who broke the hypnotic spell and exposed all sham and organised vandalism of the day and placed before

his countrymen the glowing ideals of India's social and religious life through his superb literary productions. In short his splendid contributions to the growth of national spirit among his countrymen stand as an undying testimony to his sterling qualities of head and heart, which he pressed into the service of his motherland till the end of his life.* In 1883 the Star Theatre was started under his initiative and placed on a stable footing. Needless to say in the hand of Girish Chandra, the Bengali drama outgrew its infant stage and reached perfection. Thus the years between 1879 and 1883 were a period of uninterrupted success and glory for Girish, and his fame reached its zenith in the dramatic world with the production of his superb drama *Chaitanya-Lila* in 1884.

But this material glory could hardly silence the still sad voice of a guilty conscience. The pricking sense of a life that had suffered a moral shipwreck made him ill at ease, and this mental disquietude served as a veritable rift in the lute. In calmer moments when the excitement and fever of daily activity became subdued into silence, the lurid picture of his dissipated life became unrolled before his vision and he was smitten with grief and remorse. Regarding this state of mental tension and uneasiness as well as his previous wanton excesses and training in the modern school of atheism Girish Chandra himself has written: "My early training, want of a guardian from childhood, the tumultuous youthful tendencies—all were driving me away from the path of righteousness. Atheism was the order of the day. Belief in the existence of God was considered foolish and a sign of weakness. So in the circle of friends one was to prove the non-existence of

* He passed away on Thursday, the 8th February, 1912.

God if one cared at all for prestige and dignity. I used to scoff at those who believed in God, and *turning over a few pages of science, I concluded to the full satisfaction of my mind that religion was but a matter of imagination, that it was but a means to frighten people into keeping away from evil deeds, and that wisdom lay in achieving one's selfish ends by hook or by crook. But in this world such wisdom does not last long.* Evil days bring home hard truths. Under their tutorship I learnt that there is no effective means to hide evil deeds; somehow they all take air. Yes, I learnt. But the deeds had already begun to bear fruits. A hopeless future was painted in fierce colours on the mind's canvass. But it was only the beginning of the punishment yet in store from which there seemed to be no hope of any escape. Friendless, surrounded on all sides by dangers, with resolute foes aiming at my utter ruin, and my own misdeeds offering them ample opportunities of wreaking vengeance on me,—in such a juncture I thought: 'Does God really exist? Can He show a way out, if one calls on Him?' " It was at this psychological moment when his mind was thus oscillating like a pendulum between scepticism and belief that he met Sri Ramakrishna Paramahansa, which proved a turning-point in his chequered career inasmuch as it changed the subsequent course of his life and activity.

IV

Wonderful was his relationship with the Master. Sri Ramakrishna betrayed a deep affection for him. As a father loves his children equally, so the Gûru loves his disciples all alike. But he does not give equal indulgence to everyone. The Master called Girish a heroic devotee and suffered him to take any indulgence

he liked. He had a vision that Girish had come to the world to do his work for the good of humanity. Regarding the boundless love of Sri Ramakrishna for him, Girish himself has written: "Now and then he (the Master) used to come to my theatre. He would carry sweets for me all the way from Dakshineswar. He knew I would not take them unless he took first something of them. So he would just taste a bit and then give the rest to me to eat, and I took them with infinite joy like a child. One day I went to Dakshineswar. He had almost finished his noon-day meal. He asked me to take his porridge. I at once sat down to take it. He said, 'Let me feed you with my own hands.' Like a little child I went on taking from his hands, and he, with his wonderfully soft hand, began to feed me. He scraped off the very last drop from the cup and took it to my mouth, just as mothers do when they feed their little ones. . . . When I remember that these lips of mine had come in contact with many unworthy lips and that his holy, divine hand touched and held up food to them, I go mad, as it were, with the surge of an ineffable emotion and think, 'Did it really happen or was it but a dream?' " Indeed this abiding influence of the Master on Girish's life and thought is the master-key that unlocks, as it were, the mystery of the deep religious tone that pervades almost all the mature plays of the great dramatist. For anyone who has gone through the literary masterpieces of his later years, viz., *Vilvamangal*, *Kâlâpâhâr*, *Rup-Sanâtan*, *Purnachandra*, *Nashirâma*, *Sankarâchârya*, *Tapovana* and *Asoka*, cannot but find the lofty gospel of his Master mirrored in all its beauty and vividness in these marvellous productions. Rightly a great Bengali litterateur has observed, "No other great dramatist of the world lays any special

stress upon the sublime religious sentiments of man and his hankering after salvation. . . . This feature distinguishes Girish from all other great dramatists. A living faith in God, and ardent love for man, glow almost in every page of the famous dramas of Girish. This was undoubtedly due to the blessings of Ramakrishna Paramahansa, which were so liberally bestowed upon him."

That Girish Chandra was a versatile genius can hardly be gainsaid. He was a poet and a litterateur, an actor and a dramatist, a patriot and a saint in one. Everybody who came in contact with his magnetic personality in later years could not resist his personal influence. Mrs. Gray Hallock (an English admirer of Girish), who had the privilege of sitting for sometime at his feet observed, "Here was a man of whom in his closing years I could feel the manliness and strength, the sweetness and tolerance and devotion of spirit. If you heard rumours of wild youth, it was merely, as you looked at the fine old Roman face, to think how handsome he must have been. What a magnificent lover he must have been—fierce, delicate, poetic, tenderly masterful; assertive, not deliberate, yet humble by the strength of his love. My respect went out to this old man who had something to renounce, whose very strength sent him first to the Devil and then, with equal impetus, to God. My reverence went out to him at once, as to the saint I had been looking for in a land of saints. . . . Here was one who had

genius and fire, who was not half dead nor atrophied, one who had renounced the world, the flesh, and the devil, knowing their charm, and yet lived actively and beneficently in the midst of life; who used his genius for his time and his people, yet knew that fame is a bubble and laid his work at the feet of his God. A saint, this who meditated and had realised God—yet had time and compassion enough to help the small troubles of his world, who went to Calcutta slums with righteous indignation and medicines, who scolded and annihilated evil, but loved the sinner and gave spiritual, mental, and physical comfort in a brotherly way. A saint, this, with a love of God that does not crowd out God's children; his heart set on God, yet his brain, its servant, inspired to write great dramas and poems." These glowing tributes of a foreigner—a stranger to Indian life and tradition—clearly demonstrate how penetrating and abiding was the influence of his powerful personality on all who happened to come into intimate touch with him. Indeed his individuality has left its indelible impress on the sands of time. Even the great Swami Vivekananda was all praise and respect for Girish because of his sterling qualities of head and heart—his robust optimism, unique devotion and burning patriotism. The variety of his contributions to the enrichment of Bengal's life and thought as also his spiritual attainments have made his name immortal in history as one of the great makers of modern Bengal. Verily, his life demonstrates the truth of the Master's vision that Girish came to the world to fulfil his divine mission in his own humble way.

GOSPEL OF SRI RAMAKRISHNA

A devotee : Sir, the Navavidhân is like a hotchpotch.

Sri Ramakrishna : Some say it is modern. I wonder, 'Can the God of the Brahmajnânins be a different God?' They say that the Navavidhân is the new dispensation. Maybe it is yet another doctrine like one of the six philosophies.

But do you know where the upholders of the formless aspect of God are wrong? They err in saying that He is formless and that all other conceptions are false.

I know that He is both with and without forms. He can be many things else yet. He can be everything.

(To Isân). That Power of Consciousness, the Mahâmâyâ, has become the twenty-four categories. I was meditating, and my mind wandered away to the house of Rusik, the sweeper. I let it dwell there. Mother showed me that the members of his family who were moving about were so many cats, and that they had within them all the same *Kundalini* (the coiled power) and the identical six centres.

Is that Âdyâsakti male or female? I saw the worship of Mother Kâli at the residence of the Lûhâs in that country. They had put the sacred thread round Mother's neck. Someone asked why the thread was round Mother's neck. The owner of the house, where the image was, replied to him, "Brother, you have truly known Mother, but I don't have the slightest idea if Mother is male or female."

It is said that Mahâmâyâ swallowed up Siva. After he had gained the knowledge of the six centres inside

Mother, he came out through her thigh. It is then that Siva created the Tantrus.

One should take refuge in that Chit-sakti, the Mahâmâyâ.

Isân : Please be graceful unto us.

Sri Ramakrishna : Pray sincerely, "O God, reveal Thyself" and weep; and say, "O God, turn my mind away from lust and gold."

And take a dive. Can you come across gems if you float and swim on the surface? One should take a plunge.

One has to take instructions from the *guru*. Someone went in quest of a bânalinga idol of Siva. And somebody told him, "Go to that river; you will find a tree there. Near it there is an eddy; you will have to dive there before you can find the bânalinga Siva." So one must know the whereabouts from the *guru*.

Isân : Yes sir.

Sri Ramakrishna : The Existence-Knowledge-Bliss Itself comes down as the *guru*. If one who has been initiated by a human *guru* looks upon the latter as a man, he will have no success. One should look upon him as visible God; thus alone will he have faith in the mystic formula. You have everything as soon as you have faith. The Sudra Ekalavya learnt archery in the forest by making a clay image of Drona. He used to worship the clay Drona as the real, visible Drona; so he attained mastery in archery.

And do not so much associate with Brahmin Pandits. Their thought is only about earning a little money.

I have noticed Brahmins who have come to perform benedictory rites, reciting something else instead of the

Chandi. And I have also seen them skipping over half the pages (laughter of all).

One can kill oneself even with the instrument for paring nails. To slay others it is necessary to have swords and shields—the scriptures etc.

And you don't have any need of the many scriptures too. Pure scholarship without any discrimination is of no avail. It is of no use even if you study the six systems and others. Call upon Him weeping and in solitude; He will do everything for you.

THE COSMIC SIGNIFICANCE OF KARMA IN THE BHAGAVAD-GITA

BY PROF. S. K. MAITRA, M.A., Ph.D.

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसङ्गतः ॥

Bhagavad-Gita VIII. 3.

This verse introduces a new conception of karma which did not appear in the previous chapters of the Bhagavad-Gita. In those chapters karma was presented from the point of view of the individual's need for salvation or from the point of view of duty. The individual must perform karma if he is really to obtain salvation, for salvation is impossible through inaction. He must also do karma from a pure sense of duty and not from a desire for the fruits of karma. The teaching of the Gita has been mainly on these lines in the previous chapters.

But now in the eighth chapter a new standpoint emerges. It is the cosmic standpoint of karma. Karma is now shown in its relation to the cosmic principles which govern the whole universe.

Indeed, from the seventh chapter onward, there is a gradual march towards the cosmic standpoint which reaches its culmination in the eleventh chapter which deals with the Visva-rupa or the cosmic form of God.

✓The Gita's object here is to show that ethical questions cannot be solved without reference to the metaphysical

question relating to the ultimate nature of God and His relation to the universe. In the previous chapters, although the metaphysical question of the nature of God was occasionally brought in, yet it was not made the central principle from which the ethical principles were deduced; it was rather introduced by way of illustrating some of the points raised in the discussion of the ethical problem.

The cosmic aspect of karma is not a new idea introduced by the Bhagavad-Gita, but goes back, as the late Ramendra Sundar Trivedi showed, to the Rigveda. In the Purusha Sukta, for instance, it is said:

“पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति ।

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।

वसन्तो अस्यासीदाज्यं ग्रीष्म इध्यः शरद्धविः ॥

तं यज्ञं वहिषि प्रौञ्चन्पुरुषं जातमग्रतः ।

तेन देवा अयजन्त साध्या ऋषयश्च यो तस्माद्

यज्ञात् सन्वहुतः ऋचः सामानि जज्ञिरे ।

द्वन्दांसि जज्ञिरे तस्माद्द्वयमुस्तस्मादजायत ॥

...यज्ञेन यज्ञमवजन्त देवास्तानि

धर्माणि प्रथमान्यासन् ।

ते ह नाकं महिमानः सपन्त यच्च पूर्वं

साध्याः सन्ति देवाः ॥ ”

(*Rig-Veda*, 10. 90. Verses 2-10):

"The Purusha was all that is and all that (Enjoy by giving yourself up) thus will be: ruling over immortality, he was becomes a moral principle, because it is all that grows by food. When the gods made sacrifice with the Purusha, for their offering, Spring was the butter for him, Summer was the fuel, Autumn the offering. They besprinkled the sacrifice on the Altar, the Purusha born in the beginning: the gods, the holy ones and the sages took him for their offering. . . From that sacrifice fully made, the Rigveda and the Samaveda were born: from it the Atharvaveda was born, from it the Yajurveda was born. . . . With sacrifice the gods sacrificed, these were the first rites: then these great ones sought out heaven, where are the holy gods that were before them" (*Vide* Peterson's translation of the Purusha Sukta as given in his *Hymns from the Rigveda*; Bombay Sanskrit Series).

The purport of these verses is that creation is a *yajña* of Purusha or God. The whole universe, therefore, owes its origin to a *yajña* performed by God. From this, as the late Ramendra Sundar Trivedi so beautifully showed, a principle can be derived for ethics. The karma of human beings must partake of the nature of the first karma or *yajña* performed by God which ushered in this universe. That is to say, it must be a pure disinterested sacrifice of oneself. The words "भूतभावोद्भवकरो विसर्गः" indicate this. The sacrifice (*visarga*) of God is not for any selfish object or purpose of His but solely for the purpose of creating the universe. This gives also the characteristic of all true karma. It must be a complete sacrifice of oneself without any mental reservation. There must be no thought of any benefit accruing to oneself either in this life or in the next, either in the present or in the future.

Morality, therefore, is only another illustration of the cosmic principle of disinterested sacrifice. "तेन ह्यक्रेण भुञ्जीथाः"

The Bhagavad-Gita does not look at life piecemeal. Hence it cannot rest content with giving moral instruction which does not go to the very roots of things. Therefore it is bound to bring the moral into relation with the cosmic order. The knowledge of one's duty is not complete, according to the Bhagavad-Gita, unless duty is brought into relation with the cosmic processes and with God as their supra-cosmic Source. Readers of Green's "Prolegomena to Ethics" will notice here how similar is Green's method to that of the Bhagavad-Gita. Like the Gita, Green also bases his ethical system upon metaphysics. The source of moral life, according to Green, is the Eternal Intelligence reproducing itself in human consciousness, just as, according to the Bhagavad-Gita, it is the Imperishable Brahman sacrificing Itself for the sake of the creation of beings.

The first *yajña* or karma was thus the sacrifice of the Eternal Purusha. As the late Ramendra Sundar Trivedi showed in his *Yajña-kathā*, the Hindu conception of karma always remained true to this idea of sacrifice as constituting its essence. According to this conception, duty means nothing else than loyalty to this fundamental principle of sacrifice which is responsible for there being a world at all. As the whole world owes its existence to *yajña*, the entire human life is to be looked upon as a perpetual *yajña*, and the principle of morality can be nothing else than sacrifice.¹

¹ In the *Chhândogyaopaniṣad*, the whole of a man's life is described as a *yajña* :—

"पुरुषो वाच यज्ञस्तस्य यानि यदुर्विचरति यर्वाचि तत्प्रातःसवनम्.....यानि यदुज्ज्वलारिचद्वर्वाचि

Duty or morality is thus not an isolated phenomenon. To understand it fully, one has to view it in the light of the eternal forces which make and unmake the universe. This is the cosmic significance of duty, and without understanding this, a true insight into the nature of morality is impossible.

The main purpose of the verse with which we have opened this article is to supply the necessary cosmic background of duty. The cosmic principles involved in duty are: (1) the absolutely imperishable Brahman (अक्षरं ब्रह्म), (2) Its nature as अक्षयात्म or spiritual, and (3) Its sacrifice for the creation of beings which is called karma.

The verse starts with the ultimate source of morality, which is nothing else than the imperishable Brahman. It is also called the higher Unmanifested (अव्यक्त) and distinguished from the lower Unmanifested which is the Mulaprakriti of the Sankhya, the source of all natural processes. Above both these—the higher Unmanifested and the lower Unmanifested—there is the Supreme Spirit, called Purushottama, who is described in Verse 18 of the fifteenth chapter:

यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

The late Lokamanya Tilak in his celebrated *Gītā-Rahasya*, while interpreting this verse, said that the Akshara mentioned here could not refer to Akshara Brahman but to Akshara-Prakriti or Mula-Prakriti. But we would respectfully point out that the Akshara is distinctly mentioned as Purusha, which does not fit in well with the view

तन्माध्यन्दिनं सवनं...अथ यानि अष्टाक्षरारिच-
हर्षाणि तृतीयसवनम्...

स यदधिष्ठिषति यत्पिपासति, यच्च रमते ता
अस्य दीक्षाः ॥ अथ यदभाति यत्पिबति यद्रमते
तनुपसवेरेति ॥ अथ यद्वसति यज्जहति यन्मैथुनं

that it means the imperishable Prakriti. He further said that Akshara Brahman and Purushottama are identical. We are, however, inclined to think with Dr. S. N. Dasgupta that Akshara Brahman is identical with the higher *avyakta* but is lower than Purushottama. As Dr. Dasgupta puts it, "It seems very probable, therefore, that Brahman is identical with this higher *avyakta*. But though this higher *avyakta* is regarded as the highest essence of God, yet, together with the lower *avyakta* and the selves, it is upheld in the superpersonality of God" (*Vide History of Indian Philosophy*, Vol. II., p. 476).

One difficulty in looking upon Purushottama as higher than Akshara Brahman is that the Gita calls the latter 'परमां गतिम्', 'तद्धाम परमं मम' ॥ But it should be remembered that that is the way in which the Gita speaks of anything when its object is to exalt it. For instance, the words *guhyatama* and *parama* are so often used with regard to the instruction given to Arjuna in the different chapters, that the words really cannot be taken literally and only indicate the importance which the Gita attaches to it. In the ninth chapter, for instance, the most secret (*guhyatama*) knowledge is said to be the knowledge of *rājavidyā* and *rājaguhya*. In the tenth chapter, again, the Supreme Word (परमं वचः) is said to be the knowledge of God as *aja*, *anādi* and *Lokamaheswara*. So again, in the fifteenth chapter the knowledge of God as Purushottama is called *guhyatamam Sāstram*. The same is the case with

चरति स्तुतयस्त्रैरेव तदेति ॥ अथ यत्पपो दान-
मार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः ॥
तस्मादाहुः सोऽस्यसोऽप्येति पुनस्तुपादनमेवास्य
तन्मरश्ममेवास्त्वावमृयः ॥"

(*Vide Adhyaya III. Khanda 16-17*).

such words as परमा गतिः and परमं ज्ञान ॥ They do not mean that that to which these epithets are applied is really the absolutely highest, but only indicate that in the particular chapter in which they occur it is the highest principle discussed.

The highest principle of the Gita is undoubtedly Purushottama, God conceived as a super-Person. Akshara Brahman is abstract in comparison with it, though not as abstract as the Vedantist's Brahman. Akshara Brahman has sufficient concreteness to be the principle concerned with the creation of the universe and the establishment of karma. But it has certainly not the concreteness and richness of Purushottama. It is not as Akshara Brahman but as Purushottama that Lord Krishna says: "Relinquishing all *dharma*s take refuge in Me alone; I will liberate thee from all sins; grieve not" (Chap. XVIII. 66).

And it is for this reason that it is possible for the Gita to say that God is as much an object of knowledge as He is an object of devotion. A purely abstract Brahman is certainly not a fit object for *bhakti*. The God of the Gita is undoubtedly a Person, but in order to indicate that he is a Person in a much higher sense than what we ordinarily call a person, He is called Purushottama or the Supreme Person. This is quite in keeping with the whole trend of thought of the Gita which has no love for abstractions. Even that great abstraction of the Sankhya, Prakriti, loses its abstract character in the Gita when it is regarded as the Prakriti of God. So, too, the Vedantist's abstraction—Brahman—undergoes a thorough transformation in the Gita.

Coming now to the details of the cosmic scheme of the Bhagavad-Gita, there are two Prakritis, namely, Parā Prakriti and Aparā Prakriti, which are

both Prakritis of God. The Parā Prakriti, as stated in Chap. VII. 5, is Purusha, which is described as the life-principle (*jīva-bhāta*) that sustains the universe. The Aparā Prakriti is the eightfold Prakriti which, according to the orthodox Sankhya, is constituted by Mulaprakriti and the seven Prakriti-vikritis (Mahat or Buddhi, Ahamkāra and the five tanmatras). The late Lokamanya Tilak in his celebrated *Gita-Rahasya* has shown why the Gita has not been able to accept the orthodox view of the eightfold Prakriti, and the reason is that this view suffers from one fundamental defect, namely, that of putting Mulaprakriti and the Prakriti-vikritis in the same category. The Gita, therefore, adds *manas* to the seven Prakirti-vikritis and looks upon the totality constituted by the eight Prakriti-vikritis as denoting the essence of Prakriti.

So much for the Aparā Prakriti. Above the Aparā Prakriti is the Parā Prakriti or Purusha, described as the "embodiment of the life-principle which sustains the world." Purusha, again, is divided into Kshara Purusha and Akshara Purusha. The Kshara Purusha is the world of finite conscious beings, "क्षरः सर्वाणि भूतानि", whereas the Akshara Purusha is the immutable principle called also Akshara Brahman² underlying this world (कृतस्योऽक्षर उच्यते)

Above both the Kshara and the Akshara Purusha there is the Purushottama, the highest principle of the Gita. We have already discussed the nature of the Purushottama and we shall discuss it more in the sequel.

Purusha, in relation to the physical and mental world, is called *kshetrajña*

² We have taken it for granted that Purusha is conscious, though no less an authority than Dr. S. N. Dasgupta holds a contrary view. For Dr. Dasgupta's views on this point, see his *History of Indian Philosophy*, Vol. II, pp. 471-72.

(knower of the field), the physical and mental world in which he lives being called *kshetra*. Quite appropriately, therefore, the knowledge that characterizes Purusha as *kshetrajña* is described in terms which clearly have reference to practical life (*vide* Gita, xiii. 7-11). This knowledge, in fact, represents the attitude which Purusha is to take in regard to the world in which he lives, and therefore, is ethical. The late Lokamanya Tilak laid stress upon this, and said that in a Moksha-sâstra the knowledge that was important was not the knowledge of this or that object, but it was *sâmya-buddhi* in regard to the world with which one had to deal. Such knowledge, in fact, as the Gita has repeatedly said in the earlier chapters, is the basis of ethical life and is comprehended in *karmayoga*.

✓ We now understand the cosmic scheme of the Bhagavad-Gita and the place which karma occupies in this scheme. Karma is the fundamental principle which makes the universe at all possible. It is in fact another name for the self-sacrifice of Akshara Brahman for the sake of the creation of beings. It must therefore even in this world be always informed by the same spirit of sacrifice which inspired the first act of the Akshara Brahman. Karma that has any ethical value must be completely disinterested, done only from a sense of duty. Another thing which follows from the cosmic setting of karma is the removal of the illusion that we are the authors of our actions.) Arjuna possessed this illusion in a high degree but it was removed through the Cosmic Vision, when the Lord, pointing to Drona and other enemies of Arjuna, said, "I have killed them all. Be thou only the instrumental cause."

* This does not mean that the Gita does not believe in human freedom. On the contrary, it expressly states that we are the authors of our own destiny, that we can

Karma, as understood by the Gita, has throughout a cosmic significance. The Gita evidently does not believe in any ethics divorced from metaphysics, nor does it believe in any metaphysics which has no bearing upon practical life. The gigantic cosmic scheme which it presents before us has not only value as knowledge but is the basis upon which is erected the Gita's ethical structure. This is most strikingly illustrated, as we have already seen, in the thirteenth chapter where, in the account given of what is true knowledge, only moral qualities find a place.)

From the point of view of the realization of the cosmic significance of karma, we may divide the Gita into three parts. The first part, consisting of the first six chapters, contains preliminary instructions relating to the nature of karma, as well as knowledge, and the relation between the two, with a view to establishing the foundations of a *karmayoga*. It is true that the cosmic aspect of karma is occasionally mentioned, as for example, in Chap. III. 15, where it is said "कर्म ब्रह्मोत्पत्तिविद्धि" but the teaching is in the main confined to the human plane, to the conception of duty from the individual human standpoint.

This preliminary instruction is very important and may be called the

make or unmake ourselves: "A man should uplift himself by his own self, so let him not weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself" (Chap. VI. 5).

What it denies is that we are the *ultimate* authors of our actions. We are undoubtedly subject to the eternal cosmic purposes, but subject to this limitation, we enjoy freedom. It should also be remembered that the freedom which the Gita values is what Sidgwick calls "rational freedom," the freedom which consists in being true to one's rational self and in mastering desires and passions. The desire for authorship (*kartritva*) is emphatically denounced as an *âsura* quality (XVI. 14). It may be mentioned here that this rational freedom is freedom, as conceived also by Spinoza and Kant.

Rongbuk Basal Camp, to use an imagery with which one is very familiar these days, from which the ascent of the soul to cosmic consciousness and to the Supra-Cosmic Reality begins. The first part of the ascent—the ascent from the Rongbuk Basal Camp to the North Col, as we may call it—is the subject-matter of Chapters 7-10. In Chapter 7 we find the commencement of the ascent. Here for the first time the teaching takes a distinctly cosmic turn. The distinction between *Parā* and *Aparā Prakriti* is shown, and God is represented as the Reality upon which the whole universe is strung “like rows of pearls on a string.” But it is not before the eighth chapter that the real ascent to the peak begins, for it is in this chapter that the cosmic significance of karma is revealed to us, as also the supra-cosmic source of it in the *Akshara Brahman*. Man’s cosmic destiny is also discussed, and there is in consequence, a good deal of detailed exposition of eschatological problems.

The cosmic problems are further discussed in the ninth chapter. The transcendence of God *vis-a-vis* all created beings, is shown, God being depicted as the support of all beings, without being rooted in any of them (भूतभृता च भूतस्थः). The eschatological problems of the previous chapter are also further discussed and in greater detail.

But as we reach the tenth chapter there is a further and a much bigger jump into the cosmic sphere. The supreme word (*paramam vachah*) is imparted to Arjuna. He is given instruction in the *Vibhūti*s or infinite powers of God. If, as Sri Aurobindo says, “the message of the Gita . . . reveals to the human soul his cosmic spirit, reveals his absolute transcendence, reveals himself in man and in all beings,” then the tenth chapter is a most important part of this message.

We have now reached the North Col. But the most difficult part of the ascent still remains. This is done in the eleventh chapter. Arjuna has already had instruction in the *Vibhūti*s or infinite powers of God. But this instruction has only touched his intellect: he has had so far no personal realization of the infinite greatness of God. This want is removed in the eleventh chapter by the revelation to Arjuna of the Cosmic Form (*Viśva-Rūpa*) of God. This Form is so stupendous and so awe-inspiring that Arjuna, in spite of the unique privilege which he enjoyed of receiving instruction from Lord Krishna Himself and in spite of the fact that the previous chapter had given him an intellectual grasp of the nature of the Cosmos and its relation to its Supra-Cosmic Creator, literally shook with fear at the sight of the infinite glory and greatness of the Lord and begged Him to resume His human form:—“Overjoyed am I to have seen what I saw never before; yet my mind is distracted with terror. Show me, O Deva, that other Form of Thine. Have mercy, O Lord of Devas, O Abode of the Universe” (Chap. XI. 45). Some European scholars (Garbe, Otto) want to make a distinction between the *ghora-rūpa* and the *viśva-rūpa*. But the Gita evidently does not treat the distinction as important, but merges the *ghora-rūpa* in the *viśva-rūpa*.

Although the vision of the *Viśva-rūpa* is completed in the eleventh chapter, yet the realization of it requires for its consummation the twelfth chapter. Indeed, it is only through the attitude of *Bhakti* which is the subject-matter of the twelfth chapter, that the realization of the Cosmic Form of God is at all possible. This appears clearly from what Lord Krishna himself says towards the end of the eleventh chapter: “By the single-minded devotion I may in this

Form be known, O Arjuna, and seen in reality, and also entered into, O Scorchers of Foes" (Chap. XI. 54). "He who does work for Me alone and has Me for his goal, is devoted to Me, is freed from attachment, and bears enmity towards no creature—he entereth into Me, O Pandava" (*Ibid.* 55).

The twelfth chapter, in fact, is a continuation of the idea expressed in the above lines. This is at once evident if we compare the above two verses of the eleventh chapter with the following two verses of the twelfth chapter: "But those who worship Me, relinquishing all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded Yoga,—to these whose mind is set on Me, verily, I become ere long, O son of Prithâ, the Saviour out of the ocean of the mortal Samsâra" (6-7).

The true attitude, indeed, which alone makes it possible to realize the infinite greatness of God is that indicated in the following verse of the twelfth chapter: "Fix thy mind on Me only, place thy intellect in Me: (then) thou shalt no doubt live in Me hereafter" (8). The ascent, therefore, is completed in the twelfth chapter.

But the Gita's object is not merely to exhibit the process of the ascent of the Soul. If that were so, the Gita might as well have ended with the twelfth chapter. Some Western scholars indeed, notably the late Dr. Rudolf Otto, look upon the eleventh chapter as giving the final word of the Gita.⁴ But we consider this to be a mistaken view. In our opinion, the Gita's object is as much

to depict the descent of the Soul, after it has realized its cosmic purpose, to the human plane, the material and mental world in which man lives, as its ascent to its Supra-Cosmic Source. The Gita does not consider it enough that the Soul rises to the cosmic plane and to its Supra-Cosmic Source. It thinks it equally necessary that it should view, in the light of this cosmic realization, the facts and principles governing the mental and physical world in which human beings live. The Gita does not treat the world in which we live as one to be ignored and treated as an illusion but considers it essential to cultivate the right relation to it. This is the task which it undertakes in the last six chapters. The revelation of the Cosmic Form of the Lord completely transforms the Soul and makes it fit for the process of descent. As Sri Aurobindo in his *Essays on the Gita* says, "A reconciling greater knowledge, a diviner consciousness, a high impersonal motive, a spiritual standard of oneness with the will of the divine acting on the world from the fountain light and with the motive power of the spiritual nature—this is the new inner principle of works which is to transform the old ignorant action. A knowledge which embraces oneness with the Divine and arrives through the Divine at conscious oneness with all things and beings, a will emptied of egoism and acting only by the command and as an instrumentation of the secret Master of works, a Divine love whose one aspiration is towards a close intimacy with the supreme Soul of all existence...are the foundation

⁴ The late Dr. Rudolf Otto, in his paper entitled "Die Urgestalt der Bhagavadgita," after quoting Verses 32-34 of the eleventh chapter, said:—

"These words should be called the *chârma sloka*, the highest Verse of the Gita. For it is here that the dialogue between Krishna and Arjuna first acquires its mean-

ing. Not on a universal 'doctrine of God,' not on Sankhya or Yoga, not even on the Bhakti doctrine does Krishna lecture to Arjuna, but he discloses to him the meaning of his own situation and with it his clear duty . . . Most intimately, therefore, is Chapter XI, the great theophany, related to our original connection."

offered for his activities to the liberated man. For from that foundation the soul in him can suffer the instrumental nature to act in safety; he is lifted above all cause of stumbling, delivered from egoism and all its limitations, rescued from all fear of sin and evil and consequence, exalted out of that bondage to the outward nature and the limited action which is the knot of the Ignorance" (*Essays on the Gita*, 2nd Series, pp. 202-208).

The last six chapters depict the descent of the Soul after its supreme Cosmic Realization to the world in which human beings live and move. The instruction imparted in these chapters is different from that imparted in the previous ones. The problems dealt with are more concrete, and the teaching is directed more towards the solution of these concrete problems than towards the elucidation of purely theoretical questions. Arjuna is no longer asked merely to keep himself unattached but he is asked to go through life with a distinctly positive attitude.

The man who has had the vision of the Cosmic Form of the Lord when he descends to the physical and mental world in which human beings live, must view this world as the field (*kshetra*), of which he is the knower (*kshetrajña*). It is the field alike of knowledge and of action. It is both individual and universal, for there is, besides the individual field, the universal field, of which the knower is no other than the Supreme Spirit, described as "the knower in all the fields" (*sarvakshetresu kshetrajña*). The field comprises, in addition to what is physical, the whole of our sensuous, intellectual and emotional nature, as will appear from the following description of it: "The great elements, egoism, intellect, as also the unmanifested, the ten senses and the one (mind), and the five objects of the

senses; desire, hatred, pleasure, pain, the aggregate, intelligence, fortitude,—the Kshetra has been thus briefly described with its modifications" (Chapter XIII. 5-6).

It is, in fact, what the Gita has already called the Prakriti. It will not do for us to ignore it and live a kind of blessed isolated life, immersed in solitary contemplation of the Eternal and Immutable. The Gita does not favour this kind of isolation but asks us to face the world and to see in it the working of the Eternal Spirit. It has never favoured the idea of renouncing the world and treating it as an illusion.

It is also significant that the knowledge of which the Gita speaks in the thirteenth chapter, the knowledge which entitles the self to be called *kshetrajña*, is not theoretical but eminently practical. This knowledge is described in verses 8-12 of this chapter. The essence of this knowledge consists in the realization of the most important moral qualities, such as humility, unpretentiousness, harmlessness, forgiveness, rectitude, absence of egoism, unflinching devotion to God to the exclusion of other objects, some of which are negative and some positive. Altogether seventeen qualities are mentioned, of which seven are positive and the rest negative. The enumeration of these moral qualities and the identification of them with knowledge prove, if any proof indeed were needed, that the Gita does not believe in knowledge divorced from practice. The object of calling the realization of these moral qualities knowledge is evidently to point out that Purusha being *kshetrajña*, man must not abstain from action.⁵ This conclusion agrees with the teaching in the

⁵ The fear of being affected by action is at the back of the minds of those who advocate inaction. This is, however, a groundless fear, for really Purusha never acts, all action being done by Prakriti (*Vide Chap. XIII. 29*).

earlier chapters of the Gita but differs in the manner in which it is presented, for it is communicated to a person who has had the Cosmic Vision and therefore knows the cosmic setting of karma.

The person who has had the Cosmic Vision should not only know himself as *kshetrajña* but as above the reach of the three *gunas*. It is only then that he can discharge his function properly in this world. In the earlier chapters absolute non-attachment to worldly things is put forward as the *sine qua non* of the performance of duty. But it is only when he realizes that he is above the three *gunas* that a man can totally remain unaffected by whatever goes on in this world. As the Gita puts it: "The same in honour and dishonour, the same to friend and foe, relinquishing all undertakings—he is said to have gone beyond the *gunas*" (Chap. XIV. 25).

The fifteenth chapter introduces us to the conception of Purushottama, the most important conception in the Gita. What strikes us here is the richness and concreteness of this conception, as contrasted with the abstract conception of Akshara Brahman. Such a concrete conception is indeed what we require in order to understand the process of descent. God is here regarded not merely in His transcendent aspect as a Creator of the universe but He is viewed as the indwelling principle of the whole world of conscious and unconscious beings. The descent of God takes, indeed, two forms. In the first place, it takes the form of Avatâra, or descent into an individual human form, which has been described in verses 6-8 of the fourth chapter. The meaning of Avatâra has been beautifully explained by Sri Aurobindo as follows: "The Avatâra comes as the manifestation of

the divine nature in the human nature, the apocalypse of its Christhood, Krishnahood, Buddhahood, in order that the human nature may, by moulding its principle, thought, feeling, action, being on the lines of that Christhood, Krishnahood, Buddhahood transfigure itself into the divine. The law, the Dharma which the Avatâra establishes is given for that purpose chiefly; the Christ, Krishna, Buddha stands in its centre as its gate, he makes through himself the way man shall follow. That is why each Incarnation holds before men his own example and declares of himself that he is the way and the gate; he declares too the oneness of his humanity with the divine being, declares that the Son of Man and the Father above from whom he has descended are one, that Krishna in the human body, *mânushim tanum âsritya*, and the Supreme Lord and Friend of all creatures are but two revelations of the same divine Purushottama, revealed there in his own being, revealed here in the type of humanity" (*Essays on the Gita*, First Series, pp. 217-18). He further explains: "The Avatâra, therefore, is a direct manifestation in humanity by Krishna the divine Soul of that divine condition of being, to which Arjuna, the human soul, the type of a highest human being, a Vibhuti, is called upon by the Teacher to arise, and to which he can only arise by climbing out of the ignorance and limitation of his ordinary humanity. It is the manifestation from above of that which we have to develop from below; it is the descent of God into that divine birth of the human being into which we mortal creatures must climb; it is the attracting divine example given by God to man in the very type and form and perfected model of our human existence" (*Ibid*, pp. 220-80).

See also Ch. III. 27 and 28. Purusha, never being really the author of actions, cannot be affected by them.

This is one type of descent. But

there is another and a more diffuse descent into the whole of Nature and the world of conscious and unconscious beings. This is the descent of which the fifteenth chapter treats. The general nature of it is exemplified in verses 7, 12 and 13.

The Divine Principle has shed its awful aloofness here and become the indwelling principle, actively interested in upholding and also uplifting the universe. Although it has become immanent, it is not the God of the pantheists, for it does not melt itself into the universe. Only a part of it is transformed into the world of life (मदैवाणो जीवलोके जीवभूतः सनातनः). Although it is the indwelling principle of the universe, it still remains standing upon and over it (अधिष्ठाय). God, viewed in this aspect of descent, is the Purushottama of the fifteenth chapter.

The Soul in its descent into this world meets with a peculiar situation, a situation created by the clash of opposite qualities. It is with this situation that the sixteenth chapter deals. These opposite qualities are respectively, the Deva and the Āsura qualities. The Āsura qualities are destructive of the self and are the surest way to hell.

The seventeenth chapter deals with a very important aspect of our practical life, namely, the aspect of faith (*śraddhā*). The Gita enunciates here a very striking doctrine: "A man is what his object of faith is." This may be called a kind of pragmatism, the pragmatism of faith. It is curious to note here how the Western pragmatism of modern times which started in William James with the lower empirical type, gradually advanced to higher and higher forms, until it almost reached in Schiller and Papini a type which comes close to the 'pragmatism of faith' of the Gita. So strong is the Gita's conviction that for the proper discharge of

our duty, it is essential to act according to faith, that it goes to the extreme of saying that actions done without faith are all *asat*, understanding the word in its double sense of 'unreal' and 'wrong': "Whatever is sacrificed, given or performed, and whatever austerity is practised without *śraddhā*, it is called *asat*, O Partha; it is naught here or hereafter" (Chapter XVII. 28).

From the point of view of *śraddhā*, all actions can be divided into three classes: *Sāttwika*, *rājasika*, and *tāmasika*. All sacrifice, tapas, charity, even food exhibit these three types. Virtue lies in choosing in each of these kinds of action the *sāttwika* type and discarding the other two.

We come now to the last chapter of the Gita which is the longest, as well as the most important chapter of this great book. It starts from the point where the other chapters end. It takes for granted that Arjuna has understood the distinction, as well as the relation, between the paths of knowledge and action, that he has understood the cosmic setting of karma, has had the Vision of Visva-rūpa and therefore understood his place in the gigantic cosmic scheme, and as a result of it has acquired the attitude of Bhakti. It further assumes that he has already received instruction proper to the descent of the soul, that he knows the relation, as well as the distinction, between *kshetra* and *kshetrajña*, that he is aware of the differences of the three *gunas* and knows himself as *nistraigunya* (free from the *gunas*), that he has understood the concrete nature of God as Purushottama, has further learnt the distinction between Deva and Āsura qualities and realized the importance of *śraddhā* in all actions and the necessity of keeping to the pure form of *śraddhā*, namely, *sāttwikī śraddhā*.

Now the final instruction proper to

the soul in its descent is given. This instruction may be broadly classed under two heads: instruction relating to the proper attitude towards the world, and that relating to the proper attitude towards God. The first deals with the question which has been discussed in the previous chapters, namely, what is the place of karma in the spiritual life. The Gita gives the same answer which it gave in the earlier chapters, namely, the indispensability of karma for the spiritual life. On the subject of karma it further enunciates in this chapter the principle which it mentioned once before (Chap III. 35): *श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥* This principle has been interpreted in various ways, the most common interpretation being that it gives a moral justification for the caste system. But as Sri Aurobindo has pointed out, this is not the correct interpretation. To quote his words: "Too much has been made of its connection with the outer social order, as if the object of the Gita were to support that for its own sake or to justify it by a religio-philosophical theory. In fact, it lays very little stress on the external rule and a very great stress on the internal law which the Varna system attempted to put into regulated outward practice" (*Essays on the Gita*, Second Series, p. 379). It is true the Gita lays down four fundamental types of human nature which it calls respectively, the Brahmana, Kshatriya, Vaisya and Sudra, and says that every human being must conform to the law of one or other of these types. But in the first place, it should be observed that these types are defined by their inner nature and not by their external action, it being expressly stated that their functions must be in accordance with their nature. Secondly, the jiva being himself a portion (amsa) of the Lord, there cannot

be any fundamental contradiction between his law and the cosmic law of the four types of which the author is the Lord Himself. The Gita, in fact, does not believe in any contradiction between the cosmic law and the human law. That follows indeed from the conception of Purushottama, as we have already seen, as the indwelling principle of the jivas as well as of the whole universe.

Indeed, the problem with which the Gita is faced here is the same as that with which idealistic philosophers, like Green and Bradley, are confronted, and its solution is essentially the same as theirs. What Bradley with the help of his conception of "my station and its duties" and Green with his idea of society as a sort of Greater Self of the individual have propounded, the Gita also asserts with the help of the principle mentioned above. Just as these idealists assert that the realization of the individual self is not possible except through the social self, so the Gita asserts that *svabhāva-niyatam karma* is not possible except through the order of the four types. This order, in fact, is for the Gita only another name for the social order: the Gita has no other conception of social order. Briefly stated, the Gita's ethical principle is this: No doubt everybody is to realize his *svabhāva*, but this realization is impossible except in and through the fourfold order which is only another name for the social order.

We now come to the second main question discussed in this chapter, namely, the right attitude towards God. The Gita's teaching here may be summed up in one word: Surrender.

"Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou art dear to Me. Relinquishing all dharmas, take refuge in Me alone;

I will liberate thee from all sins; grieve not" (Chap. XVIII. 65-66).

This teaching is Gita's final teaching, and therefore is most appropriately called सर्वगुणसमं वचः ॥ It is, in fact, the logical culmination of the teaching of the fifteenth chapter. To the Lord as Purushottama no attitude is possible except that of surrender. To the Lord of the Visva-rupa Arjuna's attitude was astonishment, mixed with fear. He was

simply bewildered by His stupendous majesty. But to Purushottama his attitude must be different, for he views Him not through His vastness but through His goodness. He can therefore unhesitatingly resign himself unto Him and say: "Destroyed is my delusion, and I have gained my memory through Thy grace, O Achyuta. I am firm; my doubts are gone. I will do Thy word" (Chap. XVIII. 79).

MY VISIT TO INDIA

By DR. A. H. REGINALD BULLER, D.Sc., LL.D., F.R.S.

The British Association for the Advancement of Science sent a Delegation of about one hundred persons to the Silver Jubilee Meeting of the Indian Science Congress Association. The meeting was held at Calcutta, January 3-9, and was presided over by Sir James Jeans. The Delegation sailed from London on board the P. and O. steamer 'Cathay' on November 26 and landed at Bombay on December 16, 1937.

On arrival at Bombay, the Delegation was officially received by the Vice-Chancellor of the University, and at the function a garland of flowers was put around Sir James Jeans. Subsequently, Sir James was garlanded many times, and this pleasant Indian mode of welcoming an honoured guest was also experienced by several other members of the Delegation.

We visited the Towers of Silence, where vultures dispose of the Parsee dead, and in the grounds saw Mango trees. The Parsees, followers of Zoroaster, have a temple there in which they keep the sacred fire burning night and day continuously. The fuel used is the strongly scented wood of the Sandalwood tree. We also saw a Hindu

burning ghat where a body was being cremated over large logs of wood.

Before beginning our pre-congress tour, we were each given a copy of "An Outline of the Field Sciences of India". This useful handbook, published by the Indian Science Congress Association in November, 1937, and edited by Dr. Sunder Lal Hora, contains a chapter entitled "An Outline of the Vegetation of India" by Mr. C. C. Calder, Superintendent of the Royal Botanic Gardens, Calcutta, and Director of the Botanical Survey of India.

At Agra we visited that masterpiece of the Mughal Emperors, the Taj Mahal. On the outside of this beautiful building, which stands in a garden of Cypress trees and overlooks the broad Jumna River, there are carved in relief on the marble the graceful forms of tulips, lilies, narcissi, and other bulbous plants; and in the interior the cenotaphs of Mumtaz and her husband, Shahjahan, are profusely inlaid with gems in flowered patterns.

At Agra College, Professor K. C. Mehta took us through his laboratory and his rust greenhouse, and gave us an account of his work—now in its

fifteenth year—on the rust disease of cereals in India. It has been conclusively established that in the plains, during October and November when the cereal crops are sown, there is no local source of infection; and apparently, the suspected alternate hosts play but little part in the annual origin of the rust disease. From a study of the spread of the disease in the plains as well as in the hills, extending over a period of seven years, Professor Mehta is convinced that the foci of infection lie in the hills and hilly tracts, where rusts overwinter in the uredo-stage. To lessen the incidence of the rust disease in the plains, Dr. Mehta therefore recommends: (1) sowing of wheat and barley in Nepal in October instead of August-September; (2) suspension of the first crop (sown in April-June) in the Nilgiris and Palni hills; and (3) destruction of self-sown plants and tillers of wheat and barley 1-2 months before the sowings in the hills and hilly tracts (3,000 ft. above sea-level) in general. Professor Mehta believes that his recommendations in respect to the Nilgiris and Palni hills could be acted upon by the Government with but little expense and that, if carried out, they would result in a considerable increase in the yield of Indian wheat and barley.

At the Imperial Institute of Agricultural Research at New Delhi there were various botanical exhibits, among them the hybrid Sugar-canes raised by Rao Bahadur R. S. Venkataraman, at Coimbatore. By hybridization in and with the genus *Saccharum*, Venkataraman has sought during the past twenty-five years to improve the Indian Sugar-canes, and already the area in which improved canes are grown is upwards of 70 per cent. of the total. Inter-varietal crosses have been made within the species *Saccharum officinarum*; eco-

nomically important inter-specific hybrids have been obtained from *S. officinarum* and *S. spontaneum*; and intergeneric crosses have been made between *Saccharum* and *Sorghum* with a view to shortening the life-cycle of the sugar-cane, and between *Saccharum* and *Bambusa* for the introduction into the sugar-cane of greater vigour. The Bamboo parent grows to 60 feet high, but the F₁ generation consists of short plants closely resembling sugar-canes, thus showing the dominance of *Saccharum* characters. Whether or not the intergeneric crosses, which are of great interest botanically, will yield anything of economic value remains to be determined by further investigation.

At the Imperial Institute I visited the laboratory of Plant Pathology and there renewed acquaintance with Dr. G. W. Padwick, the newly appointed Imperial Mycologist, and met Dr. M. Mitra and Dr. B. B. Mundkur. Dr. Mitra has discovered a new bunt, *Tilletia indica*, and Dr. Mundkur a new smut, *Urocystis Brassicæ*. The latter fungus has the peculiarity of forming large and curious galls on the roots of Mustard. Dr. Mundkur gave me some carbonized grains of *Triticum sphaerococcum*, which were obtained at Mohenjo Daro, a pre-Aryan city in the Indus valley, and are, according to archaeological authorities, at least 4,000 years old. In this material Dr. Mundkur found some tiny fungus bodies which he regards as smut spores.

At Dehra Dun we visited the Forestry Research Institute, inspected its museum, and went through its laboratories and experimental factories. The Institute for some thirty years has been carrying on research upon the growth of trees and the profitable use of timber and other forest products. It was founded primarily for the benefit of the

Indian Forest Department, for which it has produced results of acknowledged economic value, but its work has also been of use to other government departments, to Indian States, and to industrialists. In the experimental factories, among other things, we saw machinery at work: (1) producing wall-boards and insulation boards from bagasse (crushed sugar-cane after extraction of the juice); (2) producing printing paper from *Dendrocalamus strictus* (bamboos grown in Orissa); and (3) testing the strength of various kinds of timber in respect of bending, compression, hardness, shear, glue adhesion in triple plywood, etc. In the wood workshop section we saw the veneer-cutting plant in operation. About 8,000,000 plywood packing boxes for tea are imported into India every year. There are two plywood mills in India, but these contribute only a very small proportion of the tea-boxes required, and the Institute is assisting this young industry in its attempt to meet foreign competition. On departing we were each given as a souvenir a writing-pad of excellent bamboo paper made in the Institute.

At the Benares Hindu University we visited the Botanical and other Departments, and then attended a Degree Congregation in a huge tent erected with the help of bamboo poles. At the ceremony several of our members, including Professor V. H. Blackman, were given honorary degrees.

From Siliguri we drove in motor-cars up to Darjeeling, which stands at a height of 6,900 ft. above sea-level. We had an excellent driver, with Mongolian features, who knew no English. The pace permitted was ten miles per hour. The road wound round and round great mountain spurs amid forest and tea plantations on terraced slopes, and ever up, up and up, past the 4,000-foot level, past the 5,000, and past the 6,000, until

after three and a half hours of progress we arrived at our destination, where Bhutea women porters, who greeted us with smiles, carried our bags on their backs into the Mount Everest Hotel. During the ascent we saw Bamboos, Tree ferns, and Rhododendrons, and we thought of Joseph Hooker and his famous botanical explorations. Early next morning from the windows of the hotel we watched the sun rise on Kanchanjunga (28,146 ft.) as in snowy grandeur it towered up above its sister peaks some 45 miles away. The botanists found much to interest them at Darjeeling. There were: the tea-gardens, whose terraces could be seen up to a height of about 6,000 feet; a Botanical Garden on a hill-side with many fine trees and other plants, mostly out of flower; groves of *Cryptomeria japonica* planted all about Darjeeling and formed by tall conical trees with thick trunks; in the market place vegetable produce and, in an adjoining street, two querns, at one of which sat two women grinding grain; and, finally, the wild plants growing about the hills. *Primula malacoides* was in flower on a bank not far from gardens, close by a wild *Mahonia*; and we particularly noticed a fern, with large compound leaves and stems about as thick as a finger, *Gleichenia gigantea*, which was climbing freely over various bushes.

We drove to Tiger Hill (8,500 ft.). Our cars wound in and out among the hill-sides for a distance of about seven miles, and then we climbed the last 700 feet. From the top we saw a magnificent panorama of mountains stretching half-way around the horizon; and we looked over one great range hoping to see Mount Everest; but, unfortunately, although two peaks, right and left of it, were often more or less clear of cloud, Mount Everest, 100 miles distant, never came distinctly into view. But we were

well rewarded for our journey; for, as the sun set, there were glorious tints of red and purple—red in the west and on the mountains—and vast purple shadows. The sun went down in golden splendour and the leaden shadow of the earth rose on the eastern sky. When all was over and the whole earth was growing dark, we hurried down the 700 feet to our car, and then we drove with the help of headlights along the narrow road with numerous sharp S-shaped curves, downwards for 2,000 feet, and on to Darjeeling. An error in steering might have brought us to serious disaster; but our driver was excellent, and we arrived back at the Hotel in the dark, but safe and sound, and ready for tea.

In the Botany Section at the Calcutta meeting of the Indian Science Congress Association, Professor B. Sahni delivered his Presidential Address on "Palaeobotany in India, a Retrospect"; and in the course of a week, this was followed by numerous papers, a few special lectures, and six discussions on: (1) Discrepancies between the chronological testimony of fossil plants and animals (Sections of Botany and Geology); (2) The absorption of salts by plants (Sections of Botany and Chemistry); (3) Algal problems peculiar to the tropics with special reference to India; (4) The dissemination of cereal rusts in India; (5) A national Herbarium for India; and (6) The species concept in the light of cytology and genetics (Sections of Botany, Zoology, and Agriculture). On January 6, at the seventeenth annual meeting of the Indian Botanical Society, Professor S. R. Bose gave his Presidential Address on "The Effects of Radiation on some Polypores in Culture," and this was followed by a conversazione with botanical exhibits and a luncheon given by the Botanical Society of Bengal.

In the afternoon of January 6, the members of the Botany Section proceeded by steamer down the River Hooghly to Sibpur to attend the one hundred and fiftieth Anniversary celebration of the Royal Botanical Gardens. The function was presided over by the Nawab of Dacca, Minister for Industries and Agriculture, Bengal. Sir James Jeans, on behalf of the British delegation, offered the Gardens his hearty felicitations, and Sir Arthur Hill commented on the similarity of the situation of Kew Gardens and the Sibpur Gardens. He remarked that while Kew was located near London, the first city in the Empire, the Sibpur Garden was near Calcutta, the second city of the Empire, and both were on the banks of two of the busiest rivers in the world. Dr. K. P. Biswas, the Superintendent of the Gardens, welcomed the guests, outlined the history of the Gardens, and reviewed the economic benefits which India had derived from Sibpur. Among these benefits he included: (1) a demonstration that the Teak tree could not be grown for timber in Bengal as, in the muddy soil of the Gangetic delta, its trunks become hollow near the base; (2) the introduction of exotic timber trees; (3) the introduction of exotic plants now found in private gardens; (4) the final establishment of the tea industry in Assam and Northern Bengal; (5) the initiation of Potato-growing; (6) the cultivation of quinine Cinchonas of the Andes and the establishment of a factory in the Darjeeling district, whence the Government hospitals and dispensaries have obtained large supplies of quinine required for the treatment of malaria; (7) help given to the Agricultural Society of India in the improvement of Indian cotton and Indian jute; (8) assistance given in the introduction of the best kinds of sugarcane from the West Indies; and (9) ex-

periments on the cultivation of such economic plants as flax, hemp, rhoa or ramie tobacco, henbane, vanilla, coffee, India-rubber, Japanese mulberry, cardamoms, tapioca, and cocoa.

After the function was over, we walked about the Gardens, admired the beautiful *Oreodoxa* palm avenue, and visited the famous Banyan tree (*Ficus bengalensis*). This tree, from whose branches figs were hanging, is now about 163 years old and the circumference of its crown measures 1,151 feet. It has 641 aerial roots actually rooted and grown into posts, and it is still extending. Its main trunk, which was 51 feet in girth, decayed and has been removed, so that the tree is now in three parts; but three young Banyan trees have been planted near where the original trunk was, and the intention is at some future time to graft these three trees together and also on to the three pieces of the original tree, and so once more to construct a single vegetative body.

At a special degree congregation of the University of Calcutta the Chancellor conferred the degree of Doctor of Law, *honoris causa*, on ten members of the Delegation, including the writer.

The Indian Association for the Cultivation of Science elected Sir Arthur Hill to be the Ripon Professor for the year 1938, and, in this capacity, he delivered three lectures at the Association during the week of the Calcutta meeting.

A short visit was made to the Bose Institute founded by the late Sir Jagadis Chandra Bose, and some of Bose's remarkable experiments were demonstrated to us. A detached, partially wilted, sagging leaf of one of the *herbaceous Compositæ* was placed in a glass vessel containing warm water, and its shadow was projected on to a screen. Immediately after the leaf had thus been given access to water, it began to recover

and, with surprising speed, it soon became stiff and upright once more. And with the help of very sensitive apparatus making graphic records it was shown that the petiole of a compound leaf of one of the Leguminosae had risen very slightly in correspondence with the lowering of the temperature of the air during a recent brief storm.

On the railway journey from Calcutta to Madras, from the carriage windows, we saw widespread stretches of rice fields broken up into irrigated plots and parted by earth divisions or *bunds* along which in some places were set stately rows of Palmyra palms (*Borassus flabellifer*); and we also saw many Cocoanut palms, wild Date palms (*Phoenix sylvestris*), and, near Madras, some fine plantations of *Casuarina equisetifolia*.

At Madras a visit was made to Professor M. O. P. Iyengar's laboratory at the University and here his own algal cultures and those of his pupils were examined.

With a Madrasi friend, I entered a Toddy Palm grove and saw the inflorescences of several of the Cocoanut trees (*Cocos nucifera*) bent down into black bowls set high in the trees and presumably exuding sweet sap from their wounds.

Among the palms grown for ornament in Madras we noticed: the Cabbage palm (*Oreodoxa regia*), the Royal palm (*Licuala grandis*), and *Caryota urens*. In the Adyar Gardens, in which stands the Hall devoted to the cult of Theosophy was seen a splendid Banyan tree with a crown of leaves 800 feet in diameter, a perfect central trunk, and radiating arms supported by a great many rooted posts. This tree is said to be one of the three finest Banyan trees in India. In a beautiful private garden, the owner had one of his bearers pierce the leaf-bases of two Traveller's Trees (*Ravenala*

madagascariensis) so that I might see the water, which had accumulated there, gush out into a tumbler.

At Mysore, where we were guests, of the Maharaja, a few of the party drove into the jungle where we saw huge sandy erections raised by white ants, traces of wild elephants, a hyaena, jungle fowl, and jungle people who never venture into towns; and, at one place, we rode on the backs of working elephants up and around a hill, past tall Bamboos, and through a wood in which grew Teak, Rosewood, and other commercial timber trees.

On the second day at Mysore, Sir Frederick Hobday and I, in one of the Maharaja's cars, drove about 150 miles through the countryside: we visited a Pinjrapole (to which decrepit cattle are brought and in which they are kept alive until the last moment), a very well managed Veterinary Institute, the Maharaja's stables in which were about 100 horses, and a cattle fair.

On the way home from Bombay, many of us landed at Suez, drove over the desert to Cairo, saw the pyramids and the Sphinx at Gizah, examined the magnificent Tut-ankh-amen collection in the Cairo museum, and then took the train to Port Said where we rejoined

our boat. We noticed how sparse is the vegetation in the desert, but had no time to study it. Here and there were low thorny bushes with camels feeding upon them. At Cairo, brown again changed to green with Date palms, Bougainvillaeas, and *Hibiscus*. On sailing from Port Said our botanical observations had perforce to come to an end.

On the way west through the Mediterranean, one afternoon under unusually favourable conditions, we gazed upon the snow-covered peak of Mount Etna, and, at night, we saw Stromboli coughing and two red-hot streams of lava pouring down its side. Subsequently we called at Marseilles, Gibraltar, Tangier, and Plymouth; and, finally, on February 4, at Tilbury, we stepped once more on to English soil.

We all felt that the visit of the Delegation to India had been a great success and most profitable. For the warm hospitality that was extended to us both publicly and privately we owe a deep debt of gratitude to the Indian Government, Rulers, and people; and we shall never forget the pleasure that was ours in meeting our Indian colleagues face to face and learning from them at first-hand some of the results of their scientific investigations.

THE IDEA OF PURUSARTHA

BY PROF. M. HIRIYANNA, M.A.

The idea of *purusārtha* has played a very important part in the history of Indian thought. All the *vidyās* or branches of learning assign to it the foremost place in their inquiries, though they differ from one another in various respects concerning it. We propose to consider here what this idea stands for in general without entering into details.

The term *purusārtha* literally signifies 'what is sought by men,' so that it may be taken as equivalent to a human end or purpose. The qualifying word 'human' here may suggest that the term is not applicable to ends which man seeks in common with the lower animals; but really it is not so, for we find it used with reference to several

among such ends like food and rest. The qualification should therefore be explained in a different way. We know that man, like the other living beings, acts instinctively; but he can also do so deliberately. That is, he can consciously set before himself ends and work for them. It is this conscious pursuit that transforms them into *purusārtha*. Thus even the ends which man shares with other animals, like food and rest, may become *purusārtha*, provided they are sought knowingly. The significance of the first element (*purusa*—) in the compound is not accordingly the restriction of the scope of the ends sought, but only of the manner of seeking them. The implication of the other element (*—artha*) in it is that the end is non-existent at the time it is cognised as worth pursuing, and is still to be accomplished. It is a 'to be' which is 'not yet', and therefore demands for its attainment effort on the part of the person seeking it. For this reason, it is described as *sādhya* which in the terminology of modern philosophy, may be expressed as 'a value to be realised'. Fame, for instance, or what comes to the same thing, the feeling of gratification resulting from it, which cannot be attained without much toil is a value in this sense. Now the pursuit of a value presupposes a knowledge not only of what that value is but also of a suitable means to its realisation. Sometimes this means or *sādhana* also is styled a *purusārtha*, giving rise to the distinction of 'instrumental' (*gauna*) and 'intrinsic' (*mukhya*) values, as they are called. For instance, money, which is ordinarily acquired as a means to an end, is an instrumental value while pleasure, which is sought for its own sake, is an intrinsic one. We may thus define a *purusārtha* as an end which is consciously sought to be accomplished either for its own sake or for the sake

of utilising it as a means to the accomplishment of a further end.

From what has been stated so far, it appears that a *purusārtha* is something which does not already exist, but is to be produced anew. Indeed, according to some Indian thinkers, viz., the early Mīmāṃsakas, no existent object (*siddha*) can by itself be an intrinsic value or a *purusārtha* in the primary sense of the term*. It can, at best, be only of instrumental interest. But others allow that the achievement of a value need not always be understood in this positive sense. The end sought may be already there, and yet we may not be able to get at it owing to some obstacle or other as, for example, in the case of buried treasure. Here achievement consists merely in removing the obstacle. When that is done, the treasure, with the accompanying joy, is attained at once. This variety of value also requires the exercise of activity before it is attained, though the activity is directed solely towards the removal of hindrances which stand in the way of its attainment. Hence such values also may be described as *sādhya*, but only in a negative or indirect sense. Nor need this hindrance be always physical as in the above example; it may be mental, being merely our failure to realise that what we seek is already in our possession. To give a trivial but typical example, a person may be so much beside himself as to set about searching for his eye-glasses while he is actually wearing them. Here 'attainment' consists in the person in question overcoming the delusion into which he has fallen, either by being appraised of the fact by some one else or by himself coming somehow to discover it. This kind of *purusārtha* again may be classed as *sādhya*, provided we grant that

* cf. *Bhutam bhavyāya kalpate*.

knowledge also, like action, can be the means of achieving values. Here too, as in the previous case, nothing new comes into being. But both achievements alike involve a change in the existing state of things; only while the change brought about in the one case is in the realm of being, in the other it is in the realm of thought.

The *purusārthas* that have been recognised in India from very early times are four: *artha*, *kāma*, *dharma* and *moksha*; and the main aim of every *vidyā* is to deal with one or another of them. This shows, it may be stated by the way, that the Indian thinker was actuated by more than speculative interest in his investigations, and that he carried them on, having always in view their relation to human purposes. Not all these values, however, are of equal rank. They admit of being arranged in an ascending scale, and the determination of their relative status forms the chief problem of philosophy as conceived in India. We can refer here to only one aspect of it, viz., the distinction between secular and spiritual values. To contrast them generally, the former are what man is naturally inclined to seek, while the latter are what he ought to seek but ordinarily does not. The notion of the higher or spiritual values is suggested to him as the lower or secular ones are not finally satisfying. A lower value may, when realised, bring immediate satisfaction; but sooner or later the satisfaction terminates. Other values of the same kind will thereafter make their appeal, but the result of pursuing them will be no less transient. It is in contemplating their invariably transitory character that man comes to think of enduring values and to yearn for them. Of the four values mentioned above, the last two, viz., *dharma* and *moksha*, are spiritual; and the sole purpose of the Veda,

as it has for long been held, is to elucidate their nature and to point out the proper way to realise them. But pursuing these higher values does not necessarily mean abandoning the lower ones of *artha* and *kāma*, for there is no necessary opposition between them—at least according to the majority of Indian thinkers. What is discountenanced by them is only their pursuit for their own sake and not as means to a higher value. When they are made to subserve the latter, they become totally transformed. There is a world of difference, for example, between wealth sought as a means to self-indulgence and as a means to some beneficent purpose.

Of the two spiritual values, there were schools of thought in India that upheld the supremacy of *dharma*; and more than one old Sanskrit work speak only of three categories of values (*trivarga*), leaving out *moksha*. But gradually, *moksha* came to be regarded as the only ultimate or supreme value (*paramapurūsārtha*), *dharma* being subordinated to it in one way or another. Thus what was once considered good enough to be the goal of life became later but a stepping-stone to the attainment of a higher end. The way of subordinating *dharma*, which has stood the test of time, is what we owe to the teaching of the *Gitā*, viz., that when it is pursued with no desire for what is commonly recognised as its fruit, it qualifies for *moksha* through purifying the affections (*sattva-suddhi*). As regards the type of *sādhya* which *moksha* represents, we have pointed out that the word *sādhya* may be understood in a positive or a negative sense. *Moksha* being the realisation of one's self in its true nature according to all schools, it is not to be effected in the former sense as *dharma* is. Its achievement can be only indirect, and we find that both the

possible views here are held by Indian philosophers. While the generality of them maintain that *moksha* involves an actual change in the condition of the self, some hold that it means merely a change in the point of view towards it. It is in this latter way that Samkara, for instance, understands it. In his view, the self has been and will ever be what it always is, viz., Brahman. This truth, however, is lost sight of by man during *samsāra* owing to congenital ignorance. It thus lacks realisation though eternally achieved. *Moksha* consists merely in getting rid of this ignorance; and, simultaneously with its riddance, the self reveals itself in all its spiritual splendour. Hence *jñāna* is regarded as the sole and sufficient means to *moksha* in Advaita, while in other doctrines, generally speaking, it is taken

to stand in need of being associated with *karma* to serve that purpose.

In conclusion we may just refer to one more point. Is the highest value realisable by man or is it merely an idea? All Indian thinkers agree that it can be realised, some maintaining that the realisation may take place even within the span of the present life. Nature, including the physical frame with which it has invested man, is not finally either hostile or indifferent to his spiritual aspirations; and he is bound to succeed in attaining them in the end, if not at once, provided only that his efforts in that direction are serious and sincere. One system, viz., the Sankhya goes so far as to maintain that the kingdom of Nature is not merely favourable to man's realisation of the highest ideal, but that it is designed precisely to bring about that consummation.

HINDU MARRIAGE AND DIVORCE

BY MR. R. G. BURWAY, B.A., LL.B.

Woman's position in all societies and in all ages has always been one of dependence on man. There may be a difference of degree here and there as time and circumstances permitted. Man has, however, been always chivalrous in his attitude towards women, although that chivalrous spirit differed according to age and country and the religion to which they belonged. Some regarded women as a covetous possession and as objects of enjoyment. But that was the index of the times of a rude age and of rude minds, and as man became more cultured and civilised, his attitude towards the weaker sex also softened down, and to-day the woman is being universally regarded by man as his partner in life with more or less equal rights with him. All the same her

inherent dependence upon man remains as ever.

To arrive at proper conclusions, therefore, it will be proper to take a brief historical retrospect of the status of a Hindu wife as it obtained in the Vedic times and trace it down to the present days, which will clearly bring home to our readers as to how the structure of Hindu society has been built on the solid foundations of piety and virtue.

At the outset it should be borne in mind that the Hindu Dharma-Shāstras and the Hindu Law-givers never considered man or woman as separate entities in that in their eyes man or woman had never any separate or exclusive existence. Consequently they regarded man and woman put together as one entity—one whole—and the one

without the other was never complete in their eyes. This idea in its trail, therefore, led to the further idea that every man must have a wife and every woman a husband to achieve stability and permanency in the home life of the Hindus. The contrary idea, therefore, was to prevent man or woman from leading a desultory and irresponsible life. The result had been that the Hindu Dharma-Shâstras always aimed at giving every woman the status of a wife and thus preventing her, as far as possible, from leading a dissolute and irresponsible life. It was, however, not possible for every woman to go through the approved and best forms of marriage owing to circumstances over which she had no control or which she never foresaw. Sometimes she herself fell a prey to temptations and sometimes the lust of man had been instrumental in causing her degradation or moral turpitude. But the Hindu Law-givers had always been generous even towards such fallen women, and to prevent their further downfall and social ridicule, they invented further forms of marriage, which afforded an opportunity to every woman, in however deplorable condition she might be, to attain to the status of a wife, and thereby give a full stop to her further degradation in morals. These ideas, therefore, gave rise to eight forms of marriage in Hindu society, of which four were approved forms and the rest unapproved. The approved forms were Brâmha, Daiva, Arsha and Prâjâpatya. The four unapproved forms of marriage were Âsura, Gândharva, Râkshas and Paishâcha.

The other characteristic of the Hindu Law-givers was their scrupulous regard for the chastity of every woman. The essential value of chastity is keenly realised and extolled by all the races and religions of the world and the exact

import of it is just the same to the Hindu mind as it is to the Westerner and so well described in Milton's "Comus." But in its application to human life and conduct the degree of its rigour differs according to race and religion and the viewpoints with which the union of man and woman is regarded by the various religions of the world. This union of man and woman is generally styled as marriage. In most of the religions marriage is held to be a contract whereas to the Hindu mind marriage is a sacrament and it is further held to be an indissoluble tie which knows no breaking away from the union once formed. Consequently, the life of chastity, as between man and woman, entailed much more sacrifice, especially on the part of the woman, to attain to the true Hindu ideal of chastity than it did in the case of women of other religions.

The cultural and moral development of the Hindus of the Vedic times was at a very high level and in spiritual matters none was their equal. Consequently we find the women of those times intellectually as high as man and morally even his superior. Her pious disposition and unswerving devotion for her husband, whether he was rich or poor, good or bad, lame or sound, had been a source of added strength to the social life of the Hindus of those times. Women then were highly educated and cultured and the wives of ancient Rishis even composed hymns in company of their pious and learned husbands. In short, we find in their lives everything which goes to make an ideal life for all times and ages, both for man and woman alike, on the salubrious foundation of simple living and high thinking.

In the Epic periods also we find woman at a very high intellectual and moral standard. Lives of Sita, Dama-

yanti, Savitri, Draupadi and others have even to-day such a hold on the Hindu minds and their revered memory is being regarded with such veneration and love that their acts of piety and virtue, of devotion to their partners in life, their courage, fortitude, love and wisdom, and their noble self-sacrifice are considered by the Hindu men and women at large as the very pivot of Hindu culture, and every pious Hindu woman to-day, who sits either on the floor of a lowly hut or on an ivory throne of a marble palace, regards herself to be the custodian of the traditions handed down by those noble and intensely virtuous ladies of the Epic Ages.

From the foregoing, therefore, our readers will find that the relations between man and woman in Hindu society have been so well harmonised on the solid foundations of piety and virtue that both of them serve as complements to each other in an ideal way and there is not any the least spirit of competition or rivalry between the two sexes as we unfortunately find these days in the West. The Hindu woman ever acts as a help to man and consequently the Hindu Law-givers always legislated round the couple. And the result has also been quite happy and beneficial. "A wife is the half of man, she is his best companion, she is the root of the three aims, viz., righteousness, prosperity and fulfilment of desires.) In fact, she is the means of salvation."

The above quotation shows the veneration in which the woman was held by the Hindu Dharma-Shāstras and how her willing and selfless co-operation with man through thick and thin led to happy homes in Hindu society from the highest to the lowest of the population.

In the mediaeval period of the Hindu era we find degeneracy creeping up into Hindu society, both in the case of man and woman, and illiteracy in the case of woman gradually began to be the order of the day, although her moral and religious life was still at a very high level. In higher classes, however, we find instances of very cultured and enlightened women who acted as counsellors to their husbands in times of need.

With the end of the mediaeval period of the Hindu era commences the dawn of the slavery and constant subordination of the Hindu society. No country in the world was then so happy in the possession of natural resources as India was. She was then a land of gold and precious stones, the cradle and home of religion and philosophy and of arts and industries. She, therefore, attracted the attention of foreign countries, and invasions after invasions of foreign people came to this land of gold, producing an intermingling of new modes of life and thought. The first onslaught on Hindu civilisation and culture was, therefore, witnessed in the various Moslem invasions from the 12th century onwards till the advent of the British rule in India. The occupation of India by the Mohomedans and their domination over the Hindu society, however, did not seriously affect the Hindu culture and civilisation, as a whole. The men at the most changed their attires and imitated those of the Mohammedans, but the Hindu woman within her house remained unchanged as ever and she did carry on her pious and devout life as enjoined by the Hindu Dharma-Shāstras.

With the advent of British rule in India, however, came some blessings as well as evils in this country, which have produced a violent disturbance in the

constitution of Hindu society, giving rise to several new forces and problems which the old and isolated Hindu society had no occasion to face. The glitter of Western civilisation has dazzled us so enormously on account of its materialistic superiority that we in our slavish spirit have begun to acknowledge its superiority even in the realms of morality, religion and ethics, and other matters of a cognate nature. To-day, in spite of our degeneration and decrepitude owing to other causes, we have still a more stable home life than that of the Westerners. Any way, so far as the relations of man and woman are concerned, the Western civilisation has certainly introduced a very pernicious rivalry between the two sexes, which hitherto was quite unknown to Hindu society. As to the present day women in the West, Mr. Horton Hollingworth says: "Woman of to-day has been described as the eighth wonder of the world. Now she is to be found in all sorts of strange occupations undreamed of a few years ago and she is becoming a serious rival to man." Herr Hitler has, however, realised this danger in time and he has very rightly issued a *firman* that every man and woman above the age of 25 years must marry and that women above everything else ought to be good housewives first rather than be serious rivals to men.

The demands of the present day Hindu woman, therefore, are running just on parallel lines as in the West. There is much in the West which is good and charming. But the modern Hindu woman ought to think of her own culture too, which is equally good and charming, and see for herself whether the Western ways of living would suit the environments of her own country. Instead, she imitates the Western life in a slavish spirit as did the man a few decades before. She

wishes to be independent of man; she wants the same education which man receives in schools and colleges; she wants to compete with man in all walks of life and become his rival in every way. She wishes to do away with the sacramental form of marriage; not only this, but in these days she does not even much appreciate the contract marriage as understood under the English Law. She wants the Russian form of marriage with liberty to do away with the marital tie the moment she begins to dislike her husband. She wants to marry at her sweet will without any interference from her elders. Dr. Deshmukh's Divorce Bill is, therefore, the natural consequence of the present day demands of the modern Hindu woman.

MARRIAGE AND DIVORCE

Recently much water has run under the bridge in discussing the point whether divorce should be made of universal application in India. But before we answer this question, we have at first to fix up the limits of marriage. I have already said above that all our reforms must always be in due conformity with Hindu civilisation and culture and not in slavish imitation of the West. At one time we had a lot of national virtues in us, but by and by we have forgotten them, or rather time and circumstance have made us forget them. The Western countries have those virtues in abundance for the present, and if we now strain our nerves in imbibing in us those national virtues of the West, that will be a step in the right direction and for the welfare of India in the long run. But so far as social and religious matters are concerned, the West has nothing to teach us and we have really no earthly reason to look to the West in that matter in view of the fact that our culture and civilisation is entirely

different from that of the West. And so long as it is not proved that our culture and standard of morality is inferior to that in the Western countries, we have certainly no reason to look to them for guidance while reforming our society to suit the altered conditions of life. All our reforms must, therefore, be essentially Hindu and nothing but Hindu and we must never forget our individuality.

The question of marriage and divorce, therefore, is one of vital importance to the Hindu society for the present. Marriage to us is a sacrament. It is an indissoluble tie. In the West and in most other countries marriage is held to be a contract. Some regard it as terminable at the will of either spouses, as in Russia for the present.

THE RUSSIAN MARRIAGE LAW

In Russia, the religious form of marriage has now been abolished and in its place marriage is performed by the solemnisation of going through the registration formalities. The registration of marriage before the recognised Registrar is considered conclusive evidence of marriage. The form which the parties are required to sign contains *inter alia* a very important clause, viz., that "during the life-time of the spouses the marriage may be terminated either by mutual consent of both spouses or by the unilateral desire of either of them." Thus if either of the parties desired to dissolve the marriage, he or she has simply to go to the proper Registration Office and make a declaration dissolving the marriage and nothing further is then necessary.

Our readers will thus find that there is no sort of permanency in the Russian form of marriage and there the union of man and woman more or less means joining hands only and not hearts. This form of marriage, therefore, ought to

be unacceptable to every Hindu mind and even in England the Russian form of marriage was recently disapproved by Mr. Justice Hill in the case of *Nachimson vs. Nachimson*, (1930), 1 K.B. 85, where after reviewing the authorities the learned Judge observed, "In marriage under the Russian law the parties are bound to one another until death or until one desires a dissolution. It may be that the law of Russia recognises such a union; attaches legal consequences to it and calls it by a Russian word which is properly translated 'Marriage.' But by the term 'Marriage', the law of England and the law of Russia do not mean the same thing." Mr. Justice Hill, therefore, dismissed the petition of the wife for judicial separation. On appeal, however, this decision was reversed as violating the principle of International Law, (1930), 2 K. B. 217. All the same the decision of Mr. Justice Hill shows the trend of the English mind as regards marriage.

THE ENGLISH MARRIAGE

To my mind the English definition of marriage is the best as regards contract marriage and it may be taken as typically representative of the notions of marriage in the advanced countries of Europe. "Marriage in English law," says Mr. Justice Hill, "means a voluntary union of one man and one woman to the exclusion of all others, which is by them indissoluble except by death." Thus according to the English Law of marriage, the union must be (a) voluntary, (b) for life, and (c) of one man and one woman to the exclusion of all others.

I have discussed the above laws of marriage, because the tendency of our present generation seems to lean towards contract marriages and attempts are being made these days to reduce our form of marriage also to a contract

marriage. If at all our Hindu society were to reduce our present system of marriage to a contract, then my submission is that the English form of marriage is the best and notionally it is much superior to the Russian notions of marriage. But our young generation will bear in mind the fact that our Hindu idea of marriage is the best in every way. The Hindu ideas are at a much higher plane and marriage according to Hindu ideals does entail a lot of self-sacrifice on the part of the husband and the wife. But for a higher and really nobler life, the sacrifice also must be equally high. The indissolubility of the marriage tie is really based on a very sound principle in that it leads to permanency of home life, as the husband and the wife know full well that they have got to live with each other, whether they agree or do not agree. Secondly, our women as yet do not think of themselves independently of man, and the result is that even when there are differences, the husband and the wife have the training of tolerating each other. Consequently, the Hindus have a more stable and permanent home life than in the Western countries. Our home life may not look so polished and glittering as in the West, but our homes are certainly more steady and permanent and the love between the spouses is more lasting than in the West. I am afraid if our society were to adopt the Western system of marriage and allow free divorces as in the West, the permanency of our home life is bound to be seriously jeopardised.

Personally I am not a believer in the maxim: Love at first sight. Marriages based on this shaky ground of the so-called love are bound to lead to another saying: Marry in haste and repent at leisure. At least a legislator cannot afford to pay any the least attention to such poetic ideas. It is all

right to speak of this so-called "Love" at first sight in the poetic fancy of a Kalidas or Shakespeare, but it is no more than an outburst of passion for the time being. It is only after this first effervescence of "Love" has cooled down and when both the spouses do have fancy for each other after knowing each other's defects, then and then alone real love comes into operation, which in its turn leads to really happy homes. Sometimes this result comes early by the inherent goodness of the husband and the wife and sometimes by the pressure of law and custom. Consequently if the weapon of divorce is freely placed in the hands of the spouses, they will rush to this weapon to cut off the martial tie as soon as there is a little rubbing between the husband and the wife and there may possibly be no opportunity for them to understand each other well and fully and study the moods of each other. Secondly, our social life is so shaped that as yet love marriages as understood in the West have no scope to develop in our society.

Now perhaps cases may be cited where divorce may be felt as a real necessity. About that it may be said that to allow a divorce is no doubt a hardship and not to allow a divorce is also a hardship in some cases. The solution of this problem lies in the fact that we must, above everything else, first guard the permanency of married life, and therefore divorce should be granted only as an *exception* (and a very rare exception it should be) to the rule that marriage is a permanent and an indissoluble union between man and woman. Under the English Law also marriage is held to be a permanent union and divorce is not regarded as an incidence of marriage. But in practice we find otherwise, which therefore, led Mr. Justice MacCardie to pass serious strictures against the

practice of granting easy divorces by Courts of Law. We must, therefore, guard against this evil in our society. In short, my contention is that real blessings of home life will only be realised when marriage is held as a permanent union by the world at large in its *true and literal sense*.

In conclusion, I have only to submit that there are still many a disability under which the weaker sex in the Hindu society suffers. It is certainly our duty to ameliorate their lot, but that must be done in a manner which will enable her to progress on lines of harmony and good-will.

RECOLLECTIONS OF SWAMI VIVEKANANDA

By ISABEL MARGESSON

In response to your wish that I should write a few words recalling early memories of my friendship with and admiration for Swami Vivekananda, I find to my regret that they have grown faint after the lapse of nearly forty years.

Perhaps it is as it should be: The memories have become absorbed into his teaching and they live as the inspiration of my deepest thoughts and are hardly to be separated from the undercurrent of my daily life. The main impression left on me is that I had been in touch with a truth that was so large and so *gründlich* that it contained in itself all that I had previously believed. It became a ground pattern, or a mosaic, capable of constant adjustment to fit the needs of my growing thought.

Let me quote some of those sayings of the Master that have moulded my character in the most positive way under the stress of joy and sorrow, of anxiety and illness and of the many perplexities that invariably accompany us when we start the way.

I must put first that they are a key to all the rest. Without it, I can confidently affirm, there can be no real inner growth or progress of the soul in its search for Peace and for Reality.

The key lies in daily meditation. The Master's words on this subject can

never be forgotten. I am well aware that of late years it has been recognised as the pearl of great price in almost all spiritual enlightenment, but when I first heard the Swami's lessons on it, it was new to me. The monkey mind, the charioteer who controls the horses (*i.e.* the senses), the silence of the Inner Self, the necessity of practice, the study of the teaching which teaches liberation of the Self, discrimination between the Real and the unreal, are thoughts and phrases that will at once recall the Swami to his disciples. Other words of practical wisdom, as I remember them in my own inadequate words, are:—

(1) Grow up within the fold of your own particular church, but do not die in it. Let it gradually lead you into fresh pastures.

(2) As scaffolding is an indispensable factor in material building, so is it in spiritual attainment. Do not destroy it either for yourself or for others (the Gospel says, "Let both grow until the harvest"), but wait for the inevitable moment of its automatic destruction.

(3) Never debase your ethical standard by calling wrong right. If you know that an act of yours is wrong, do it if you wish, but do not

call it right for that is a fatal self-deception.

(4) Say to yourself when you repent of some small action : "I am glad I did that wrong, for now I see and I shall never do it again."

(5) Unselfish work for other people must be regarded as beneficial to the doer, for it is the doer that gains in his character.

(6) Do not identify your Self with any mental state. Perhaps this injunction is specially fundamental in sorrow or pity for the Self. Nothing leads so directly to wise judgment as holding the Real Self free from the unreal self.

(7) The greatest heresy is separation.

(8) Unity is the Goal of Religion and of Science.

(9) I am That.

I must add to these great sayings the stories told by the Swami,—inimitable stories which illustrated the points in his teaching. They became like the parables in the Bible—marvellous "lamps of light unto our feet."

Disciples of the Swami will remember the story of the lion brought up as a sheep but awakening afterwards to its true nature; of the man who lost his wife and children and possessions in a flood, but when he was himself cast up safely on a bank and came to himself he found the disaster was all a dream and that he was now just as he was before the flood.

MODERN PANJABI LITERATURE*

BY PROF. TEJA SINGH, M.A.

The modern period of Panjabi literature begins with the annexation of the Panjab by the British. The spread of education, the introduction of printing, the contact with the Western literature, and many other modern influences began to work a wonderful change in our literature. Most of these influences came from the West; but the contact being both direct and indirect, the influence on literature was also twofold. First, the change of times created a stir in thought in those who had been schooled in old traditions and had been following the old system of education. In the printing press was found a ready instrument for the propagation of their thoughts, which had not yet been touched by the light from the West except through a reflection caught here and there in newspapers or from speeches

made on the platforms of religious organizations like the Arya Samaj, the Brahmo Samaj and the Singh Sabha. The literature produced as a result was merely ethical or religious—if the writer happened to hail from a city—and merely erotic or romantic—if he came from a village. Abundance of verse was there, but no newness of thought or depth of feeling. There was eagerness to reach the masses, who, long deprived of the chance of reading freely and copiously, were themselves eager to read anything. The writers therefore supplied the demand in the form of *kissas* or tracts printed in bold type, which were marked by no originality of thought or expression. The form used was uniformly *Baint*, or sometimes *Si-harfi* or *Ghazl* or *Bara-manh*, and the subject a

story of Hir, Sohni, Sassi, Puran Bhagat, Gopi Chand, Rup Basant, or something directly didactic or religious used only as a propaganda for some reform-organization. Fazl Shah, Ghulam Rasul, Hidayat Ullah, Buta Gujrati, Jog Singh, Ishar Das, Aroora, Ahmad Yar, Bhagwan Singh, Kishen Singh 'Arif', Kali Das were known all over the country-side. Any writer who wanted to be known as a poet must produce his own version of Hir or Puran Bhagat, as a thesis for the degree of a poet.

This class of writers produced poetry only. They did not write prose. They still persist here and there, as the advance made by education is very slow and the hungry masses must be fed in the meanwhile on some stuff which they can appreciate and which does not fly miles over their heads—as does the literature produced in the hotbeds of cities. Seeing the necessity of supplying this demand some of the city writers too have taken up the role of village writers and have begun to write in the old metre and style. Some of the work done in this line is very beautiful and very useful too. Sikh history by Kartar Singh Kalāswālā, *Dhru Bhagat* by Vidhata Singh 'Tir', *Nal Damyanti* by Dhani Ram 'Chatrik', *Kesari Charkha* by Dr. Charan Singh are good this way.

But the really modern literature begins with those who have been directly affected by Western thought through Western education. Their poetry is marked by originality and freshness of outlook, depth of feeling, love of the particular, especially the inauguration of Nature poetry and the intellectualisation of love sentiment. It is a period of Indian Renaissance and Romantic Revival, in which we are experiencing all the changes which Europe experienced in the 16th and the

19th century revivals. There is the same rebirth of learning—in the form of the study of old classics, the rediscovery of old history and the restatement of old stories; the same New Learning—in the form of an eager study of English literature and Western science; the same love of the real and the topical—in the form of love of detail in Nature and in animal life; and the same love and passion for humanity. There is the same variety of form and idea, the same originality and freshness of outlook which marks the new birth of a nation. Our literature too has taken up the variety of forms in Poetry of different kinds, in Drama and Short Story which reappear in forms changed out of all recognition, in Novel which was never known before, in History, in Literary Criticism and a hundred other varieties which show the manifold activities of the nation's mind rediscovering itself under the glaring light of Western thought. At first the self consciousness produced by the times in different communities, made our people think community-wise even in the matter of language. Hindus thought of advancing Hindi, Muslims thought of advancing Urdu, and Poor Panjabi was left with the Sikhs who for a long time ploughed a lonely furrow. But now the tide has definitely turned, and the literati belonging to different communities are vying with each other to serve their mother-tongue through Panjabi Sabhas and by producing first-class work in Panjabi. The presence of Chaudhri Sir Shahabud Din, L. Dhani Ram Chatrik, Babu Firoz Din Sharaf, Mr. Joshua Fazl Din, L. Kirpa Sagar, Khan Sahib Q. Fazl Haq, Mr. Devindra Satyarthi and a host of other eminent writers, is surety of success for this most national and patriotic cause.

POETRY

In poetry especially there has been made a tremendous advance. Old heavy and dull forms have been given up or repolished to suit the brisk and lively spirit of the times. *Baint*, *Swayya*, *Sortha*, *Arill*, and scores of *chhant*-forms are giving place to new forms as quatrains, stanzaic ballads, blank verse, even *vers libre*, which, though once used by the Sikh Gurus, had dropped out of use. There is a great freedom in the choice of metre and yet greater regard for correctness is shown by poets in the matter of technique. The old tricks of style, such as alliteration, the use of one word in different senses and euphuistic turns of phrases are avoided; and instead effort is made to use a natural and pure language, with greater emphasis on beauty of thought than on mere form. The "Kesari Charkha" and "A Fallen Bud" by Dr. Charan Singh are early examples of the purity and naturalness of language. But the best example is of Bhai Vir Singh who has produced a flood of literature, bearing down with it all traditions of hackneyed expressions and yet preserving the best in the past. He is noted for his elevated manner of speculation about Nature and Man. He is reflective by nature, and is at his best when he expresses his broodings over small things or single attitudes, or gives his imaginative treatment of landscape.

He is great only in his short pieces, such as "Sâin laee Tarap," "Saban lâ lâ dhôtâ kolâ" (p. 19 of *Lahrân de Hâr*), and "Pathar nâl nehôn lâ baithî" (p. 14 of *Lahrân de Hâr*). In bigger pieces, like *Rânâ Surat Singh*, he often does not maintain the same level of sentiment, but the pity is that like Wordsworth he does not know how and when his sentiment has left him: he goes on pushing his boat on

mere sand. He has not written many songs or lyrics. Something shallow is required in one's nature to be able to flow out in song. Only shallows murmur, while the deeps are dumb. He has also not much humour in him, therefore his sentiment sometimes becomes mawkish and his preaching goody-goody. The thing is the real genius of Panjabi, being the language of practical people, is descriptive and realistic and not meditative or reflective. It can bear the strain of abstract reflection only with a modicum of humour and song, and even Religion or anything equally high must remain on good terms with a little worldliness—innocent worldliness—but worldliness still, of which Prof. Puran Singh sang so beautifully in his *Khule Maidan*. Bhai Vir Singh is essentially religious and mystical, and he feels shy in the presence of great intimacies of secular life. What little secularity he possessed was due to his contact with Prof. Puran Singh.

Puran Singh has given only one or two books in Panjabi poetry written in *vers libre* or prose poetry. When his book, *Khule Maidan*, was being considered by an academic body, the members laughed at the strange form in which the poet had chosen to express himself. But there was a tremendous effect produced in his favour when one of his patriotic poems was read out to the audience.

His patriotism consists not in the hatred of another people but in the positive love for his country's soil, its rivers and mountains, its men, its institutions, its past and its present. This is an element found so far in no other poet. Gyani Hira Singh 'Dard' in his "Dard Sanehe" has given us something of the *dard* or pain of country's love but the book on the whole is political rather than patriotic. Prof. Puran Singh has created love for the

Panjab and the Panjabis and given us a new touch which makes the whole world kin. This is better than singing barrenly of mere morality or religion, which is the work of prophets, not of poets.

L. Dhani Ram Chatrik is only third in importance. Judged by the vigour of thought and the beauty of language, he can claim a position only next to Bhai Vir Singh,—although both of them are inferior to Prof. Puran Singh in the freedom and intensity of poetic spirit. The difference between Bhai Vir Singh and L. Dhani Ram is obvious. One, essentially a mystic, remains enshrouded in the clouds of fancy, from which he comes down now and then to actualise his dreams in a language which does not easily lend itself to him for an adequate expression. The other, a man of business, tries to rise from the level of common experience by the well-graduated ladder of imagination to the heights of serene reflection. He is a man of sane and sober temperament to whom the intoxication of feeling comes rarely and as a climax. He is therefore never at a loss for a word or expression. When the poetic “frenzy” comes upon him, it is always accompanied with the gentle scepticism of the habitually rational man. He never abandons himself to his feeling. Even his addresses to God, although warm and sincere, are couched in a language of intellectual equipoise and humorous passion. He has got the gift of song, and his lyrics (e.g. *A dilā hosh karān*) are delightful. Perhaps the reason is that he is not a pundit or a preacher, but a mere warbler with no weight of erudite learning to clog the freedom of his poetic spirit.

L. Kirpa Sagar is a good descriptive poet. He has written *Lakshmi Devi*, an historical romance of the same type as Walter Scott's *Lady of the Lake*. In it for the first time we meet with des-

criptions of hills and streams, customs and rites which present to us a corner of the Panjab in realistic colours. This is a new venture and like Prof. Puran Singh's work is designed to create in us a true love for our country. He is not a reflective poet and has therefore got a lyrical gift.

Next in importance is the poetry of two sisters, Bibis Harnam Kaur and Amar Kaur. Their intensity and delicacy of feeling is remarkable.

S. S. Charan Singh, under the pen-name of Suthra, provided light and humorous element in his book called *Bādshāhīān*. There are others like Firoz Din Sharaf, the author of *Sunchri Kalia*, Mohan Lal Diwana, the author of *Anwidh Moti*, Vidhata Singh ‘Tir,’ the author of *Anyālē Tir*, Maula Bakhsh ‘Kushta,’ the writer of *Hit*, and a host of other smaller luminaries whose poems appear now and then in *Mushairas* or monthly magazines. Prof. Mohan Singh of the Khalsa College, Amritsar, is carving out a niche for himself, and bids fair to become the first poet of the land. His *Sāwē Pattar* contains a few poems which are pure gems in the beauty of form as well as in the brilliance of sentiment.

NOVEL

Next to poetry, novel is most popular in Panjabi. It is a creation of the times, and although so recent a creation, it has already undergone many changes in development. It began as a religious story, and then religio-social or historical novel, embodying half fiction and half truth, the aim being to popularise history by giving it the novel form. Bhai Vir Singh's *Sundri*, *Bijai Singh* and *Satwant Kaur* are examples of this idealised religio-historical novel and his *Kalgidhar Chamatkar* and *Guru Nanak Chamatkar* are examples of novelised history. His *Baba Naudh Singh* shows

him at his best, in the matter of characterization, but the idealistic element is still there. Bhai Nanak Singh's *Chittā Lāhā* represents the last and most recent development in the Panjabi novel. It is a social novel, with a smack of reform propaganda, but in the matter of character representation in realistic form it beats all its predecessors, including his own. Prof. I. C. Nanda in his *Tej Kaur* and Miran Bakhsh in his *Nawab Khan* show great powers of simple and homely presentation of life. *Guldā* by S. S. Amole, though an adaptation, is a great novel, presenting Panjab life in realistic colours.

Short Story is also making great progress in the hands of Abhay Singh, Nanak Singh, Fateh Singh, Narinder Singh, Joshua Fazl Din, etc.

DRAMA

The Panjabi has a great genius for Drama. But the first attempts made by people with religious inclinations, failed to rouse interest in this kind of literature. Bhai Vir Singh and Lala Kirpa Sagar, whose peculiar cast of life did not allow them to frequent theatres, have written dramatic pieces, like *Lakhdata Singh* and *Maharaja Ranjit Singh*, embodying much that is good in

sentiment and expression, but as dramatic pieces they are scarcely presentable. Mr. Nanda's *Subhadra Natak* and *Lily's Marriage* are more successful. The work of Mr. Brij Lal, Bawa Budh Singh, Mehar Singh Mehar, etc., is worth mentioning.

OTHER KINDS OF LITERATURE

There is a paucity of Essay books in Panjabi. Prof. Puran Singh's *Khul Lekh* and S. S. Amole's *Lekh Patari* are good attempts at giving loose sallies of the mind on diverse topics. Bawa Budh Singh wrote books of literary appreciation, like *Hans Chog*, *Bambihu Bol* and *Koili Koo*, and Dr. Mohan Singh of the Oriental College has done much to draw attention to the literary merits of the old classics, but this field requires greater endeavour on the part of literary critics. Without financial help from the public or the academic bodies like the University much cannot be expected from individual authors. In history Bawa Prem Singh of Hoti and the late Sardar Karam Singh have done a good deal of first-rate work. The life of Banda Bahadur by Sardar Karam Singh and of Maharaja Ranjit Singh, Prince Nau Nihal Singh, Akali Phula Singh and Sardar Hari Singh Nalwa by Bawa Prem Singh are monumental works.

BUDDHISM AND THE PHILOSOPHY OF NAGARJUNA

BY SWAMI VIMUKTANANDA

(Continued from the last issue)

III

THE DOCTRINE OF SARVASTIVĀDA

The Sarvāstivādin, as their name implies, believe in the universal existence of all things. Not all things,

however, that immediately appeal to our senses can be said to have such existence. It is only the substratum of things to which one can ascribe real existence. This school holds that the constituted things (*samskrita dharmas*)

that come into existence following a series of causes and conditions (*hetu-pratyaya*) are in a state of flux. It is only the basic constituents or *skandhas* that are really existent. Vulgar minds think that there is a soul or individuality (*pudgala*), to which they desperately cling and thus create innumerable miseries. One attained the final release by eschewing the very idea of a permanent *ātman* or soul and merging all mental modifications in the original source from which they have sprung.

So far as the classification of things is concerned, the Sarvāstivādin divide them under two main heads, *samskrita* (composite) and *asamskrita* (non-composite). *Asamskrita dharmas* are those that are self-existent, uncreated and uncreative. These are : (i) *ākāśa* or space, the characteristic of which is unrestrictedness (*anāvarana-tram*), (ii) *nirodha*, cessation, which is divided into *prāṭisamkhyānirodha*, cessation of all impure (*āśrava*) things through transcendental knowledge, and *aprāṭi-samkhyānirodha*, non-perception of things owing to lack of necessary conditions and not through transcendental knowledge. *Samskrita dharmas* or composite things consist of five *skandhas* or constituents, twelve *āyatanas* or locations and eight *dhātus* or bases. The *skandhas* are : (i) *rupa*, matter (having resistance, colour and form), (ii) *vedanā*, feeling, (iii) *saṃjñā*, conceptual knowledge, (iv) *samskāra*, synthetic knowledge and (v) *viññāna*, consciousness. The *āyatanas* comprise the six sense organs and their objects, and the *dhātus* are six senses (including the mind) and their organs and objects. In this classification of the composite things there is some overlapping between the *āyatanas* and the *dhātus*; so another classification is admitted by them. This is : (i) *rupa* which comprises five senses, five sense data and

avijñapti or latent impressions, (ii) *chitta*, mind, (iii) *chaitya*, mental disposition (forty-six in number) and (iv) *chitta-viprayukta*, non-mental composite things (having fourteen divisions). Thus we get seventy-two *samskrita-dharmas* and if we add to them three *asamskrita dharmas*, we have the full table of the seventy-five *dharmas* that the Sarvāstivādin believe to be the ultimate constituents of the universe.

A close scrutiny of the above enumeration of the *dharmas* will show us that these are broadly divided into two sections, the mental and the material, each of which again has two aspects, the negative and the positive. The mental phenomena comprise the *nirodha* and the *chitta*, *chaitya* and *chitta-viprayukta*, whereas the material aspect has *ākāśa* and *rupa*. The *nirodha* is the negation of the mind, and *ākāśa* is the negation of matter. The *rupa* represents the positive side of matter, and *chitta*, *chaitya* and *chittaviprayukta* the positive aspects of the mind. By the negations of the mind and matter one need not understand that these are contradictory to the mental and the material; rather they are the very bases of the existence of the latter. For, the modifications of the mind require a substratum that is not a modification but remains unchanged all through the various modes of mind. This is *nirodha*. Again all material composite things demand for their very existence a basis that is non-material. *Ākāśa*, the unoccupying (*anāvarana*), non-resisting space, satisfies this condition. If it were anything else, overlapping would result and thus hamper the existence of all material entities. *Nirodha* and *ākāśa* are absolutely necessary for the existence of both the mental and material phenomena, though they are in themselves supra-mental and supra-material,

or non-mental mind and non-material matter.

Coming to the positive aspects of the matter and mind, we find that *rupa* comprises the material world and the rest the mental world. An analysis of *rupa* brings us to the conception of *paramānus*, the minutest constituents of matter. These are in themselves imperceptible; but when seven of them come together and combine with one amongst them at the centre (the other six clustering around on six sides of the central one), they form an *anu*, which is apprehended by the senses. The Sarvāstitvavādins believe in the indestructibility of matter, inasmuch as their final constituents, the *paramānus*, are unbreakable and eternal. But if all things irrespective of their qualities owe their origin to the self-same *paramānus*, why are some solid and others liquid or gaseous? To meet this exigency the Sarvāstitvavādins bring in the doctrine of four *mahābhūtas*, great elements, which are: *prithvi* or earth, *ap* or water, *tejas* or fire and *vāyu* or air. These elements have their characteristics of *sthairyam* or solidity, *sampin-danam* or viscosity, *ushmatā* or heat and *chalanam* or motion; and their functions are *dhrīti* or holding together, *saṃgraha* or cohesion, *pakti* or maturing and *vyuhana* or growing. It is owing to the presence of these elements in various degrees in all things that they differ from one another and in accordance with the preponderance of one or the other of these elements a thing falls under a particular class.

The three remaining categories that comprise the positive aspect of the composite things come under the mental phenomena. These, with their many divisions which are too numerous to mention, form an interesting section of Buddhist psychology, which want of

space prevents us from dealing with here.

A correct knowledge of all the seventy-two *dharma*s leads one to the attainment of Nirvāṇa much in the same way as a true comprehension of the different categories of Nyāya leads one to the realization of the *summum bonum*.

THE THEORY OF KARMA AND THE CONCEPTION OF TIME

It has been stated that everything is in perpetual motion, in a state of constant flux. But what is it that causes these movements? It is Karma that sets revolving the "wheel of becoming".

It is the abiding results of our action that drag us on from birth to death—lift us to heaven or hurl us into hell, and there is hardly any escape from its inexorable laws. No predestination, no blind chance or divine will guides the destiny of man; it is after all his own Karma that fashions his fate. Everybody is responsible for his future, and no one should lay the blame at the door of others for one's miseries and misfortunes as the power to give a right direction to his destiny lies in himself. It is therefore a bounden duty for all to be good and to do good, and thus work out one's own salvation. Buddhism, which is mainly an ethical religion, exhorts everybody to apply oneself unhesitatingly to right action and thus cross the ocean of misery.

But here arises a difficulty. How do the Sarvāstitvavādins, who do not believe in any individuality, account for this theory of Karma, which must have a permanent entity to work upon? It is true that they have denied, from a theoretical point of view, the existence of a soul, but they could not help admitting, from the practical standpoint, the continuity of a personality, in which the results of action inhere.

This theory of Karma again leads to another fact of great importance. We find that our past Karma bears fruit at the present time, and our present Karma brings forth results in the future. Our to-morrows are determined by our to-days; even so are our to-days the results of our yesterdays. Karma, therefore, means a succession of causes and effects, which involves time with its three divisions as its corollary. Without the past there cannot be any cause, and without the present or future there can be no effect. So Karma and its concomitant time play an outstanding rôle in the evolution of the universe and have considerable philosophical importance. Nâgârjuna, in his *Mâdhyamika-shûstra*, has devoted two separate chapters (xvii, xix) to these two points and tried to bring out their full implications as philosophical doctrines.

BUDDHOLOGY

The different conceptions about the personality of Buddha also play a prominent part in the Hinayâna doctrines. The Sthaviravâdins have depicted Buddha as an Arhat or a Perfected Soul imbued with extraordinary virtues, thus retaining much of his human side. "The Blessed one is an Arhat, a fully Awakened One, endowed with Knowledge and good conduct, happy, a leader able to control men, a teacher of men and gods, the awakened, the blessed".³ Sometimes Buddha is identified with *dharma* or the doctrine, whence arose the conception of an ideal Buddhahood. So it is said: "Those who see *dharma* see Buddha".⁴ Thus the early Buddhists believed in the two *kâyas* (bodies) of Buddha, *rupa-kâya* or the realistic form, in which Buddha is viewed as an enlightened human being, and *dharma-kâya*, or the idealistic form,

wherein he has been depicted as an aggregate of *dharma*s or doctrines preached by him.

Sarvâstivâdins, while retaining the same meaning of *rupa-kâya*, explained *dharma-kâya* in a different way. By *dharma-kâya* they meant the sum total of qualities inhering in Buddha or the purified personality possessed by him. Such qualities or personality, however, do not exclusively belong to Buddha, but may be found in an *arhat* or an advanced *upâsaka* (aspirant) as well. Thus the idea of *dharma-kâya* has been made more universal.

We have dealt briefly with the main tenets of the Hinayânist. But there is one more point that demands an explanation. The Hindu philosophers have divided Buddhism into four schools, viz., Vaibhâshikas, Sautrântikas, Yogâchâras and Mâdhyamikas. There is no explanation offered by them to justify this division. But it appears *prima facie* that the Sautrântikas and Vaibhâshikas fall under the Hinayâna, and the Yogâchâras and Mâdhyamikas under the Mahâyâna. The differences between the first two schools are numerous. To state only a few of them, the Vaibhâshikas, who follow *Abhidharma* and, *a fortiori*, *Vibhâshâ*, a commentary on *Abhidharma* from which the term Vaibhâshika has been derived, believe in the *dharma*s or things which are directly perceived by the senses in the outside world. The Sautrântikas who challenged the authority of *Abhidharma* and insisted on that of *Sutras*, to which they owe the origin of their school, held, on the other hand, that everything external is beyond the ken of sense perception; it can only be inferred, even though its existence in the outside world cannot be denied. This is in so far as the phenomena are concerned. In their conception of the Noumenon or Nirvâna, there also exist slight differences. The

³ *Digha Nikaya*.

⁴ *Samyutta Nikaya*.

Sautrāntikas believe Nirvāna to be 'extinct desire' or absolute desirelessness, whereas the Vaibhāshikas assert that in Nirvāna there persists something in which the desire has become extinct. In spite of these disagreements, however, both of them may be said to belong to Sarvāstitvavāda in so far as they believe in the universal existence of the *dhātus*.

SARVASUNYAVADA

In our analysis of the views of the Sarvāstitvavādins it must have become quite evident that although they have persistently denied the existence of an *ātman* or soul (*pudgala*) and attached very little value to things in their phenomenal state, they have always maintained the universal existence of *dharma*s or the final constituents in the Noumenal state. Sarvasunyavādins, unlike their predecessors, upheld the absolute non-existence of both the *pudgala* and *dharma* in the transcendental state, though they conceded a sort of conventional reality to both of these in the phenomenal state. Harivarman, the founder of this school, who hailed from Central India (circa 300 A. D.), violently attacked the views of the Sarvāstitvavādins in his monumental work *Satya-siddhi* (Treatise on the Demonstration of Truth).⁵ He maintained that the *skandhas* or the ultimate constituents can be subjected to further analysis, and it will be found at the end that they have dwindled into insignificance,—vanished into absolute non-existence (*atyanta-sunyatā*). So he believed in the utter unsubstantiality not only of the souls (*pudgalas*) but also of things (*dharma*s). But though he differed from the Sarvāstitvavādins in his views regarding things in the

Noumenal state, he had no scruple to sail with them in the same boat so far as the conception about the phenomenal universe is concerned. He accepted in detail the theory of the five *skandhas*, the twelve *āyatana*s, and eighteen *dhātus*, that go to make up the world. Nay, he goes a step further and believes in the existence of an ego in the phenomenal plane. After all he is not much at variance with the Sarvāstitvavādins in his views of human life and the universe.

Among the Hinayānists it is Harivarman who first rose above the traditional modes of thought and thus manifested a spirit of free thinking. In fact, his doctrines are to be regarded as the culmination of philosophical thought attained by the Hinayānists. Moreover, his declaration of both *pudgal-sunyatā* and *dharma-sunyatā* and the principles of *samvṛitti-satya* (conventional truth) and *paramārtha-satya* (transcendental truth) may be taken as a sure indication of an entirely new tendency in his philosophy; and it is no wonder that some will go so far as to include him among the Mahāyānic teachers. Indeed Harivarman was born at a time when the Hinayānists and the Mahāyānists were engaged in an intellectual warfare, each claiming the supremacy of his own doctrines over that of the other. Harivarman wanted to synthesise the views of both the schools and thus effect a happy reconciliation. He says in the introduction of his book, "Now I am going to unfold the meaning of the Sacred Canon in its real truth, because, every Bhikshu of every school and Buddha himself will be hearing my exposition."⁶ It is not known how far he has been successful in his laudable attempt, but this is almost certain that his philosophy furnishes us with links

⁵ Vide *Systems of Buddhist Thought*, by Yamakami Sogen, published by the University of Calcutta.

⁶ *Systems of Buddhist Thought*.

between the Hinayāna and the Mahāyāna, though it shows a definite slant towards the latter. But again it is impossible to deny that although he manifestly declared his antagonism against the Sarvāstivādin, he could not altogether do away with their doctrines; rather he took a firm stand upon them to prove his absolute nihilism. That is why his doctrine is generally known as the *sunyavāda* of the Hinayāna, as distinguished from the *sunyavāda* of the

Mahāyāna or Mādhyamika school. We shall see next how these two types of nihilism differ from each other; but suffice it to say here that Nāgārjuna, the great champion of the Mādhyamika school, vehemently opposed the views of both the Sarvāstivādin and Sarvasunyavādin alike and cut his way clearly through these two antipodal doctrines to establish his *Madhyama Panthā* or middle course.

(To be continued)

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have dealt with the life of Girish Chandra Ghosh, one of the great builders of Modern Bengal and have shown, in the light of his manifold contributions, that he was a poet and a litterateur, an actor and a dramatist, a patriot and a saint in one. Dr. S. K. Maitra, M.A., Ph.D., Professor and Head of the Department of Philosophy, Benares Hindu University, in his learned article on *The Cosmic Significance of Karma in the Bhagavad-Gita*, has pointed out that duty or morality is not an isolated phenomenon. The knowledge of one's duty is not complete unless one views it in relation to the eternal forces which make and unmake the universe. Dr. A. H. Reginald Buller, D.Sc., LL.D., F.R.S., (lately Professor of Botany in the University of Manitoba, Canada), who visited India as one of the distinguished delegates sent by the British Association for the Advancement of Science to attend the Silver Jubilee session of the Indian Science Congress, held in January 1938, gives a brilliant pen-picture of his varied experiences during his tour through India in his illuminating article on *My*

visit to India. In *The Idea of Puruṣārtha*, Prof. M. Hiriyanna, M.A., formerly Professor of Philosophy, Mysore University, discusses what the idea of Puruṣārtha stands for and points out that the realisation of the highest truth may take place even within the span of the present life. The readers will find in *Hindu Marriage and Divorce* by Mr. R. G. Burway, B.A., LL.B., Advocate of Jalgaon, a spirited reply to those moderns who are trying to reform Hindu society in the light of the alien social ideology and to introduce Occidental divorce system in the marital life of the Hindus. Madame Isabell Margesson gives in the *Recollections of Swami Vivekananda* the early memories of her friendship with and admiration for the great Swami. In the thoughtful article on *Modern Panjabi Literature*, Professor Teja Singh, M.A., Professor of English, Khalsa College, Amritsar, deals with the substantial contributions of a brilliant group of Panjabi literary men towards the revival of Panjabi literature after the advent of the British in India. Swami Vimuktananda of the Ramakrishna Mission continues his interesting exposition of the Hinayana School of Philosophy in his article on

Buddhism and the Philosophy of Nagarjuna and discusses here the philosophical positions of the Sarvāstivādin and Sarvasunyavādin, the two main schools of the Hinayana, that cropped up as a result of the break up of the original Sangha.

THE INDUS CIVILIZATION AND THE RIG-VEDIC CULTURE

The discovery of the remains of a highly developed civilization in the Indus Valley has presented numerous knotty problems to antiquarians, not the least among which is the determination of its relation to the culture, of which we obtain glimpses in the *Rig-Veda*. Sir John Marshall and many others following him have inferred on the basis of evidence furnished by a number of terracotta seals and icons and stone statuettes deep traces of its influence upon certain phases of the later Vedic and the post-Vedic culture in India. In settling questions of this kind chronological considerations are of primary importance. Unfortunately, Vedic chronology is still a sport of wild conjectures, and we do not know with any amount of assurance if the two civilizations were contemporaneous or lay chronologically apart. Thus questions of major importance still call for strenuous efforts for their solution.

In his presidential address at the History Section of the last Oriental Conference, Dr. Radha Kumud Mookerji of the Lucknow University offered a few broad hints for linking up the Vedic culture and the Indus civilization both chronologically and in a number of other ways. It is true that links of a kind have already been suggested, but the essence of Dr. Mookerji's endeavour appears to consist in bringing the two civilizations together chronologically and in pointing out some similarities between them which have not so far been clearly

recognized. And the trend of his discussions would also discredit the hypothesis that certain prominent religious and philosophical developments in later Hinduism derive from the culture of the Indus Valley, and that they have no roots in the early Rig-Vedic civilization.

At the start the Professor refers to the recent anthropological, ethnological, biological, and archæological discoveries and investigations which point to India not only as the cradle of the human race but also as the nursery of its civilization. To-day competent antiquarians regard it as highly probable that the origins of the Egyptian and the Sumerian civilizations have to be sought somewhere east of Mesopotamia and that, if ever such a cradle existed, it is most likely to have been in the vast richly-watered plains of Northern India. The teeming population of these plains overflowed at some very remote period in a north-westerly direction carrying with them the seeds of human culture and civilization. And it is likely that the archæologists have stumbled upon such a cradle in the Indus Valley.

The antiquity of the Indus culture has been ascertained on the basis of its contact with the foreign civilizations of known dates. These data place it at least as early as 3500 B.C. Hitherto, however, as Dr. Mookerji points out, proper attention has not been paid to the solution of the question from the available indigenous sources and to the utilization, for this purpose, of the manifold connections that exist between the material remains of the Indus culture and the literary remains of the Vedas.

Admittedly there is a *prima facie* case for linking up the two cultures. The numerous references to some of the customs and manners, the cities and forts of the non-Aryans in the *Rig-Veda* point almost unmistakably to the authors of the Indus Valley civilization. "Most of

the animals known to the Indus people are also known to the Rig-Veda, such as sheep, goat, dog or bull. The animals hunted down by the Rig-Vedic people were antelopes, boars, buffaloes, lions, and elephants, and these are also familiar to the Indus people." Gold was known both to the Rig-Vedic Aryans and the Indus Valley people, and the men as well as the womenfolk of these peoples treated their hairs similarly. "But the most singular feature of the Indus civilisation, namely, the cotton industry, is also an established industry in Rig-Vedic India."

Some stone figures discovered at Mohenjo-daro are supposed to represent the Yogi in a typical meditative posture with the eyes fixed on the tip of the nose, as recommended in the later works on Yoga. A few have hastily argued from this that Yoga is non-Aryan in its origin. But Yoga cannot be said to be unknown to the *Rig-Veda*, for the "*Rig-Veda* is made up of hymns which are supposed to be the results of revelation attained by Rishis on the basis of their power of meditation acquired by practice of what is called *tapas*." Nor is the *Rig-Veda* unfamiliar with the worship of the Mother Goddess, evidences of whose existence have been found in the female statuettes discovered in the Indus Valley. "The *Rig-Veda* is also quite familiar with the primeval Mother whom it calls by several names such as, Prithvi or Prithivi or Aditi, the mother of the Adityas. The *Rig-Veda* has also a burial hymn mentioning the Earth Goddess who is described as Prithivi Mātaram Mahim, 'Earth the Great Mother' in the *Taittiriya Brāhmaṇa*. The *Kena-Upanishad* represents Brahmanyadeva appearing in the form of Uma Haimavati, the Sakti of Siva." The excavations at Lauriya Nandangarh have brought to light "supposed Vedic burial mounds in which has been found a small repousse gold plaque bearing the

figure of a nude female, which is taken to be that of this Earth Goddess of *Rig-Veda* and is very similar to the terracotta figures of the Mother Goddess found at Mohenjo-daro."

It has also been surmised that the God Siva is represented on certain Mohenjo-daro seals, that Siva as a deity was unknown to the Rig-Vedic Aryans and that he latterly intruded into the Hindu Pantheon and became amalgamated with the Vedic God Rudra whom he finally eclipsed. "There are, however, three passages in the *Rig-Veda* of which one mentions Isāna, the second Mahādeva and the third Siva." Prof. A. B. Keith is said to have intimated in a letter that "he did not know of these *Rig-Vedic* passages mentioning Siva so definitely and accordingly failed to notice them in his *Vedic Index*."

Obviously enough the considerations mentioned above tend to bring the two cultures very near to each other. But what grounds have we to put them chronologically together? With regard to this question Dr. Mookerji points out that, on the basis of the evidence furnished by the celebrated Boghaz-koi Inscription of c. 1400 B.C. and by reckoning back with the help of genealogical data scattered in the Vedic and the Puranic literatures from certain relatively ascertained dates of comparatively recent times, we can reasonably assign the earliest Vedic civilization to a period anterior to the third millennium B.C. This would make the two civilizations contemporaneous at least for a certain space of time. But the implications of the Boghaz-koi find reach further. In conjunction with a few more available data it not only pushes back the date of the earliest Vedic culture but also gives an entirely novel aspect to the question of Indo-Aryan origins. Together they lend considerable support to the Puranic view which makes India the original

habitat of the Indo-Aryans and which repudiates all suggestions of their foreign origin. They also indicate that a branch of the Indo-Aryans must have migrated in a north-western direction very early. Pargiter was the first scholar to present in a scholarly manner the Puranic view of the Indo-Aryan origins and to suggest an Indo-Aryan migration beyond the north-west at about 3000 B.C. The

subsequent years appear only to have strengthened his hypothesis.

So long the antiquarians have profitlessly digged in various soils to uncover the secrets of Indo-Aryan origins and its antiquity, and it is time they should turn greater attention to the rich indigenous fields which have so far been only lightly scratched by the plough of investigation.

REVIEWS AND NOTICES

THE POSITION OF WOMEN IN HINDU CIVILISATION (FROM PREHISTORIC TIMES TO THE PRESENT DAY). By DR. A. S. ALTEKAR, M.A., LL.B., D.LITT., Professor and Head of the Department of Ancient Indian History and Culture, Benares Hindu University. *Published by The Culture Publication House, Benares Hindu University.* Pp. 468. Price Rs. 6.

The civilisation of the Hindus was one of the greatest, if not the greatest, in the past. To create a greater future a correct appreciation of the past is necessary. To understand the past we must know, among several other things, what position women occupied and still occupy in the civilisation of the Hindus. A clear, correct and coherent account of the position of women in Hindu civilization was called for. To meet this real need, as it were, Dr. Altekar's book has been published at a most opportune moment. Dr. Altekar's book is a comprehensive and scholarly survey of the position of women in India in the different epochs of Hindu civilisation beginning from the prehistoric times down to the present day. It deals with the past as well as with the present and it also hints at the future.

As the author points out in the Preface, the book is essentially a "research work." It is very carefully documented and all its important statements have been supported by copious quotations from original Sanskrit texts which have been inserted in footnotes and not in the body of the book so that they may not stand in the way of a rapid and easy reading of the book. The author has the supreme merit of not indulging in vague generalisations. He has drawn a clear, consistent and convincing picture on the basis of reliable

data, all the original and important sources of information having been tapped, viz., the Vedic, Epic, Jain, Buddhist, Smṛiti and Classical literatures, sculptures and paintings, coins and inscriptions, narratives of foreign travellers and last but not least modern works on the feminist movement.

The author has dealt with many important topics relating to women in their proper historical perspective. Some of the topics which have come in for very able treatment at his hands are: the education of women, marriage and divorce, the position of the widow with special reference to the Sati custom and the problem of widow remarriage, the Purdah system, the proprietary rights of women, etc.

Two of the topics relating to women which are of great current interest are divorce and the proprietary rights of women.

Divorce, the author points out, was permitted in Hindu society under certain well-defined circumstances before the beginning of the Christian era. Even Manu held that a wife might legitimately desert her husband if the latter was impotent, insane or suffering from an incurable and contagious disease and she might marry again provided her first marriage was not consummated. Kautilya gave detailed rules of divorce, but divorce according to him was permissible if the marriage took place in one of the unapproved forms.

The evolution of the concept of Stridhana has been very clearly traced by the learned author. With regard to inheritance and partition he makes certain interesting suggestions. He is not in favour of giving a right of inheritance to the daughter equal to that of a son. He points out that certain diffi-

culties which are inherent in the situation will defeat such a right even if it is given. He advocates the expansion of the rights of a woman in her husband's family and not in her father's family. If however a daughter chooses to remain unmarried she should be given a share in the patrimony. Further, if a wife separates from her husband because of the misbehaviour of the latter she should be given a share in the property in her husband's family.

In the final chapter also the author suggests certain reforms which should be carried out for the benefit of Hindu society. He pleads for an alteration of the marriage law with a view to the abolition of polygamy. He further points out that men and women should be subject to the same standard of morality. Divorce should be permitted but on very stringent conditions. Widow remarriage should be encouraged by treating remarried widows with respect and honour.

A particularly important topic which the author discusses is as to what should be the attitude of Hindu society towards women who are captured and violated by ruffians. He points out that the present tendency to refuse them admission into their families and indeed into the Hindu society is extremely deplorable. He refers to the fact that a number of Smritis and Puranas declared that women who had the misfortune of being made prisoners or of being criminally assaulted should be treated with sympathy and be accepted back by their families after the performance of certain purificatory rituals. In this view it appears that in meting out a generous treatment to such unfortunate women we would be backed by the authority of the Shastras by which we are too apt to swear.

On the whole the book under review is an admirable one, interesting alike for the scholar and the general reader. The author has an elegant and polished style and the book is pleasant reading from beginning to end. Fashions of dress and ornaments of women have been illustrated by six plates which greatly enhance the interest of the book. The get-up of the book is good and the price seems fair and reasonable.

SACHINDRA NATH DUTT, M.A.

MOTHER OF PROSPERITY. EDITED BY V. R. TULSIKAR, EDITOR OF "NATIONAL WEALTH." Published by Sri Gowardhan

Samstha, Poona 2. Pp. 141.

India is pre-eminently an agricultural country, and the primitive plough and a pair of bullocks are still the sole instruments of agriculture. So, the importance of cow in Indian life can hardly be over-emphasized. But the present deterioration of the quality of cattle due to indiscriminate slaughter has attracted the attention of Indian leaders, and numerous associations have been started in the country for the protection of this meek and useful animal. The work of Sri Chounde Maharaj in this connection is really admirable. As a Kirtankar, he preached his gospel of cow-protection from door to door in Maharashtra and succeeded in establishing the Gowardhan Samstha, which is doing excellent service by opening Gosâlas and publishing pamphlets.

This account of the activities of Sri Chounde Maharaj and the cow-protection movement in India, will, we hope, attract the attention of the social workers.

SWAMI VIVEKANANDA AND HIS WORK IN AMERICA. BY SWAMI ABHEDANANDA. Published by Ramakrishna Vedanta Society, 19, Raja Rajkissen Street, Calcutta. Pp. 36. Price As. 2.

This is an illuminating lecture delivered by Swami Abhedananda in New York. Here the author practically narrates most of the important events of the life of Swami Vivekananda from his historic success at the Parliament of Religions, Chicago, to the end of his days and describes in forceful terms his activities in Europe and America for preaching the universal religion of Vedanta.

This nice little book with the "Song of the Sannyasin," the master-composition of Swami Vivekananda, included in the end, will be appreciated by all lovers of the great Swami's life.

THE WORD OF THE BUDDHA. Compiled and explained by Nyanatiloka. "Island Hermitage", Dodanduwa, Ceylon. Pp. 70.

Though there is no paucity of books by crude scholars on 'Buddha' and 'Buddhism', this 'compendium of the teaching of the Buddha', compiled from the 'Sutta Pitaka' of the Pali canon, will be widely appreciated by all those who are interested in obtaining a clear idea of the ethico-philosophical system of the Buddha. The present book is a rendering in English of the German work 'Das Wort des Buddha' by the same author, who is an eminent German Buddhist monk with many Pali works to his credit.

The subject-matter of the book consists of the 'Four Noble Truths', viz., the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the extinction of suffering, the noble truth of the path that leads to the extinction of suffering; and the 'Eight Steps leading to the cessation of suffering, viz., Right Understanding, Right Mindedness, Right Speech, Right Action, Right Living, Right Effort, Right Attentiveness, Right Concentration. The author gives a delectable exposition of each one of the topics, carefully translated from the Pali texts, and supplemented by appropriate short notes mostly taken from authoritative Pali commentaries. The appendix contains a description of 'the gradual realization of the Eightfold Path in the progress of the disciple', systematically compiled from the Sutta Pitaka, and a useful index of Pali terms is also added at the end of the book.

The author rightly claims that this book, though first written for his own edification, will be an 'eye-opener' to those critics who remark that Buddhists are inconsistent in declaring one thing and teaching another and that the Eightfold-Path was nowhere intelligibly explained. We recommend the book to those who are already acquainted with the fundamental ideals of Buddhism and wish to obtain a systematically arranged outline of the Buddha's doctrine.

HINDI

ATMANUBHUTI TATHA USKE MARGA
By SWAMI VIVEKANANDA. Published by Sri Ramakrishna Ashrama, Dhantoli, Nagpur, C. P. Pp. 123. Price As. 8.

The message of Sri Ramakrishna and Swami Vivekananda has reached a large section of the Hindi-speaking public through the valuable publications of the Ramakrishna Ashrama, Nagpur. The present book is a Hindi translation of *Realisation and Its Methods*, being a collection of seven masterly discourses by the great Swami Vivekananda. The first three lectures, 'Steps to Realisation', 'Hints on practical Spirituality', and 'The Way to Blessedness', are devoted to an exhaustive exposition of the preliminary qualifications that are so essentially required of every aspirant after Truth. In the remaining four lectures, the Swami expounds, with his characteristic thoroughness and fascinating simplicity, the different paths to the Realisation of the Self, e.g.,

Raja Yoga, Jnana Yoga, Bhakti Yoga and Karma Yoga. The translation retains much of the original charm and vigour of style. We are sure the book will be of great benefit to its readers inasmuch as it throws abundant light on the practical methods to be pursued by every aspirant for the realisation of the highest ideal of life.

MATA. By SRI AUROBINDO. Published by Sri Aurobindo Granthamala, 4, Hare Street, Calcutta. Pp. 75. Price As. 8.

This is a faithful and lucid Hindi translation of Sri Aurobindo's *Mother*. We believe this translation will enable the Hindi-knowing public to derive much benefit from Sri Aurobindo's pregnant teachings embodied in the book. The get-up of this edition is quite handy and attractive.

IS JAGATKI PAHELI. By SRI AUROBINDO. Published by Sri Aurobindo Granthamala, 4, Hare Street, Calcutta. Pp. 124. Price As. 10.

This beautiful book is the Hindi translation of the *Riddle of the World*, a collection of highly instructive writings and replies of Sri Aurobindo to the numerous queries of his disciples and admirers regarding Yoga and other spiritual practices. It gives clear solutions to various problems about the Knowledge and Realisation of the Self. The language has been made simple so as to be intelligible to the average reader.

SRI RAMANA CHARITAMRITA. TRANSLATED BY PANDIT VENKATESWARA SHARMA SHASTRI. Published by Swami Niranjanananda, Sarcadhikari, Sri Ramanashrama, Tiruvannamalai, Madras. Pp. 444. Price Rs. 1-12.

This book embodies in a clear and lucid style, the life and teachings of Ramana Maharshi, translated into Hindi from the original Telugu work *Sri Ramana Charitra* by Krishna Koundinya.

Born as the second son of Sundaram Iyer and Alagummal, on the 30th December, 1879, the saint was formerly known by the name of Venkataraman. After leading a not very remarkable early life, Venkataraman left his home in the year 1896, when he was hardly seventeen, and travelled to Tiruvannamalai, where he practised severe Tapasyâ for many years. His deep renunciation and self-realisation have attracted wide attention and his broad and liberal teachings command admiration from a large number of persons among whom are some Westerners. He does not advocate the giving-up of work, nor

deprecate Bhakti, or put an exclusive premium on Jñāna, but asks everyone to follow his own path according to his individual mental constitution for self-realisation. His main instruction to people who go to him is to sit down quietly and look into

their inner self and to think deeply on the question "Who am I"? The book contains various illustrations that are connected with the life of the Maharshi. We recommend this instructive and illuminating life of the saint to the Hindi-speaking public.

NEWS AND REPORTS

BIRTHDAY OF SRI RAMAKRISHNA

The birthday of Sri Ramakrishna falls this year on Tuesday, the 21st of February. The public celebration will be on the next Sunday, the 26th of February.

SWAMI RUDRANANDA SAILS FOR FIJI

At the request of the Indian residents of the Fiji islands Swami Rudrananda has been deputed by the Ramakrishna Mission to open a centre there for religious work. He has sailed for the place on January 15 last from Colombo by the S.S. *Stattheden*.

The Swami's association with the Mission extends over a period of fourteen years, and he has during this time put in valuable work especially in connection with *Ramakrishna Vijayam*, the Tamil organ of the Order, as well as the establishment of a model colony for the poor in the outskirts of Madras.

ACTIVITIES OF THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE

(19, KESHUB CHUNDER SEN STREET, CALCUTTA)

Swami Nityaswarupananda, Secretary of the Ramakrishna Mission Institute of Culture, writes:

The Ramakrishna Mission Institute of Culture has of late been removed from the Albert Hall to its new premises at 19, Keshub Chunder Sen Street, Calcutta, which is the old house of late Ishan Chandra Mukherjee, a great devotee of Sri Ramakrishna. As the house is centrally situated and is very near to all the important schools and colleges of the city, the teachers and students will get ample scope and opportunity to attend the lectures, religious and philosophical classes that are being regularly conducted in its spacious hall by some

learned professors of the local colleges and members of the Institute. One of the main objects of this Culture-Institute is to carry out the universal gospel of Sri Ramakrishna through the study and promotion of the creative achievements and spiritual experiences of the diverse races, castes, classes and communities of mankind on a scientific, comparative and cosmopolitan basis. The Institute furnishes a platform where the representatives of the East and the West can meet on terms of equality and mutual respect, and work with a consecrated soul to bring about a complete orientation in the outlook of man. The activities of the Institute comprise (1) lectures, (2) classes, (3) a journal, (4) research work, (5) the publication of books, (6) the foundation of lecturerships and travelling fellowships, etc., and (7) the establishment of cultural relations with different countries of the world.

Since its removal to its new premises on the 1st of November, 1938, public lectures on various subjects were held in the Institute hall from time to time, some of them being: (1) How we Italians look at Buddhism, (2) Some impressions of a recent tour in Europe, (3) The Scriptures of the world, (4) The spiritual genius of Keshab Chandra Sen, (5) The cultural institutions of Oceania, (6) My impressions of pre-War and post-War Germany, etc., etc. Among the distinguished savants of the East and the West who spoke on those occasions may be mentioned Dr. Mario Carelli (of the University of Rome), Dr. Beni Madhav Barua, M.A., D.Litt., Major P. Bardhan, M.B., M.R.C.P., F.R.C.S., Dr. P. D. Shastri, M.A., Ph.D., B.Sc. (Oxon), I.E.S., Dr. Mahendra Nath Sircar, M.A., Ph.D., Mr. B. C. Chattopjey, Bar-at-Law, Dr. Kalidas Nag, M.A., D.Litt., Miss Josephine MacLeod, The Hon'ble Mr. Justice C. C. Biswas, C.I.E., Swami Srivasananda and others.

**SWAMI BHASWARANANDA OF THE
SINGAPORE R. K. MISSION
AT PENANG**

Swami Bhaswarananda, Head of the Ramakrishna Mission Centre of Singapore, met the Rotarians of Penang at their weekly luncheon at the E. & O. Hotel on November 9, 1938, and dwelt at length upon the various phases of the life and teachings of Sri Ramakrishna and the ideal of service. In the course of his interesting address the Swami remarked, "Service makes no distinction,—service is toleration, service is sympathy and co-operation. If I but keep to myself, I circumscribe myself, for a self-centred man is bound within the narrow circle of his own creation. All the sufferings of the modern world can be attributed to a lack of proper understanding, for without understanding there can be no harmony, toleration, sympathy or co-operation, and this understanding can come only through service. To realise the universal truth we must delve deep into the ideal of service and then we can see 'tongues in trees, books in the running brooks, sermons in stones and good in everything'." Subsequently at a largely attended public meeting held at the Town Hall on November 10, 1938, under the presidency of Mr. K. S. Pillai, it was unanimously decided that a Branch Centre of the R. K. Mission should be started in Penang at an early date. A strong committee was formed with Swami Bhaswarananda as President, Mr. K. V. R. M. Alagappa Chettair as Vice-President, Mr. L. Natarajan as Hony. Secretary, Mr. K. Arumugam as Hony. Treasurer, and Messrs. P. N. M. Muthu Palaniappa Chettiar J. P., K. S. Pillai, P. Narasimhan and Dr. V. K. Thamby Pillai as members of the committee.

**THE RAMAKRISHNA MISSION
FREE TUBERCULOSIS CLINIC,
DARYAGANJ, DELHI**

REPORT FOR 1936 AND 1937

The Clinic was started in 1933 with the object of treating patients suffering from tuberculosis according to up-to-date scientific processes with the help of competent doctors, and of doing anti-tuberculosis work among the people. The institution is run by the Delhi Branch of the Ramakrishna Mission with the kind co-operation of official and non-official members of the medical department, most of whom have volunteered their services without pay.

During the years under review, the total attendance of patients was 6,984 in 1936, and 11,863 in 1937, the total number of new patients being 883 in 1936 and 482 in 1937. Out of 417 cases of tuberculosis, 365 were pulmonary and 52 non-pulmonary, and the treatment of pulmonary cases resulted in positive improvement being obtained in 44 per cent. of the cases in 1936 and 57 per cent. in 1937. There were 489 X-ray examinations, 494 laboratory examinations, and 721 operations. The financial position of the clinic considerably improved from what it was before and an Ultra-Violet Ray Therapy Section, a Clinical Laboratory and a costly microscope were added. Total receipts and disbursements were Rs. 4,513-14-0 and Rs. 3,220-8-0 in 1936, and Rs. 6,016-8-8 and Rs. 5,409-7-0 in 1937 respectively. In March, 1937, Her Excellency the Vicerine, the Marchioness of Linlithgow, visited the clinic and expressed great satisfaction at the work done with "disinterestedness and selfless devotion".

The immediate needs of the institution are: funds for the proper housing of the clinic in a building of its own, funds for providing hospital accommodation in addition to the out-door clinic, and about Rs. 2,000/- for adequate equipment for operation.

**THE RAMAKRISHNA SEVASHRAMA,
SHYAMALA TAL
REPORT FOR 1937**

The Ramakrishna Sevashrama, Shyamala Tal, completed the twenty-third year of its existence at the end of the year under review. Situated in a quiet corner of the outer Himalayas, it is the only source of medical relief to the neighbouring villagers within a radius of about 15 miles. Being further located near the trade-route between Tibet and the plains it is frequently resorted to by the Bhutias and members of other communities who are suddenly taken ill in the jungles. The Sevashrama also treats cows, bullocks, and buffaloes when they suffer from minor ailments like wounds, worms, and foot and mouth diseases.

The number of indoor and outdoor patients treated during the year under review came up to 83 and 3,559 respectively. The urgent needs of the Sevashrama at present are: (i) Funds for the upkeep of the Sevashrama, (ii) a Permanent Fund of not less than Rs. 20,000. Beds can be endowed by donors at a cost of Rs. 1,000 per bed.

SRI RAMAKRISHNA SEVASHRAMA, SILCHAR

REPORT FOR 1937

This Sevashrama, started in 1915, has been rendering useful service to the poor and the needy by ministering to their physical, intellectual and moral needs. The following were the activities of the Sevashrama during the year under review:

(1) Students' Home: There were 20 boys in the Home, of whom 8 were free students, 5 paid a part of their expenditure, and 7 were paying boarders. Two of them passed the Matriculation Examination in 1938. Practical lessons on physical exercise, religious and musical instructions, weaving and agricultural training were also arranged for the benefit of the boys of the Students' Home.

(2) Night School: The Sevashrama managed six night schools.

(3) Lantern Lectures: These lectures on epidemic diseases and general hygiene were given from time to time.

(4) Library: The Sevashrama library contained more than one thousand books on different subjects.

(5) Helps: Occasional helps in the shape of cash and kind were given to the deserving persons.

The urgent needs of the Sevashrama are:—An extension of the residential quarters, a kitchen, a dining hall and a prayer hall. Any contribution to meet the above necessities will be thankfully received.

THE RAMAKRISHNA MISSION VIVEKANANDA SOCIETY, JAMSHEDPUR

REPORT FOR 1937

During the year under review the activities of the Vivekananda Society, Jamshedpur, were as follows:

Religious Work: The notable event was the celebration of the Centenary of Sri Ramakrishna Paramahansa, extending over a week, when lectures in English, Hindi and Bengali on the life and teachings of Sri Ramakrishna, and on different forms of religion were delivered. The celebrations also included a ladies' meeting, a students' meeting, feeding of the poor, *kirtans*, *bhajans* and religious songs. The weekly religious sittings continued as usual and occasional lectures on religious subjects were held.

Educational Work: The Society maintained two free reading rooms and libraries and five free schools, the total strength of the schools being 314 at the end of the year. The Society also runs a Students' Home, whose strength at the end of the period was 11, out of whom seven were free and four concession-holders.

Social and Philanthropic Work: During the period the Society nursed a number of patients, helped in cremating dead bodies, gave occasional help in cash and kind to stranded and indigent people and co-operated with other welfare departments and philanthropic organisations whenever needed.

Receipts and expenses during the year were Rs. 5,001-2-9 and Rs. 4,883-3-6 respectively.

THE RAMAKRISHNA MISSION, KIHAR, BOMBAY 21

FOURTH GENERAL REPORT (1931-37)

The activities of the centre fall under the following heads:

(1) *Missionary:* The Swamis of the Asrama conducted 525 religious classes, in various parts of the city and delivered public lectures and also undertook lecturing tours whenever invited to do so.

(2) *Intellectual and Educational:* The Mission conducted a free reading-room and a library for the benefit of the public. A Students' Home was started in 1933 with accommodation for about 15 students and the total number of students in the Home for the past five years was 87.

(3) *Philanthropic:* The Charitable Dispensary attended to 10,760 (4,010 new and 6,750 repeated) cases in 1931, 12,000 (5,033 new and 6,967 repeated) cases in 1932, 10,985 (4,856 new and 6,129 repeated) cases in 1933, 11,148 (4,588 new and 6,560 repeated) cases in 1934, 13,975 (9,359 new and 4,616 repeated) cases in 1935, 17,285 (5,885 new and 11,400 repeated) cases in 1936, and 17,287 (3,278 new and 12,009 repeated) cases in 1937.

The immediate needs are: Rs. 5,000/- for meeting the expenses of the dispensary and for equipping it with up-to-date appliances; Rs. 50,000/- for extending the Students' Home so as to accommodate about 50 students.

VEDANTA SOCIETY OF PORTLAND, OREGON, U. S. A.

REPORT FROM SEPTEMBER 1937 TO AUGUST 1938

The Season's activities were resumed with the opening of the Sunday Services, in the Vedic Temple, in the morning, and in the Masonic Temple, in the evening, on September 12, 1937. In the mornings, Swami Devatmananda spoke on practical and devotional subjects, and in the evenings he dwelt on general psychological and metaphysical topics. The regular half-hour meditation before the sermons was also duly conducted as an important feature of the Sunday Services. The Swami gave the following lectures on Sunday evening during the season: (i) Ethics, Its scope and relations to Sciences, (ii) The Moral Standard as Law, (iii) The Supremacy of the Moral Standard, (iv) Virtue and Wisdom, (v) Moral Sentiments and Sanctions, (vi) Is Pleasure our Highest Good? (vii) The Ethical Standard of perfection, (viii) Supreme Happiness, The Ideal of Life, (x) Morality, In Theory and Practice.

The weekly study classes on Tuesdays and Thursdays were also held at 8 o'clock in the Vedic Temple: "Sri Krishna and Uddhava" was studied on Tuesdays and "Vivekachudamani" on Thursdays. The regular half-hour meditation before the Thursday class was also conducted.

Besides these Services and classes, Durga Puja, the Birth Anniversaries of Jesus Christ, Sri Ramakrishna, Swami Vivekananda, and Lord Buddha were fittingly observed with special devotional services. The New Year's Eve midnight service also was duly conducted with meditation and silent communion. The Twelfth Anniversary of the founding of the Society was marked with the presentation of a playlet entitled, "The Pilgrim Returns," written and managed by the friends and members of the Society.

The Annual General Meeting of the Society was held in October, 1937, when the Board

of Trustees was elected for the ensuing year.

The Women's League met from time to time, and conducted their meetings. The added feature of the League is the Study Circle, in which various members present short notes on current events, as, music, art, travel, social welfare, science, etc. Speakers also are invited to address the League on instructive subjects.

The work of the Ashrama has been steadily progressing with the generous help of its friends and members. In the year under review a permanent water-system with a pipe lay-out of about 1,500 ft., has been completed and a twelve-feet-wide road covering a total length of about 1,500 ft., has been cleared, graded and gravelled. Besides, a new cabin for the use of the Swamis has been built. All the labour for such improvements is being kindly and voluntarily given by the members and friends of the Society. Special mention is to be made of the generous help the County is rendering, by building the County Road with the help of thousands of dollars of the Federal Fund.

On the 4th of July an Oak tree was dedicated with special ceremony to the memory of the late Swami Gnaneshwarananda, who, with Swami Vividishananda, visited the Society as also the Ashrama in the summer of 1937. Swami Devatmananda went to Hollywood and San Francisco and attended the dedications of the new Temple of the Master in Hollywood, and the Ashrama at Lake Tahoe, Calif.

The most pleasant event that brought the season's activities to a successful close was the visit of the Founder-Head of the Vedanta Society of Hollywood, Calif., and also the Founder of the Portland Centre, Swami Prabhavananda, who paid a short visit to Portland, after an absence of more than six years. He spoke twice; one in the Masonic Temple before a large and appreciative audience, and another time, at the Ashrama, in connection with its third anniversary celebration.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

A VISION

By R. G. GUPTA, M.A., L.T.

“To know my real self,” in reverie rapt
With many prayers when late hours I kept,
A godly scraph stole into my room,
Said he, with smiling sweet celestial bloom,

“Thou art thy own true fate to win thy meed;
For thou wilt be no greater than thy deed,
And in no degree nobler than thy thoughts,
However lucky Fortune draws thy lots.

Purge away thy sins and thy vain ego,
Transcend thy all desires unfair and low,
Ways of ill-will and words of little worth,
All ills between the heaven and the earth.

Yet joy of piety isn't thy final goal,
Nor purest virtues of the stainless soul;
To find thy real self thou art to soar
Yet higher than the reach of wit and lore.

Rise to the boundless skies from earthly bars,
Far from the clouds, the moon, the sun, the stars;
Beyond thy conscious knowledge of thy might,
Where utter darkness is celestial light.

The pow'r that keeps the heavens burning bright,
And all the stars to their positions right,
Is the same, in joy and woe, in birth and death:
Yes! feel its ever present silent breath.

Divine-like-potent soul, reveal thy force,
His Beauty, Truth and Love can win thy course:
Thy latent spark is that of the regions wide;
An atom is the Universe all allied.

Realize thyself a part of all the rest,
And think thou art none other than the best,
'Thus merge thyself in Him, the Eternal Soul,
Who's All-Joy, Conscious Light reflecting whole.'

WHITHER INDIAN PHILOSOPHY?

BY THE EDITOR

I

In the scriptures of the Hindus an infinite variety of approaches to Truth has been laid bare before humanity. But, for the sake of convenience, the Acharyas have reduced and generalized this multiplicity of avenues to four principal paths, viz., the path of action (Karma-Yoga), the path of devotion (Bhakti-Yoga), the path of meditation (Raja-Yoga) and the path of knowledge (Jnana-Yoga), and every individual has been given complete latitude to follow any of these trials according as it suits his temperamental bias. But, of all these lines of *sādhana*, the path of knowledge (Jnana-Yoga) has been described as the most difficult one. It is as hard as walking on the edge of a sharp razor. In fact it demands the highest degree of mental preparation and intellectual alertness to grasp at the outset the true import of this recondite philosophy. "It is a discipline that believes in the absoluteness of the Self and recognizes no other reality than the Atman or the

Self. It finds consummation in the realization of the Self which is identical with Brahman." But the realization of this Self by the self is not like the attainment of an extraneous object by a subject but is exactly like the discovery of the forgotten necklace worn on one's own neck (*Atmabodha*, 44, by Sankaracharya). The Brahman of the Upanishads is thoroughly a homogeneous identity, eternally complete. It is self-luminous and self-existent. What is needed in the realization of this Being is the removal of the veil of ignorance that screens It off from human vision. It is this Atman which is 'to be visualized, to be heard of, reflected and meditated upon' (*Brih. Up.* 4. 5. 6.). For, by knowing the Atman alone, one transcends the cycle of birth and death (*Sweta. Up.* 3. 8). A person that makes self and the Supreme Self goes from birth to birth and is subject to fear (*Taitt. Up.* 2. 7). But the person who has realized the Atman that is beyond the categories of mind and speech, becomes Brahman Itself and thus trans-

cends all the apparent limitations of life.

This conception of liberation from the tentacles of ignorance is associated with the Vedantic doctrine of superimposition (*adhyāropa*). According to it this world of multiplicity is a false superimposition on Brahman even as an illusory snake is superimposed on a rope, or false silver on a mother-of-pearl. This snake or the silver, according to the Advaitin (Monist), is neither real (*sat*) nor unreal (*asat*), nor a combination of the real and the unreal. It is a false appearance the nature of which is indefinable (*anirvachaniya*). Even so is the case with the three states of consciousness, viz., the waking (*jāgrat*), dream (*swapna*) and deep sleep (*sushupti*), which comprise in fact the entire gamut of human experience. The Sruti furnishes the method of arriving at the nature of Truth by examining these three states of waking, dreaming and dreamless sleep. The Vedantist holds that these states are unreal appearances that manifest themselves having the Self as their locus, just as the illusory snake or silver manifests itself having the rope or the mother-of-pearl as the substratum. But the illusion disappears as soon as it is contradicted or sublated by the cognition of its locus (*adhiśthāna*). The metaphysical theory of the Vedantist is grounded on this fact of experience. He holds that what is true of the microcosm is true also of the macrocosm and the relation between the Soul and these mental states corresponds to that between Brahman and the world. In fact the Soul is neither contaminated by, nor is opposed to, these different states, inasmuch as the transcendent Self by virtue of its transcendence cannot be and is not opposed to anything. "It is designated as the fourth (*turiya*) only to mark its essence as transcending all the

three (states) individually and collectively and not to point it as another individual state on a par with the other states. The transcendent Consciousness supports and is ever equally present in the states of waking, dreaming and dreamless sleep. If we think that rising to the transcendent Consciousness (*turiya*) would involve a cessation of the waking and dreaming states, we would be confusing the state of dreamless sleep (*sushupti*) with the transcendental Consciousness (*turiya*). While the former, viz., dreamless sleep, is conflicting with the states of waking and dreaming, the latter, viz., *turiya*, does not conflict with any state at all. Nothing can disturb the transcendent serenity of the *turiya* Consciousness, and its seeming compresence with the unreal (*mithyā*) states belonging to the lower order of reality can neither touch its sublime heights nor soil its eternal purity."

It may here be pertinently asked: What then is the factor that tears the veil of ignorance, if Pure Consciousness (*turiya*) is not opposed to these different states which are the products of *avidyā* (nescience)? The Vedantist asserts that it is only the modalized consciousness (*Brahmākārā-vṛtti*) that destroys ignorance (cf. *Vedāntasāra*, 171-173), inasmuch as this knowledge (*vṛtti-jñāna*) is opposed to nescience as light is to darkness. With the dawn of knowledge the universe which, with its sparkling variety of names and forms, appeared as real is perceived as false (*mithyā*), and such a knower of Truth becomes *jīvanmukta*, i.e., liberated in this very life. Realisation here means the unfoldment of the latent infinitude of the apparently finite. For, the Vedantic doctrine of Pure Consciousness as the ultimate Reality rests on its logic of identity. It is due to our *avidyā* alone

that the non-relational Absolute appears as the relative. The Advaita Vedanta therefore declares that it is not the finite that attains to the Infinite but it is the Infinite that realizes its own infinitude through the removal of the veil of ignorance after the dawn of knowledge. But one must baptize himself in the fire of self-sacrifice, if one desires to enjoy the Supreme bliss of liberation. For, unless the spiritual discipline as enjoined in the scriptures is scrupulously gone through, it will be vain to dream of attaining to the illumination whereby one can realise one's identity with the Brahman.

II

But we find that there are some scholars in India whose interpretation of *avasthātṛaya* (the three states of human consciousness) fundamentally differs from that of the orthodox school of thought. In the opinion of these modern thinkers the state of deep sleep (*sushupti*) is not a state at all but is identical with Pure Consciousness (Transcendental Absolute). In support of their position they have pitched upon certain Sruti texts, one of which runs as follows: "Uddālaka, the grandson of Aruna, said to his son, Svetaketu, —Learn from me, my dear, the true nature of sleep; when a man is said to sleep, then, my dear, *is he united with Pure Being and gone to his own*. Hence people say, 'He sleeps (*svapiti*) since he is gone to his own'" (*Chhândogya Up. Ch. VI. 8. 1*). In the opinion of this new school this state of *sushupti* is 'a state of absolute unity' without the least vestige of *avidyā* being latent in it. *But such an assumption which stands contradicted even by subsequent Sruti passages (cf. Chh. Up. Ch. VIII. 3. 2-3) cuts not only at the very root of all spiritual discipline so strongly incul-*

cated in the Sruti but also runs counter to the bold and rational utterances of the great Acharyas such as Sankara, Rāmānuja, Śāyana and others representing the orthodox school of Vedantic thought. Acharya Sankara in his commentary on the *Brahma-Sutras* (Ch. III. 2. 9) pertinently observes that on such a hypothesis (as stated above) "it would follow that a person might get final release by sleep merely, and what then, we ask, would be the use of all works which bear fruit at a later period, and of knowledge?" "Nor is it difficult to refute the analogical reasoning", he further argues, "that the soul, if once united with Brahman (in sleep), can no more emerge from it than a drop of water can again be taken out from the mass of water into which it had been poured. We admit the impossibility of taking out the same drop of water, because there is no means of distinguishing it from all the other drops. In the case of the soul, however, there are reasons of distinction, viz., the work and the knowledge (of each individual). Hence the two cases are not analogous . . . Brahman itself on account of its seeming connection with limiting adjuncts is metaphorically called individual soul. Hence the phenomenal existence of one soul lasts as long as it continues to be bound by one set of adjuncts, and the phenomenal existence of another soul again lasts as long as it continues to be bound by another set of adjuncts. Each set of adjuncts continues through the states of deep sleep as well as of waking; in the former it is like a seed, in the latter it is like the fully developed plant."

This point has been made all the more clear by Acharya Sankara in his illuminating commentaries on the *Māndukyopanishad* 5, 7, the *Māndukya-Kārikā* 13, 14, and the *Chhândoggyopanishad* VIII. 3. 1-3. In his commen-

tary on the *Mând. Up.* he says, "As at night, owing to the indiscrimination produced by darkness, all (percepts) become a mass (of darkness), as it were, so also in the state of deep sleep (*sushupti*) all (objects) of consciousness, verily, become a mass (of consciousness) . . . (At the time of deep sleep) the mind is free from the miseries of the efforts made on account of the states of the mind being involved in the relationship of subject and object: Therefore it is called *ânandamaya*, that is, endowed with abundance of bliss. But this is not Bliss Itself; because it is not Bliss Infinite." Similarly in his commentary on the *Chhândogya* texts (VIII. 3. 2-8) he says, "Just as those people that do not know by the help of the science of treasures, where the golden treasure is hidden—do not discover the treasure hidden under the ground, even though they walk over the place; in the same manner, all these creatures, steeped in ignorance, though daily, during deep sleep, going over the Brahman-world (*Brahmalokam*) in the *âkâsha* of the heart, do not obtain it—i.e., do not know that 'I have reached Brahman-world'—being, as they are, carried astray by the aforesaid ignorance of His own form." In reply to the argument of the opponent that even one who does not know this does get at the Brahman in the heart during deep sleep, as it has been declared that 'during deep sleep one is endowed with Pure Being' (cf. *Chh.* VI. 8. 1.), the Acharya emphatically declares, "Yes, it is so; still there is a difference. Just as all living creatures—knowing or ignorant—are real Brahman, yet it is the knowing one alone who is cognisant of the fact 'That Thou art', and so knows himself to be Pure Being, that becomes Pure Being Itself; in the same manner, though both the knowing and the ignorant reach Pure Being during

deep sleep, yet it is one who *knows* this, that is said to reach the world of Heaven (*hridayâkhyâ Brahman*)". Thus from what has been quoted above it is now distinctly clear that in deep sleep the mental stuff of an ignorant soul, while containing within it germs (of infinite differentiation) of the waking and dreaming states, assumes an undifferentiated existence. In this state Atman or Pure Consciousness dwells in the *ânandamaya kosha*, identifying itself, as it were, with the *kâranasurira* (causal body), and the bliss which is felt in that deep sleep is not the transcendental joy of liberation (*mukti*). So Acharya Sankara while refuting the arguments of Vrittikâra in the interpretation of the *Brahma-Sûtras* (Ch. I. 1. 12) concludes that '*ânandamaya* cannot be the highest Brahman inasmuch as the very idea of the preponderance or abundance of bliss suggests that there is also misery in it, however slight.' As a matter of fact ignorance persists in its causal form even in this state of *sushupti* (deep sleep). It is only in the state of *samâdhi* attained through a rigorous course of mental and intellectual discipline that this veil of nescience is torn off; and as a result the Pure Being, the abiding Substratum in all the three states of waking, dream and deep sleep, is realized as *turiya* (Transcendent) divested of all the tentacles of *mâyâ*, through the dawn of modalised consciousness. The very same fact has been accentuated by Acharya Sâyana in the *Panchadasi* (Ch. 1. 39, 41) and by Dharmaraja Adhvarindra in the *Vedanta-Paribhâshâ* (Ch. 7), where it has been conclusively shown that a 'potential world' persists even in dreamless sleep and this has to be crossed so as to be the recipient of the transcendental bliss of liberation. It is needless to multiply quotations. Suffice it to say that the edifice of

spiritual life can be built only on the adamantine basis of strict discipline both mental and intellectual. And that is why the scriptures and the Acharyas are unanimous in their emphasis on the need of spiritual exercises for the ultimate intuition of the highest Truth. Whether a *jñāni* or a *yogi*, a *bhakta* or a *karmi*, he is to undergo a rigorous course of discipline which is the *sine qua non* of ultimate success in the epic search after Truth. For, declares the Sruti: "Whoever has not ceased from wicked ways, whoever is not controlled in his senses, concentrated in his intellect and subdued in his mind, does not obtain the goal. The Atman cannot be attained by the mere study of the Vedas, nor by intellect, nor even by much hearing the sacred scriptures. This resplendent pure Self whom the sinless *sannyāsins* realize as residing within the body can be attained by truthfulness, self-concentration, unbroken continence and true knowledge. The wise one strives with all these means—and his self enters into the realm of Brahman" (cf. *Katha Up.* 1. 2. 22-23; *Mund. Up.* 8. 2. 8-4). Indeed there is nothing great and noble in human life, which is possible of achievement without heroic self-sacrifice and suffering, strict continence and spiritual discipline.

III

It must be borne in mind that the greatness of a culture depends on the soundness of its philosophy. But when the supreme edifice of philosophical thought of a nation is pulled down to the level of sordid utilitarianism, the very foundation of its cultural life is automatically undermined. The intellectual ~~crisis~~ ^{crisis} as displayed in the bold conception of the Advaita philosophy has evoked an unstinted admiration from even the profoundest thinkers of

the West. Prof. Max Müller has remarked in the *Six Systems of Indian Philosophy*, "None of our philosophers, not excepting Heraclitus, Plato, Kant, or Hegel, has ventured to erect such a spire, never frightened by storms or lightnings. Stone follows on stone, in regular succession—after once it has been clearly seen that in the beginning there can have been but One as there will be but One in the end, whether we call it Atman or Brahman. We need not praise or try to imitate a Colosseum, but if we have any heart for the builders of former days, we cannot help feeling it was a colossal and stupendous effort." In the present age Swami Vivekananda, by his bold and rational interpretation of this Vedānta philosophy, succeeded in establishing the supremacy of Indian thought in the very heart of modernism. Even the people of India have been awakened to the consciousness of the strength and power that lie hidden in the womb of India's philosophical literature. India, nay the rest of the world, needs once again a proclamation of the synthetic message of Vedānta which upholds the divinity of the human soul as also the spiritual oneness of mankind. That India is not merely a subject of academic talk but a living force to be reckoned with in the conflict of cultures must be demonstrated not by a defeatist mentality, or by a compromise with the pragmatic philosophy of the West, but by holding aloft the glory and sublimity of her achievements in the domain of her religio-philosophical culture. But it will be nothing short of a travesty of Indian philosophy and an insult to the wisdom of the great thinkers of India to interpret the Sruti in a way which is likely to belittle the importance of spiritual discipline and thereby rob this lofty Vedāntic idealism of its intrinsic beauty and worth. Indian philosophy.

it should be remembered, is not a speculative venture but is rooted deep in the actual realisation of the Spirit. And this fact was ably pointed out by Dr. S. C. Chatterjee of the Calcutta University in his learned Presidential address at the Fourth Session of the Indian Philosophical Congress, held at Allahabad in 1938. He said *inter alia*, "Analysing the Indian conception of Philosophy we get the following points : (i) Philosophy is the knowledge of reality as distinguished from appearances, (ii) this knowledge is not a matter of intellectual understanding, but a direct experience or vision of absolute Truth, (iii) it requires indeed the help of a rational study of all experiences, but cannot be completed by mere reasoning, (iv) it is to be attained through a life of moral purification and constant contemplation." India shall live so long as her culture

and philosophy shall endure, in spite of her political cataclysm and economic atrophy. And rightly has it been said by another distinguished philosopher of India, "If the nation is to become strong and virile, all of us must cultivate love of truth and freedom that is inculcated by every school of philosophy in India and we must base our activities upon the foundation of *moral discipline which is made the first preliminary condition of a philosophical enquiry into truth in Indian philosophy.*" Let this bold message of our philosophy be once again proclaimed with all the courage of conviction not only to the people of the West but also to the grovelling masses of India as well. For, India needs it to-day as much as the West for the achievement of that eternal freedom which is the birthright of every individual.

GOSPEL OF SRI RAMAKRISHNA

The Master heard that Isân had been building a big shed on the bank of the Ganges at Bhatpara for purposes of practising religious rites.

Sri Ramakrishna (to Isân, showing concern): Well, has the shed been set up? Know, the less these acts come to the notice of men the better. Persons of Sâttvic nature meditate in mind, in a corner, and in the forest; sometimes they meditate inside the mosquito net.

Isân would take Mr. Hâzra to Bhatpara now and then. Mr. Hazra used to behave like one having an obsession about external purity. The Master had forbidden him to behave that way.

Sri Ramakrishna (to Isân): And mark, don't be so particular about observing customary usages. A monk

felt very thirsty; a water-carrier who happened to be carrying water offered him the water. The monk asked, "Is your bag (made of skin) clean?" The water-carrier replied, "Your holiness, my bag is quite clean, but your bag contains a lot of impurities, so I am asking you to take water from my bag; there will be no wrong in it." Your bag means your body, your belly.

And have faith in His name. If you have that, there will be no need of visiting sacred places. [So saying the Master broke into a song being overwhelmed with emotion. . . .]

Sri Ramakrishna (to Isân): Question me if you have any doubts left.

Isân: Yes sir, faith, as you were saying.

Sri Ramakrishna: He can be realized by true faith alone. And if one believes everything, one realizes Him more quickly. The cow which is squeamish about its fodder yields little milk; the one that eats every kind of plant gives plenty of milk.

Rajkrishna Banerji's son was telling a story that someone had been bidden to look upon a sheep as his chosen deity. He believed it. He alone dwells in every being.

The *guru* had told the devotee that Râma dwelt in every object. The devotee believed it at once. When a dog was fleeing with a piece of bread in its mouth, the devotee was running after him with a pot of ghee and was saying, "O Rama, wait a little; I have not put ghee on the bread."

And what faith Krishnakishore had! He would say that the utterance of the sacred word "Om Krishna! Om Rama!" bore the fruit of a million twilight prayers!

Further Krishnakishore used to tell me secretly, "I don't like these

twilight prayers, but don't tell it to anybody."

I too feel that way sometimes. Mother shows me that She has become everything. One day I was coming towards the Panchavati from the place over which the casuarina trees stand. I saw a dog coming with me. I then stopped near Panchavati thinking that Mother might say something through it.

So, as you have said, everything can be had through faith.

Isân: But we are householders.

Sri Ramakrishna: What does it matter? The impossible becomes possible thanks to His grace. Ramprasad sang, "This world is a structure of illusion." Someone retorted in song, "The world is a mansion of joy" etc.

One can be a "King Janaka" only after one has done spiritual practices in solitude and realized God. How else can it be possible? Notice that Kartika, Ganesha, Lakshmi, and Saraswati are all there; yet Siva is sometimes absorbed in Samâdhi and sometimes he is dancing uttering "Rama! Rama!"

SPIRITUAL SIGNIFICANCE OF SRI KRISHNA'S LIFE-STORY

BY PROF. AKSHAYA KUMAR BANERJEA, M.A.

I

Sri Krishna, the most perfect Divine Man of India, is said to have been born within the dark prison of Mathura, where his parents were confined and fettered by Kamsa, the embodiment of the spirit of materialistic self-aggrandisement of the age. The most unpardonable crime of which the parents were guilty, ~~was~~ that there had been the prophecy of the self-revelation of the Divine Spirit in human form through them. The glorified animal spirit of

man was then ruling the country, with the greatly developed power of intelligence at its service. The developed human intelligence acquired thorough knowledge of a great many laws and forces of nature, established mastery over many of these forces and made various discoveries and inventions which immensely added to its power and successfully exploited a good deal of the resources of the human, the animal and the physical worlds. It placed all these products of its systematised and

organised efforts at the disposal of the animal spirit in man and equipped the animal spirit with the power of keeping in check the moral and spiritual forces operating in the human nature. But however strongly consolidated the power of animality may be in the human society and however efficiently it may for any period of time control the moral and spiritual forces, it is always in fear of being dethroned and destroyed. It always inwardly feels that the Divine Spirit, though smilingly allowing it to have its own way for the time being, is holding Its sword aloft upon its head and can any moment bring the sword down to behcad it.

It is out of this fear that the selfish animal spirit puts all sorts of obstacles in the way of the self-assertion of the Divine Spirit in the human society. The history of the human race furnishes ample evidence to show that wherever there are indications of the descent of the Divine Spirit upon man and the attempt of the true self of man to assert itself in his worldly affairs, the iron-hand of materialistic selfishness with all the resources at its disposal rises furiously to avert the calamity. Kamsa was no exception to the rule. He adopted all possible means to avoid the advent of Sri Krishna and his own inevitable dislodgement from the supreme position of ruling authority. But the Divine Spirit in man is immortal, and when the time for Its self-assertion comes, no animal power can stand in its way. At dead of night, when all the forces appointed by Kamsa to keep vigilance over Vasudeva and Devaki, through whom the Lord was to make His appearance, fell asleep under the deceptive impression of complete safety, Sri Krishna was actually born. The parent's fetters were immediately broken. The darkness of the prison was gone. The entire world of their consciousness was illu-

minated by the halo of the self-luminous spirit. The iron-gates of the prison automatically opened. When the Spirit is born on the surface of the worldly consciousness, there is no bondage and sorrow anywhere.

But the time was not yet ripe for the open appearance of the Divine Spirit face to face with Kamsa and his Satanic organisations and for the establishment of Itself as the visible governing authority in the human society. It designed to descend upon the field of worldly activities step by step.

II

Sri Krishna asked Vasudeva to carry him to Brindaban, the forest-residence of his own people—the naturally God-intoxicated Gopas and Gopis. He silently retired on his father's shoulders from the land of the materialistic civilization of Kamsa to the refuge of the spiritually disposed simple-hearted men and women without power and prestige, without scientific culture and economic prosperity, without social vanity and political authority. It is in relation to these unsophisticated humble people that the Divine Man first realised and enjoyed the life of perfect Divinity in union with perfect humanity, and set up for the human race the eternal spiritual ideal to be pursued. Here he was partially successful in putting off any open conflict with the organised forces of the selfish animal spirit of the world, and demonstrated before the humble truth-seekers how all the departments of human life could be converted into one serene flow of blissful sports. He exhibited his Divinity there on various occasions, but always as a sort of play. His demolishing of the ~~anti~~ spiritual forces that diplomatically approached him with evil purposes, his humbling down of the egotistic particular duties that came forward to assert

the superiority of their supernatural powers to his human power, his bestowal of liberation upon some penitent persons undergoing punishment for their past haughtiness—all these were performed by him in the course of his boyish sports. His Divinity was shown not as something superhuman, but as something perfectly human. It is love, beauty and bliss which characterised his entire existence and all his movements in relation to the Gopas and Gopis, whose nature was spiritualised by all-absorbing love for him.

In Brindaban the Divinity as well as the humanity of Sri Krishna was manifested in perfection. The life-story of Sri Krishna in the midst of the Gopas and Gopis represents the highest conception of the spiritual character of God and man. In no other stage of his life was his unique Divine power so gloriously revealed. Here from his early infancy he killed without any physical weapon or military organisation a large number of demons, who as the representatives of the forces of materialism approached him to put an end to the growth of spiritual power in the human society. Here all the Vedic gods were brought down to the feet of this human God and were made to realise that they were only partial manifestations of the One Absolute Spirit, who was eternally Divine and eternally human. He introduced the worship of the living god of agriculture in preference to the traditional form of the worship of the Vedic deity, Indra. He is said to have shown his mother the presence of the entire universe within his mouth.

Thus on innumerable occasions the child Sri Krishna exhibited his unique Divine powers. But all these manifestations of powers, however apparently superordinary, were merely the sportive self-expressions and self-enjoyments of his eternally perfect and blissful nature.

All his activities were effortless, without any deliberately designed plan and contrivance. His actions flowed down, as it were, from the highest spiritual plane of love and bliss, which transcended the plane of physical might and social obligation. Accordingly the performance of his actions, which appeared to be the most heroic from the standpoint of physical force and the most beneficial from the standpoint of social well-being, involved in his case no serious effort and preparation and no breach in the even flow of his sportive mood. The actions were so spontaneous, so playful, so lightly performed, that to all those loving playmates who had the privilege of enjoying his sweet company and of witnessing those activities, he did not appear to be acting at all, but always playing. This identification of action and play, this conversion of the most serious actions into the sweetest sports, this perfect assimilation of power and grandeur into serene beauty, is a spiritual ideal of supreme importance which the Divine Man put before all human beings.

The Gopas and Gopis of Brindaban, young as well as old, were the very embodiments of human love, and all their love was concentrated on the Divine child. They worked for Krishna, lived for Krishna, constantly thought of Krishna and were incessantly in internal communion with Krishna. All their interests revolved round loving service to the Divine Beloved. Their very existence was identified with his existence in intense super-sensuous self-abnegating, self-fulfilling and self-beautifying love. He was the child to some, the friend to others, and the husband to many. The love for him was in each case so deep and all-absorbing that it constituted their very being. This made them interpret all his doings, ordinary as well as extraordinary,

human as well as Divine, in terms of love and sport. It is the inherent character of love to see and enjoy beauty in all the movements of the beloved. The Divine Man was accordingly all beauty to them. The heroic, sublime and miraculous features of his activities never exerted any awe-inspiring influence upon their loving hearts and never created any distance between him and these simple people. He was only the beautiful, blissful, playful spirit to them, and this spirit in human form was the self of their selves, the heart of their hearts, the bone of their bones. He was of them and they were of him.

The relation between Sri Krishna and the Gopa-Gopis was not a social relation, not a blood-relation, not a relation established through marriage or sanctified through any Vedic rituals. It was a pure unalloyed relation of spiritual love. This is the highest type of relation between man and man and between man and God. Man becomes perfectly spiritualised and divinised through the love of the Absolute Spirit, and the Spirit becomes humanised through the love of His creatures. The human and the Divine natures become identified with each other through pure love. This is what the *Brindaban-Līlā* of Sri Krishna illustrates. This unity of God and man—the humanity of God and the Divinity of man—is the ideal which Sri Krishna in his relation with the Gopa-Gopis puts before the human race.

III

Sri Krishna's self-manifestation in Mathura represents the descent of God to a comparatively low spiritual plane. In this plane a distance is created between humanity and Divinity. Sri Krishna is not here the sole object of all-engrossing love to the people, and

the humanity in the people cannot perfectly assimilate the Divinity in Sri Krishna through pure love. He is here the highest object of wonder, fear, admiration and reverence, mixed with love. Pure love alone can dissolve all differences between the high and the low, the great and the small, the powerful and the weak, the learned and the illiterate. No kind of organisation can possibly remove these differences and bring all together. The sentiments of wonder, admiration and reverence, however noble and ennobling, though attracting the low, the weak and the illiterate towards the high, the powerful and the learned, do not encourage the former to regard the latter as wholly their own. The people of Mathura look upon Sri Krishna as the destroyer of the demons, the punisher of the sinful, the subduer of the forces of evil, the bestower of blessings on the virtuous, the giver of wisdom to the seekers of Truth, the saviour of those who surrender themselves at his feet, the affectionate lord of those who are humbly devoted to him. All men and women here feel that though the Lord is present in their company, He is not one of them. They feel His presence, but cannot feel their unity with Him. His actions appear to them as miraculous, extra-ordinary, incapable of being performed by ordinary mortals like themselves at any stage of their development, and not as beautiful heart-winning sportive expressions of their Beloved. Thus the ideal of Divine manhood is looked up to by the actual man with eyes of awe, wonder, admiration and reverence from beneath, and not realised by him within himself as the true expression of his own eternal spiritual nature. The perfect character of God as the absolutely loving and beautiful and blissful personality is in this plane partially veiled by His grandeur, lordliness, miraculous power

and purposeful activity, which inspire men and women with His unique greatness and stand in the way of their free communion with Him in terms of absolute equality.

Sri Krishna's *Mathura-Līlā* shows that the domain of Divine activity consists of diverse orders of creatures with essentially different characteristics, and that God deals differently with different creatures according to their deserts. He rewards the virtuous, punishes the wrong-doers, kills the incorrigible, emancipates the devotees. His creatures create disharmony in His world by the abuse of the freedom given to them for the realisation of the Divinity inherent in them, and He exercises His Divine power to restore harmony and to put them on the true path. It appears to be a part of the Divine plan that in course of the evolution of the world-process, and particularly in the history of the human race, sometimes the forces of materialistic greed, selfishness, and haughtiness rise to the position of power, authority and prestige, and attempt to disturb the equilibrium of the moral and spiritual order of the universe and to suppress the Divinity operating in man and Nature. The omnipotent and omniscient, but playful and self-enjoying, Divine Spirit takes delight in allowing these apparently anti-spiritual forces to grow and prevail, till the seeds of destruction inherent in their nature unfold and manifest themselves in course of time along with the inordinate growth of those forces. When the materialistic forces, apparently rebellious against the spiritual order immanent in the universe, reach outwardly the zenith of their power and splendour, the time for their destruction comes. The Divine Spirit avails Itself of such occasions to come down to the human world for making a special

exhibition, as it were, of Its unique greatness and goodness, power and loveliness, grandeur and beauty, wisdom and playfulness. The anti-spiritual forces lose their vitality in Its presence, and the moral and spiritual forces gain fresh life and strength. The sovereignty of the spirit over matter, of the spiritual ideal implanted in the inner nature of man over the demands of his sensuous and psychical nature, of the spiritually advanced men in the society over the men possessing wealth and political authority, is re-established. Wealth and power are ungrudgingly dedicated to the loyal service and glorification of the spiritual character of man. A harmonious adjustment is brought about between the requirements of man's spiritual and sensuous nature. This is the purpose which Sri Krishna sought to achieve in Mathura. His *Mathura-Līlā* represents the interference of the Divine Spirit in worldly affairs from above for the restoration of harmony and beauty in them through the suppression of the overgrown materialistic forces.

When God reveals Himself in His transcendent glory to the consciousness of man, the physical and the moral laws, which in the lower planes appear to govern the courses of nature and the human history, are comprehended as originating from and subservient to the Divine Will, which is the sole source of these laws and the supreme regulator of all worldly forces. It is at His will that the diverse powers in the world rise and fall, and all together constitute a harmonious system.

IV

In *Dwārakā* Sri Krishna appears as the ideal normal man of a spiritually constituted society. He is here the head of a big joint family, the head of a great community, the administrative

head of a great kingdom. He acquires the reputation of being the greatest statesman, the greatest warrior, the greatest philosopher, the greatest religious and social reformer, and the greatest organiser and unifier of conflicting forces in the world. Throughout India he is recognised by all, high and low, as the most powerful personality of the age. Everybody is conscious of his superiority, but as a man and not as God. His actions in this plane of his *Lilā* are generally in conformity with the Shāstric injunctions, social customs, political expediencies and occasional needs. He is within himself always conscious of his Divinity and unrestricted power and wisdom. In his inner consciousness he always dwells in the highest spiritual plane. His actions flow out smoothly and beautifully from his inwardly self-enjoying self-fulfilled playful spiritual character. But in outward appearance the forms of his actions, as reflected on the external political, social, moral and cultural conditions of the country, indicate in most cases an intelligently and deliberately laid plan and design. He is, however, never perturbed by the intricacies of the situations in which he is placed. Even while engaged in the most complex forms of activities, he always inwardly transcends the actions and their results. With his unveiled spiritual insight he always sees and enjoys himself in all persons and things and phenomena; but in his outer behaviour he is found to have friends and enemies, to make alliances with some and to declare wars against others, to kill many kings and princes and to place others on their thrones. He becomes the object of fear and love, awe and admiration, antipathy and devotion, hatred and reverence, in accordance with the ways in which the interests of the people are apparently

affected by his actions. But all are sure that he would not do anything inconsistent with the principle of justice and equity and that he would deal with everybody according to his deserts.

In his ordinary ways and manners in relation to the domestic, social and political affairs, he never displays any occult or superhuman powers, he never claims any infallible authority, he never subdues others by the exhibition of his Divinity. He allows full freedom of judgment and action to all around him. No body is made to feel that his freedom, which is the moral birthright of every man, is curbed or trampled down by the superior power and authority of Sri Krishna. But all the same he exercised an inviolable regulative influence upon the actions and destinies of all individuals and communities without letting them fully know its extent. Everything round him took place in accordance with his design; but the people thought that they were having their own ways. This represents the way of the Lord in relation to the active people looking up to God for light and guidance in the scheme of His universe.

In Dwārakā he plays the parts of a son, a brother, a husband, a father and a master. But all these parts are played in strict accordance with the scriptural injunctions and customary laws. He does not transgress the social and religious rules and practices as he did in Brindaban. In Brindaban he dwelt in the plane of pure love, pure enjoyment, pure sport and pure spirituality; but in Dwārakā he lives in the plane of law and wisdom and expediency, and consequently his essential and eternal nature of pure love and bliss is manifested through the self-imposed veil of worldly morality. In Brindaban his power also was unresisted and un-

restricted and his actions were therefore perfectly manifested as of the nature of pure play; but in Dwáraká his power displays itself through the resistance of worldly forces and restrictions of human conventions, and consequently his actions appear to be laboriously designed and full of complexities.

V

Thus we find that Sri Krishna, the ideal Man-God of India, descends step by step to lower and lower planes in this world and illustrates in his human life the Divine nature as realised in relation to lower and lower orders of spiritual consciousness. Sri Krishna of Dwáraká represents to us the God of the worldly *karni-bhaktas*—the ordinary active men with consciousness of moral freedom of the selves and with faith in and devotion to God as the moral Governor of the world. Sri Krishna of Mathura represents the God of the *mumukshu-bhaktas*,—the devotees who look up to God as their deliverer from evil and bondage and have learnt to conceive Him as the sole regulator of the universe according to His own irresistible will. Sri Krishna of Brindaban is the God of the *mukta-bhaktas*,—the devotees who have transcended the plane of moral and social duties and responsibilities, have surrendered their ego wholly to God and have been united with Him in unmixed love and bliss. In Dwáraká his supernatural and superhuman aspects are veiled and operating from behind the scene, while his natural and human aspects are prominent. In Mathura he appears as essentially a supernatural and superhuman personality, only garbed in a natural and human form. In Brindaban there is perfect unity of the natural and the supernatural, the human and the superhuman, in his character. Here humanity and Divinity

are perfectly unified in the Incarnation of Love and Bliss. Here men find their selves fully realised in God, and God enjoys His self in the plurality of human selves.

In his *Kurukshetra-Lila* Sri Krishna shows the further self-withdrawal of God behind the scene of the world-drama, which therefore appears as a horrible field of battle among diverse rival worldly powers. Though it is in accordance with his carefully formed plan and deeply cherished purpose that all the affairs are arranged and though he is perfectly aware of the ultimate consequences of all these affairs, he is nowhere found to be in the forefront of the stage. As one of the many forces operating there, he plays sometimes the role of a messenger of peace, sometimes that of an ordinary adviser, and sometimes that of a charioteer. He is not at all a prominent actor in the drama, though the entire plot is conceived by him, all the parts are distributed by him, and the end is quite obvious to him from the very beginning. This represents the way of God in relation to the ordinary men of the world, who think of themselves as the real actors and powers for the determination of the courses of events in this field of competition, rivalry, the triumph of the strong and the sufferings of the weak, and conceive of God only as an intelligent power behind the universe indifferent to its particular phenomena.

Sri Krishna,—the eternal and infinite, the blissful and playful Lord of the universe,—enjoys Himself in His world in various ways by putting veil upon veil over His essential transcendent character. He descends from His transcendent world of absolute unity to Brindaban, the world of perfect love. Therefrom He descends to Mathura, the world of supreme power, which puts a veil on His love. From Mathura He

comes down to Dwáráká, the world of His moral government, allowing limited freedom to His creatures and regulating their destinies. From Dwáráká He comes further down to the plane of Kurukshetra, where He acts as an unseen force. When He descends still further down, His very existence appears to be veiled. To appreciate the significance of the life of Sri Krishna, we have to adopt the reverse process in the development of our spiritual life.

VI

We have to go up from our sensuous plane, in which God is completely veiled, to the plane of Kurukshetra, in which He may be recognised as determining the courses of the world and the destinies of the creatures from behind the scene. From Kurukshetra we should ascend to the plane of Dwáráká to see Him face to face as actively managing all the affairs of man and the universe in accordance with the moral and social laws without destroying our freedom of judgment and choice, and to realise ourselves as essentially related to and dwelling in the proximity of Him. From Dwáráká we have to go higher up to the plane of Mathura for the purpose of realising that He is the

infinitely wise and powerful absolute ruler of the universe, that He transcends all the wisdom and power and magnificence manifested in His worldly self-expressions, that the moral and the physical laws of the phenomenal world are nothing but the modes of the self-expression of His will, which transcends them all. From Mathura we are required to rise up to the plane of Brindaban, in which He is realised as the perfect embodiment of pure supra-moral love, beauty and bliss, and all creatures are realised as the partial self-expressions of the same love, beauty and bliss for His own self-enjoyment, in which we and all around us become completely His own and He becomes fully our own, in which He is felt as fulfilling and enjoying Himself in us and we experience self-fulfilment and self-enjoyment in Him, in which He and we are in eternal spiritual and blissful communion with each other. If the plane of Brindaban is transcended, there is no duality or plurality, no actual enjoyment or experience, no manifestation of love, beauty and bliss, but there is perfect absolute non-duality, in which knowledge, love, beauty and bliss are one.

PATH TO INDIA'S FREEDOM

BY SWAMI NIKHILANANDA

A considerable number of young men and young women of India think that the panacea for India's ills lies in copying the West: To be equal to Europe we must banish God and religion from life. The idea is that to be considered sane one must share the insanity of his neighbour. Some leaders of Indian thought believe that we must import to

our country the European brand of Communism. These new-fangled ideas are still in the stage of experimentation in Europe. For hundreds of years they tried in Europe to establish the Fatherhood of God without the brotherhood of man. As this scheme failed they are now trying to establish the brotherhood of man without the Fatherhood of God.

The Christian Communists believe that they are following in the footsteps of their Saviour. But there is an important difference. Christ admonished his followers to be dissatisfied with themselves whereas the Communist leaders ask their devotees to be dissatisfied with their neighbours.

If Communism aims at giving people, especially the neglected masses, food, clothing and other amenities of life which are theirs by birth-right and at the same time allow them the completest self-unfoldment which is their divine heritage, then we approve of it. But if it promotes class hatred, if it resorts to violence and oppression in order to silence those who honestly differ with its method, if it destroys one class in order to further the interests of another, if it aims at creating a dead uniformity in society on the basis of materialism alone, and if it interferes with man's legitimate freedom in thought, speech and action, then I submit in all humility that it will not help us in our struggle to emancipate the nation from its present stage of degradation. No civilization or culture can be created or developed on the basis of class hatred or class prejudice alone. Have we not learnt this lesson from the history of India's downfall? I think Communism as practised in Europe to-day is a bad way of doing a good thing. But through bad means one can never achieve a good end. It is the means which is transformed into the end. India's ideal is not to drag down everyone to the level of the Sudra assuring him complete creature comforts, but to raise all to the height of the Brahmin who represents an exalted spiritual state. I do not deny the fact that many radical changes shall have to be introduced in our society to clean up the Augean stable. But in order that these reforms may be conducive to our

national welfare, they must be in tune with our inherited instincts and racial traditions. Any scheme of reforms in India which is not in keeping with our spiritual ideal must fail and if it ever succeeds it will certainly destroy our society.

Everywhere in the world the high water-mark of culture has been achieved by religion. Europe is no exception to this rule. The tall sky-scrappers of New York, the concrete roads in the Alps over which rumble on high-powered motor trucks, the battle ships, the air-planes or the underground fortresses are not the indicators of European civilisation. Take away from Europe the great monuments of religion and it will appear bleak and desolate. The master-pieces of Raphael, Da Vinci and Michael Angelo have been inspired by religion. The *leit motif* behind the creations of Brahm, Beethoven and Wagner has been religious. Take away the sculptural exhibits inspired by religion from the pillared museums of France and Italy and there will be nothing left to attract the world's attention. The cathedrals of Rheims and Milan, the flowering of the Gothic architecture, testify to the religious fervour of the middle ages. And in point of literary excellence, the Holy Bible still stands superior to Shakespeare, Milton, Wordsworth or Browning.

The Hindus, with the possible exception of the Chinese, are the oldest race in the world. They have survived many shocks of external aggression and internal disruption on account of their sticking to the spiritual ideals of life. All the social institutions of the Hindus have been inspired by spirituality. Take the case of the much-criticised caste system. I think it is the best organisation, ever evolved by human mind, to eliminate friction from society and make the social machine run along

a smooth course. It has vindicated by its Brahmanical ideal, the triumph of renunciation and service. Take the instance of the four Purusharthas or goals to be achieved in life as enjoined by the Hindu scriptures, viz. Dharma, Artha, Kama and Moksha. These include all legitimate human aspirations. Economic security and artistic expressions are to be guided by Dharma and must lead to Moksha or ultimate freedom. Again take the division of life into four stages—Brahmacharya, Garhasthya, Vanaprastha and Sannyasa. These do not leave any room for inhibition or repression of any natural desire of man. These stages, properly followed, enable man to climb step by step to the highest peak of human evolution. Life in old age becomes serene and free from that tension which one sometimes sees in the Western society, where a mother tries to be the younger sister of her own daughter. Maybe these institutions are to-day covered with many encrustations; but the ideals they represent form for this society, our social reformers must not forget, the spiritual ideal of the race.

The advent of Sri Ramakrishna has shown where the vitality of the Indian nation lies. It cannot be gainsaid that during the last millennium, Indian life has been at a low ebb in many aspects of its existence. Foreign ideas and ideals, coming in the form of tidal waves, have, again and again, sought here to sweep everything before them and wipe out the very word 'India' from the map of the world. But India producing a Ramakrishna during the nineteenth century, when the onslaught from the materialistic West was perhaps the severest, shows where the strength of the Indian nation lies and through what channel its life current flows. When the light burns at the tip, it shows that the whole lamp is ablaze.

Spirituality has been the mission of India and always it will be so. There is no need for us to go to Moscow or Berlin for inspiration. We shall get it from the banks of the Ganges, caves of the Himalayas and the Vedas and the Upanishads. Above all, the eternal Lord, the indwelling spirit in us, will lead us from the unreal to the Real, from darkness to Light and from death, disease and suffering to Immortality.

WHAT IS GOD ?

BY PROF. MOHAN SINGH, M.A., PH.D., D. LITT.

(1)

"What is God?" is bound up with the two preliminary questions: Is there God and can we know Him? What we can see with the two eyes and with the one eye of mind is heaven and earth, and our body and our self; the without and the within. Now, if there is any entity we can call God He must be in those three or two places, at the same time. Thus when we say that there is God, we

mean there is something which exists in space and time, in space-time, in our own consciousness and the consciousness of history, in our own movement and in the motion of the stars and that He is both in union and in detachment, for we know things both from contact and from observation. Can we know God? Yes, we can know time-space, name-form in which He resides—the three divisions of time and the four or eight or ten quar-

ters—through observation and inference, the two which, in union, provide us with truth.

Let us, therefore, proceed to know the content, the categories, the principles, the processes of time-space, of Heavensman, of the outer-inner so that at their centre and throughout them and at their circumference we may look for God.

Now, the very first attributes of time-space are eternality manifest as an unending periodicity or cyclicalness, and an infinity of change. Everything that we see outside or inside, above or below, near or far is subject to three or six periods of change, from birth to death and represents a stage spatial as well as temporal; further we see cycles repeating themselves,—the larger cycle in a larger unit of time and encompassing a larger variety. The numbers and forms involved in this procession and precession, evolution and involution, outgrowth and ingrowth are not merely similar but same. We conclude that at the heart of things, pervading them, at their outermost is order which should logically be expressed as a series of double and triple movement or consciousness, infinite at both ends.

(2)

What do we mean by time and space or time-space? From how many directions does the revelation of their contents and forms come to us? What are the Angas of Sruti and, therefore, of Brahma, the periods of the Puranas which an individual can collect and collate in his consciousness,—knowledge, of the scheme of things as a whole and in relation to himself? We take man at his best, with his privilege of speech and mind, *Saraswati* and *Soma*, *Prâna* and *Manas*, *Kârma*, and *Jnâna*. The number six is the answer to our query. All testimony, all revelation comes to us through observation-inference from this threefold

time-space through six ways, stages, sciences, *Shastras*, *Angas*, systems, numbers, angles, points, etc. To put it in modern parlance, the fundamental Sciences, branches of knowledge, arts are six (or eighteen if we further divide each of these sources of our testimony into three). These we find named by the Westerners as Astronomy and Physics; Atmospheric and Botany; Medicine (including Chemistry) and the science of human speech (which includes human anatomy, music, grammar, psychology, poetics, *Nirukta*, *Siksha*). These six are three groups of two, pertaining to the upper, middle and lower, each having an outer and inner aspect both interconnected. There is complete, continuous interrelatedness, interdependence and correspondence between the three groups, as it is between the inner and the outer. The perfect study of the atom, the cloud, the wind, the star, the plant (*Aushadhi*), the word, must lead to the palace of mysticism. The poet (including the grammarian), the physicist, the medical man, these are our surest guides to order, *Riti*, and are witnesses to Truth which is God. The average reader of poetry or science gets as much out of them as he puts into them, and no more. All that we can know is the order, according to our own measure of hearing and seeing, and all that we can know of God is as in that Order, *Dharma*, as that order and no more. All what the Vedas warrant as the bare, entire Truth is that in these three or six or eighteen or eighty-four, that we see and infer from, there is order, and that the perception of that unity of the orders is our goal; to know is to become, and when we know that order, we fall in with that order and become It. By imitating the order constantly we help to "establish" It; by constantly contemplating that order we

instinctively fall into step with all the categories of that order, the gods, and ultimately become the One, all-gods.

(8)

We do not see God for two reasons. Firstly, we see him only in one unit of time or space and not in all, in whole time-space; we see him either without or within, either above or below. What we see above and below, in and out, we do not correlate, integrate, compare. Could we start on the poetic process of discovering similitudes in apparently dissimilar (opposed) things, we would surely end in the mystic magic-house of identification. The glory of the poet is the simile and the metaphor. Where are the scientists and theologians and militarymen and economists who have tried to imitate and acquire this glory of the poet-mystic? If they did, the militaryman would become a Yogi, a Yogi would become a charioteer, a lexicographer would expound Vedanta, and a Vedantist would write books on astronomy and medicine and alchemy and political ethics and architecture and painting and music, as the Hindu Rishis have done. He and the Sankhyaic would also botanize among the plants and explore among the seas and summarise dynasties. All that, just because they would be going deeper and deeper into things and discovering not a mere mathematical equation, a physical influence or a poetical correspondence, but a divine, living, full interpenetration, interdependence and interpretation everywhere about them. To see God, as to see the Truth, you must see the whole disinterestedly and then you will find that what you have seen ultimately is the same, identical with what you have all along been seeing and what everyone else has seen, and is seeing or will see.

(4)

It is, indeed, stupid to demarcate and delimit the gods of theology, philosophy, idealism, realism, science, art, etc., for there are as many gods as there are beings to conceive of them, worship them, identify themselves with them. When the Vaishnava conceives of Him as Krishna, God becomes, and is, Krishna to him; when the Christian conceives of Him as the Trinity He becomes, and is, the Trinity; when the Shunyavâdin conceives of Him as the Supreme Void, Zero, He is the Supreme Void for him. Don't betray your ignorance of the first principles by asking what is the utility of such a God who is everything to everybody and all things to all. If you want a useful God, you have to create one, who will undoubtedly respond to your appeal for help and guidance. Having done with you He will be no more that useful God and having done with Him, you will be no more what you were. The real God is, thus, not an ideal, a figment of imagination. In Himself, He is all things at the centre and at the circumference and all through. In relation to you, He is what you want Him to be, and what you want to become: You can measure out as much as you want, can measure and treat it as God, if you so relish it. Your God is God absolute for you. The best thing is to call such a one only a god, with a small g, as the Vedas do. That god is real to you and real in the realm of Ideas, for what you have managed to conceive, to embrace, to encircle, to encompass, is already there in the Universal Imagination as a possible Division of the Absolute. If the modern Hindu has ceased to worship Indra and Varuna, that does not mean that Indra and Varuna have ceased to exist in time and space, as name and form; when "time" comes, they will once again operate. So,

too, with the Greek gods and with the Christ. In fact there is from the absolute standpoint no God, but only gods, and they—their names and forms and functions—change in different seasons and places. They become greater and smaller, they win and lose, they hide and seek, rise and fall in cyclic periods for ever.

(5)

A greater, more powerful God only stands for a greater and wider consciousness, want, and self-study. As our knowledge advances, as we correlate, integrate all branches of our action and thought, we begin to see more in the greatest and the least, the Virâta and the Vâmana,† our wonder increases till a time comes when we cry out, “not this alone,” “not this alone.” With that cry our quest ends but that stage is a far cry and not until the season for that matures and dawns, can the individual or the nation utter it and be at peace. In the meanwhile every individual, society, age, clime observes life, time-space, in a particular season, star, measure, crop, phase, number, form, process, junction and manifestation, and draws its own inferences with regard to God. But even all that is already measured out in the scheme of things. Thus not only all gods are there in the Divine realm of Ideas, but there are also the seasons of the appearance of those gods, the qualities essential for the worship of them, and the rituals of such worship.

If there is a God, rest assured He is all-gods; He is there, has been there and will be there in His complete Infinite Uniform and with His Full Court and Retinue. The Sun on his journey, the *Avatâra* in his descent, the Planet in its revolution, the great leader in his age,

† Even the Vâmana encompasses all in but two and a half steps.

all come fully prepared and the drama that is staged is in accordance with the infinite Plan eternally repeated on every other plane correspondingly. But let us remember that this is not exact repetition, insipid and meaningless. For, for one thing there is procession and precession,—a change is always welcome whether in good or in evil—and for another, where the total, whole, in repetition, is concerned, it is just wonder and no more, a confession of the inconceivability of the Inconceivable.

(6)

Who can, in these circumstances, say what is God? And what is the good of describing Him in His manifestations? Enough to know that He is everything and can be anything to us. It is absolutely necessary that you should know the details of time-space, name-form, etc., which are required for His worship, which really help to establish, describe, glorify Him, which are acceptable to Him, which help us to unite, harmonize with the mental worship of Him,—that Relative which you have carved out from the Absolute according to your *karma*, *bhakti* or *jñâna*, according to your knowledge. Now such information about the cosmic relationships of the God you have selected and deserved, can only come if the theological teacher has been at the same time an astronomer, an architect, a medical man, a poet, a grammarian, etc., etc. In other words, both in the worshipper and the worshipped all such branches of knowledge should meet.

(7)

I now reach the statement of my answer to the query, what is God. He is the principle and practice—process of unity in multiplicity and multiplicity in unity. And this God has made Himself known as such in all climes, to all ages,

to every state and phase of becoming. He has installed Himself in every heaven and every heart where He is both as Sat-Asat and as the Beyond, the Void, the measured and the unmeasurable, the one-fourth or one sixteenth or one-eighth and the *shesha*, the Remaining, the Unmanifest. He is not the manifest, the seen alone; He is the unmanifest and the unknown also. Every season, every place manifests a part of Him, suited to time-space. But every mystic in every age and country who has gone through the discipline of analogy and identification, a correlation of all branches of knowledge, has known, through Yoga, the union of the one-fourths and the three-fourths, that whole, that entire, and through that knowledge seen all as One, seen Him in everything past, present and future, as manifest and as unmanifest. Winter solstice is the beginning and end of the mystic year, and the mystic withdrawing himself into the cave has seen Him who is beyond time-space, who is the secret of secrets, the Cloud of Unknowing, the Silent Music, the Darkness of the Waters, the Dark Nebula of the burning, refulgent stars which when manifest in part takes on a spherical shape. He is, when manifest, of the shape of a point, the egg, the eye and to see Him we cannot see with the naked eye; the third mental eye of the Yoga, the conjunction, is required. Man as man can only see the gods; when man, the moon, the mind, has been eclipsed, can the Sun see the Sun? For He is the conjunction, the Supreme Neuter It, the Supreme Void. The stars reveal Him as do men and as do the intermediate stages and phases between the star and the man, nay between the Idea of the star and the Idea of the man. The stars bear silent testimony through light alone, man bears testimony through

sound and the testimony relates to the silent sound and the dark light.

(8)

What man has thought out, thinks and will think out has already been imaged by or in God; what the Universe is, is already patterned in His Imagination for as we have already said God is that one-fourth which is manifest as time-space, as the law, the order, in any one unit of creation of which there are numberless units of course. But as God fulfils Himself in all Eternity and Infinity so man has to discover God through eternity and infinity. God is what the universe knows at the end of its journey, what it knew--saw--at its cyclic beginning and what it feels at its heart every moment, at every inch of its existence, march, revolution. God reveals Himself, peeps out of every moment, atom, heart, star and yet man has to discover Him in, piece Him out of every phenomenon and only then God becomes real for him. The processes of existence (self-realization), of God and man are reverse of each other,--God at one end and the lover of God, the mystic, the perfect man at the other end. Man has to re-traverse the way in an inverse manner, inverse to the way in which God came down to, manifested Himself in man. God to man is the southern way, man to God is the northern path. The word was the first of God, it is man's last; the Idea which was the first product of creation is man's last achievement. In fact what is true of man is true of any other created being.

The discovery of God in the heart is the duty of all from gods down to the ants. In fact it is God seeing Himself, fulfilling Himself in diverse ways. All ways are in Him and His. God proceeded with the work of creation in time-space through division, splitting up; man returns to God through analogy

and identification. The end of the Veda is Vedānta and the process is through the six Shāstras, through naming of Him and—a realization of His splitting up, and through the resolution of those names through correspondence of principles, processes, categories, numbers, etc., into a Unity, which is another name for identification. Every process of time-space is studied and then realized as a ladder up to God.

He is in fact the Void, the Zero—Sunya. He is all human relations, all natural laws, all physical and metaphysical discoveries, He is every thesis and antithesis but let me remind myself and you that such a statement is a purely essential, absolute statement, in relation to no action, no other thought or object. When God is thought of in relation to a worshipper He is transformed, He incarnates and becomes a god. Thus the theist who brags of the superiority of His one merciful, loving, moral God is indulging in sheer nonsense for another has as much right to apportion the needed digit, part of God as a god to himself, as has the theist. The man who says he worships the one God and no idols or false gods is either a fool or a great deceiver who practises deception as much upon himself as upon others. Philosophically one God who is only good and true and moral is an absurdity if all-power, all-knowledge is at the same time claimed for Him. The proud theist is really not worshipping any God. The Hindus and the gods of the Hindus are far more sensible and logical. The God of Vedānta and the Veda is the Truth of Unity to which the *Disc* and the *Ātmā* bear witness and that God-Truth is for *jñāna*, for intellectual perception. He is Truth. But for worship, in action, for study, the gods are many and any one can be chosen, Siva or Vishnu, any deity, any stone in which major or minor deity first the attribute

is established and realised and then the deity is praised not only as itself but as analogous to others, as identical with others and lastly absolutized as God, the One. Herein lies the explanation of the greatest champion of Transcendentalism or Monism becoming in practice a Tantric, a worshipper of Shakti and advocating Yoga.

I refer, of course, to Sri Sankarācharya. For worship, for uniting with, for loving, you have to image the unimagable and unimaginable. So long as you are you, you must conceive of a humanized God to understand and respond to you and then you have done with the *Ishta Devatā*. The Hindu gods are equally sensible. They have the attitude of being God Himself towards their worshipper and of being but digits or digits of digits, parts and parts of parts of the Maha-Maha-Vishnu or Maha-Maha-Siva whom they themselves adore. They do not forget their dual role. They are hymned by the Rishis and they themselves hymn the God, as a god could image and imagine and adore Him. They even praise and are praised by their wives and the mother. The real character of the Hindu gods is made clear first, by their very names which are *essential or etymological, functional, attributive*, second, by their frequent identifications with other gods, and third, by the use of various other synonyms for them equally etymological. The Vedic gods are Time-space Categories, Ideas, Processes in every plane which are universal and which when contemplated as in the cosmic order lead to a perception of the total order; the Pauranic gods, the Tantric Shaktis, the village gods, the Maha-Gurus are humanized gods for worship. Both types of gods are, however, the same, intermingle and are described as in frequent contact and conflict. The Vedic gods are gods of *karma*, that is,

the order as manifest in Nature and human body, while the Pauranic gods are gods which the different types of Bhaktas, worshippers (and not Rishis—seers) can envisage and should envisage. Of the worship of both, however, details mingle and resemble and in the Purānas these first principles of creative activity, known as Vedic gods, reappear in different roles, under other names and with additional functions.

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There is God not only at the heart and centre of science and art, but at the base of individual and social human activity as well, not only in abstract space-time but actual, historical space-time as well. History like astronomy, like the science of the seasons, agriculture, reveals the same laws, principles, categories, cycles, numbers, etc. In fact History (*Mahābhārata*) is *Brahmadarshana*, as the *Mahābhārata* itself puts it. In the Purānas and the two Histories there is no doubt History and Geography, as it is in the Veda, but in both cases it is essential, that is, only such names and forms, places and persons, events and dynasties are selected as illustrate the working in History and Geography of the same laws as operate in Astronomy, Astro-physics, etc. Someone has evolved a new term Bio-Politics. I could coin Astro-Sociology, Astro-Politics, Astro-Ethics, Astro-Architecture, etc., and apply them to large portions of the *Mahābhārata* and the Purānas. In other words, the God-order is shown in these time-records to have been working exactly on the same lines and in the same spirit as found in the heavens, in the seasons, in the human body, and in complete assonance and interdependence with all those,

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God as the principle of unity in multiplicity warrants the Pauranic elaboration of gods descended on earth, and gods to be installed. The latter deduction falsifies the two presumptions of atheist Russia. There is nothing wrong in Atheism, for the belief in law and order is still there, in equality, in truth, in freedom. But Atheism is harmful for it deprives the ordinary citizen of a belief in himself. Belief in self, in the universe, in their truth and vitality and interconnectedness is, at its highest, belief in God.

I have just read an account of the changes in the land of the Czars. It reads: "The idea of God creates class division, the immortal God and mortal human beings. As God is not our equal He must be banished." Now that is untrue so far as the Hindu gods are concerned. Man is poor, so is his God, *Daridra Nārāyana*. God comes down as a poor god to the poor man and as a rich god to the rich, as a woman to the woman. As the Puranas say: all women are the forms of Shakti, who is Herself the woman, the mother, the wife, the daughter,—the celestial whore as well. All that men are, the gods are, bad and good, beautiful and ugly, rich and poor. The glory of gods like that of the light of the sun and the breath of the air is that they are as innumerable as the devotees, whom the gods meet in the measure of the worshippers' *shraddhā*, faith. Why should the Christian fight shy of, condemn a god or gods who are both good and evil, beautiful and ugly, great and small, merciful and cruel, for cruelty, ugliness, evil, smallness are in the order as much as their opposites; they are the autumn and winter, as opposed to spring and summer. There are life-rays and death-rays, there is upward *Prāna* and downward

Prâna. Both serve the purpose of life and death and of their cyclic character. The Principle which resides in both is beyond and above the pairs of opposites and yet in manifestation, universal and individual, He is both the positive side of the manifest principle as well as the negative. It would be a poor god who could not sanction killing and appreciate ugliness. He, of course, is able to do all that as a god, without blame or credit to him as to a Rishi. If we could look upon good and evil, north and south, lower and upper, mercy and cruelty as categories, as relatives, as time-space phases, we would better evaluate the gods of the Tantrics and the village gods. If and when, however, the worshipper chooses and deserves, he can see God, the greater, the whole order, in his village deity, in his stone *lingam*, in his own limbs. God as gods is in every limb of the human body, in the body of the birds and stones and stars, etc.; with different names of the deity the Purânas identify the various limbs and organs and faculties and processes of the human body. Such descriptions are very illuminating, indeed, and most forcefully impress upon the mind of the reader the whole Pattern of God. Such narratives and identifications or locations I call as Bio-astronomy, Bio-botany, Bio-physics, Bio-theology, etc. Every science can in fact be interpreted in terms of any and every other science and art. The poet and the seer have, however, alone the privilege of using synaesthesia, of using the imagery of one sense or organ for the descriptions of another. It is the poet-seer who alone can see the whole as it is God alone who is the whole, the Sarva-Devata, the All-gods. It is this character and teaching of His which is the law for heavens and for earth. Instead of dividing men, an understanding of the gods through worship of them, unites the worshippers amongst them-

selves and with other types of worshippers, puts them in harmony with the whole creation, teaches them the principle of self-sacrifice through which the One has become many and yet retained His transcendence. There is the theory of a science and there is its practice. The Veda and Vedânta give us the theory and we have to live life by practising the theory of the ever-active inter-relationship and inter-dependence of all things in the universe, of all citizens of the Divine State.

Other names for this identification with the order are Yoga and sacrifice or Yajna. All power comes from this Yoga with that order, from this Yajna. It is not the gods out of whom the worshipper or the sacrificer gets the desired fruit; but out of the act of union or sacrifice, that is out of himself. He projects his own vision outside in speech and other forms and then out of it he receives as much as he has put into it.

Thus everything is Yoga, according to the *Bhagavad-Gîtâ*. God is Yoga; the union of the seen and the unseen, of the sacrificer, the sacrificed and the sacrifice, of the manifest and the unmanifest, of the outer and the inner, of *Prâna* and *Manas*. But this Yoga or union, equinox or solstice or balance or eclipse or neutralization is dual, vernal and autumnal, northern and southern. There is downward, creation-ward Yoga and there is the northward, God-ward, inward Yoga. He who sins against and forgets this Yoga of self-identification, of neutral equipoise etc., sins against himself and God. Our beginning and our goal are the winter, the Kaivalya-Samadhi, the Maha-sunya, the neuter.

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Every name-form is an attribute; God in manifestation, in relatedness is an attribute. Hence all names are His, all

forms are He. He is all persons in Grammar and all cases, all conjugations. When He is the first person, He is I and reveals, and is, Vedanta; when He is second person, you, He is Yoga and Bhakti; when He is the third person, He, is Brahman, Karma. The Vedic Brahman is He, Karma-kânda, Science. Brahman, according to the dictionary, means (1) Karma, activity, gradation, order; (2) the Disc, the circle of light, heat, electricity; (3) the Hymn, the structure. When we conceive of Him, He seems to be, and is, infinitely small. The infinitely great is the other end. The trouble with the modern scientist is that he forgets that He as the infinitely small, the golden germ, womb, is the cause which contains within Itself, the infinitely great as well, and that He is the infinitely small of all, of chemistry, physics, philosophy, biology, etc.

God is a circle, quotes Emerson, whose centre is everywhere and circumference nowhere. On a circle you are going ahead, outwards, towards creation and manifoldness while at the same time you are returning to the point you started from. You can of course start at any point. Now God, that is, the one, the two, the three, the points, the straight line and the triangle, the three gods Brahma, Vishnu and Shiva, when creating, manifesting themselves, becoming manifold, diverse, is at the same time conserving Himself, returning towards Unity and Himself; He started as the Virâta man and He returns to Himself—they, the three, come Home at the same point—as Earth-man. The year begins with the conjunction of the three on the first of the month, Mâgha. As the winter proceeds, advances, it is growing while at the same time it is finishing its life and summer is coming near. Growth in individuality is at the same time advance in individuality-less-ness. As the recurring number on the right

side of the decimal repeats itself, advances, it is at the same time lessening as a whole.

The Yogi as he grows in the knowledge of the heart, the centre within, is knowing more and more about the external universe, its laws and cycles and processes and repetitions. The Upanishad is perfectly right when it says that the knowledge of the various universes and the various branches of action and thought can be obtained through contemplation of the human Chakras. So is right the Hindu philosopher who says that the intensive, extensive study of grammar, astronomy, poetics, dramatics, medicine, etc., etc., leads one to the knowledge of the self,—the poet, the dramatist, etc., in the end becoming a Rishi and finding at last that the laws of grammar, medicine, astronomy are nothing but the laws, processes, etc., of the discovery, realization of self. Worship any god (and you can worship only a god) and you will see, reach God.

Hindu literature (all literature) is of two kinds [or of 2×3 , $(2 \times 3) \times 3$]: it is either the theologization of Grammar, History, Medicine, Poetry, Dramaturgy, Astronomy, Physics, Biology, etc., or it is the Theos historicized, medicinized, poetized, dramatized, biologized, etc. In fact the pattern being the fundamental one, the strands of the processes of thought and action are similar, same, in god and man, gods and men. No action, no thought, no name, no form is outside the bosom of God. In other words all our thoughts and actions in the past, the present and the future, from the very constitution and nature of the universe, never go out of His Pattern, the Pattern that He is and we therefore think, act like Him, in Him, out of His power, in terms of the three or four divisions of time, the ten divisions of space, the three categories of His attributes, the sixteen divisions of energy, the

eighty-four divisions of form; we can but think and act in terms of analogy and identification, express not the thing Itself but as this and that, in respect of this and in respect of that. The similes, the metaphors of our thought, the ways of our outward and inward growth, the sources and forms of our good actions and evil are of (and in) the very nature of the processes, contents of the Universal Nature, Prakriti. The Prakriti, temperament, of man is the same as the Prakriti of God; the Shaktis of men and gods are the same. Saraswati is in all the three words, in all the three divisions of time, outward and inward and in all the branches of science and art. Thus, what is God?—can neither be put nor answered as such; it must be framed and attended to in the form of what is God in geology, in astronomy, in ethics, in history, in poetry; it has to be further modified in the light of the discussion gone before and re-stated as what does God become in geology, in astronomy which is the same as to say which is the astronomical god, which is the historical god, which or of what name and functions is the god of biology. We thus get gods whose functions in their respective fields, it is our business to inquire into. Once we grasp this the position of the Hindu authors of the sacred books will be fully vindicated in our eyes, for it is only by such theologization and secularization, by this analysis and synthesis that we see Him in ourselves. To the ordinary man for whom this exposition is meant, such an understanding of what is God as outlined in the present essay is immediately, intimately and supremely useful, for then he will cease to quarrel with the followers of other gods, idols and ideals, will not hate himself or the ascetic, will effectively worship through hymning, contemplation, representative ceremonial, self-identification, sacrifice, one particular god, Ishta, of His need

and choice, rather than ineffectually profess to be a Theist, a believer in one God; he will then actively assist "God" as gods in establishing "themselves" in the hearts of the devotees, in groups of men, in periods of history and will be able to read God, be with God in every act and thought. In fact he will cease to worry about Theos as a kind, merciful God and engage himself in carrying out the duties of his order selflessly so that he may fall in step with the other orders within the Divine Order. Duty for him will acquire a richer meaning and Dharma for him will become the essence of God-realization. It is such stories of gods, such hymns to gods, such praises of the gods, such accounts of the incarnations as are logically true, in terms of which we can really think of, conceive God, which can be truly useful to man in any stage. Such an apprehension of God will give the man-in-the-street a much better idea of himself, confidence in himself and a better method for His worship than Theology can. For then he will start not as a sinner, a thief, a murderer, a Sudra, a Hindu but as a god, a physical child of the Divine Manu, a name-form, a time-space, of "God" whose business it is to find his place, compare himself with others and see the basic and processional similarity and finally identify himself with the interests of other name-forms, time-space units, by the instrumentality of praise, representational Yajna and contemplation. And this function not man alone has to fulfil consciously; every god has also to perform; every god is performing that and man has only to imitate his god, the whole universe. Man, constitutionally, unconsciously, is a God; through "worship" of the gods he has consciously to become a God, then the God, the Virâta and then he is God. In eternal Time he, like God, is to be what he is in Eternity. Of God un-

manifest we can know and say nothing, for He is beyond nothing and everything; of God manifest we can say that He is everything, process, principle, category from fatherhood, through

motherhood, to sonship in eternal repetition. He is all what we are constituted, patterned to conceive of Him and the reverse of what we can image Him to be.

BELIEFS AND PRACTICES OF THE HINDUS

BY SWAMI ATULANANDA

If we consider that the Hindus are the oldest race of people, if we consider that religion has always been the main aim and object of the life of the Hindus, if we consider that everything in India has always been made subservient to the supreme end, namely, God-realization, then we need not be surprised that in India we find religion developed to a degree, of which we, Westerners, can hardly form any conception.

Through innumerable ages the Hindus have struggled with the problems of existence. What is man? What is the universe? What is God? Such questions have always agitated their minds.

It is not strange then that in the religion of the Hindus we find a wealth of ideas, of beliefs and practices, found nowhere else. Each age has added to this storehouse of ancient wisdom.

To-day even we may find strange practices amongst the Hindus, and as everything foreign startles the mind, so also when we hear or read of these practices we are only too apt to condemn them without further investigation. But those who have taken the trouble to examine the matter more closely assure us that behind these strange appearances, lies a sublime truth.

The Hindu religion is based on a vast mass of literature which goes by the general name of the Vedas. The different sects in Hinduism have selected from these Vedas certain groups of scriptures,

which they hold as most essential. And their religious life is built and moulded according to the teachings of such selected scriptures, each sect, of course, regarding its own scriptures as the best.

The Hindus regard their scriptures as the word of God. But that does not mean that God spoke in human language or that He or one of His angels wrote out the divine revelations and then handed it over to man. The 'word' here means the thought of God, His divine ideation. Sometimes it is called the breath of God. Now from this word of God, from this thought, the universe is said to evolve. The Vedas are not only the message of God to man, but they are also the recorded means by which the Supreme Being created or evolved the universe.

Swami Vivekananda said that the whole universe is only the *meaning of words*. After the word comes the thing. The word, and back of the word, the thought, is the real thing. The thing is but a feeble manifestation of the pre-existing, eternal Idea. Everything is in the mind and the material is nothing more than ideas concretized. So the name of God is greater than God. God himself is merely the objectification of that eternal Idea. Your name is greater than the person, you!

We find the same idea in the Christian scripture. In the Gospel of St. John we read that in the beginning was the

Word and the Word was with God and the Word was God. In the beginning God alone was. So when the universe evolved, it must have evolved out of Him and the universe and God must be the same, even as cause and effect are the same, the effect being the cause manifested. The Word or the Idea existed first and that concretized is the universe. On all this is based the Hindu practice of what they call *japam*, that is, the repetition of the name of God, and meditation on the meaning of that name. Thus, from the name they come to the conception of God.

So we see how, according to the Hindus, God and the universe are inseparable, the universe being a partial manifestation of God. God is the cause of all that is. So the world is neither an illusion, nor a non-reality. It is, as it were, God's reflection. He thought and that thought was projected outward. And thus we get the double conception of God,—God manifested and God unmanifested, or God and the universe.

When God becomes thus, as it were, divided, the universe is regarded by the Hindus as God's play-ground and God himself is then worshipped as the Divine Mother of the universe. For from her womb the universe was born. In this way, through devotion and self-culture, the devotee is made to feel and to realize that God is the all-blissful Mother of the universe. And that She Herself is manifested in the universe as the living creatures. So, every man and woman is then regarded as a manifestation of God. And every living object becomes thus an object of worship. For divinity is shining behind all life.

The Hindus recognize in God the powers of creating, preserving and destroying. And they worship God in these three aspects as creator, preserver and destroyer of the universe. There-

fore we find some of their images representing God with three heads on one trunk—each head standing for one of his three powers and the trunk standing for the all-including God-head. God as creator is not regarded as greater than God the destroyer or God the preserver. God is equally great in all His operations and the worshipper is at perfect liberty to select any one of these three aspects of God as the object of his special devotion. Some devotees prefer to think of God as the creator of all things. They call Him, Brahma, others again feel attracted towards God in His sweet aspect of the preserver of all things. And they direct their devotions to God the preserver. They call Him Vishnu. And there are still others who see His mighty power manifested in destruction,—destruction not only of life and form, but also of error and ignorance. They see that the death of the old brings in the new, that the destruction of the lesser creates the greater. So they worship God as the destroyer, the terrible one, and they call Him Siva. So Brahma, Vishnu and Siva, though worshipped by different sects and represented by different images, are, as every Hindu knows, one and the same God in His different aspects.

So there is nothing wrong in worshipping God in one of these aspects, nor is it wrong to worship Him as the most terrible of the terrible. And we need not be disgusted when in India we find images and pictures of God representing him in that terrible aspect. For fearful as these representations are, they are not more fearful than God's power of destruction as we actually see it in nature.

But there are those heroes among devotees who are not satisfied to see only one phase of the Supreme. The blissful Mother, smiling at her children, the Mother garlanded with beautiful

flowers, bestowing blessings on mankind is not the whole aspect of God. If God is benevolent, if He grants boons, if He brings peace and happiness on earth, He also is all-devouring, the cause of disease, of pestilence, of wars, of floods and famine. He slays our friends, our most beloved; He throws us in the deepest despair. "Let me know Him then, as He is," says the Hindu, "in all His aspects." It is easy to sing: God is in His heaven, all is right with the world. But to sing so, one must be blind to facts. Life is a tragedy as well as a comedy.

The devotees of the terrible aspect of God worship the image of Kali, the Mother. With one hand she holds out blessings to humanity. In the other hand she holds a sword dripping with blood. That is true love, to love for love's sake, to love when blessings come, to love when misery is our share. "Who dares misery love, and hug the form of death, dance in destruction's dance, to him the Mother comes" says Swami Vivekananda. And elsewhere is written: "Tho' Thou slayest me, still shall I trust in Thee." The soul is eternal, the real man can never be destroyed. "Him the fire cannot burn, him the sword cannot cut." It is only the semblance of man, the form, the apparent man that can be destroyed. The soul is eternal.

Who then cares for this body, for happiness or misery in this short span of life? Let pleasure come, let pain come, and disease! Let misery be our share,—the soul lives for ever. The devotee knowing this, worships misery, for through misery he will rise beyond misery. He worships pain, for through pain he will soar into the realm of eternal beatitude. This kind of worship is called the heroic worship. It matters not what path we choose. It matters not how we enter into that ocean of

Bliss, which is God. Happiness and misery go hand in hand in this life; we cannot accept the one and escape the other. Both will meet us in this world. But we can rise beyond all relative conditions, we can realize our true nature which is beyond pleasure and pain, which is Bliss absolute. That is the object of all practice. Know yourself, says the true devotee, and you will know God. And knowing God is becoming God. And that is the aim of all evolution,—to become perfect, to become conscious of our godly nature, to be eternally united with God.

We have entered here upon another belief and practice of the Hindus, the worship of God through images,—a practice as universally condemned in the West, as it is accepted in the East. How is it that the Hindus through all these ages adhere to a practice which we, Westerners, so emphatically decri? I think the answer is not far to seek. We condemn, because we do not understand. The Hindu continues in his practice because he is spiritually benefited by it.

Let us try to understand what the Hindu means by image worship. Then, perhaps, we will no longer decri it as idolatry and heathenism. But we must remember that no religious practice can be really understood from outside. Only the worshipper understands what he is doing, and he feels the effect. Unless we practise ourselves, we will never get a true insight into any practice. We can, at most, come to an intellectual understanding.

First of all, let me point out that it is sometimes believed that image worship is only a means of producing steadiness of mind and therefore helpful only so long as we have not yet learned to concentrate the mind.

But this is not according to Hindu belief nor is this the experience of devo-

tees. For through image worship they find a constant outflow of love towards God and an ever-renewed realization of His presence, not only in the image, but also in themselves and in all nature.

To the worshipper, God is ever present in the image. The image is the receptacle of which God takes possession, where He dwells as the divine form of the image. And through that form God holds communion with the devotee. The devotee sees God in the image; in the image God reveals Himself to the devotee.

The first act of worship for the devotee is therefore to offer at the blessed feet of his Beloved, all that is his, all that he calls me and mine, even his own personality. Through such whole-hearted devotion, God, who is all-conscious, is drawn towards and is made to appear in the image. Thus earth, or wood, or stone is made to yield to the devotee the fruit of his sincere love for God.

The fruit of such worship then is much more than a means to practise concentration of mind. It is an actual communion with God. Through true devotion with the help of images, God, the unmanifested, is seen as manifested. This is not simply imagination, it is a fact, realized and perceived as other things in this world are perceived. Only this perception is of a subtler and, therefore, of more intense nature.

Love and devotion bring man and man together. And so it is with man and God. When love is very intense, two persons seem almost to merge in each other; they become like one mind. So it is with God and His devotee. The devotee, as he draws closer to God, partakes of his nature; he becomes more and more God-like.

Through image worship that love for God is strengthened and the mind thinks of God constantly. And as we become what we think, so this yearning for God brings union with God.

I may mention in conclusion that the Hindus recognize two kinds of image worship, the lower and the higher. In the lower form, celestial beings, angels and departed saints are worshipped. These celestial beings have the power to bestow blessings on man. But that is as far as the worship leads. The devotee may get wealth, or offspring, or other boons. But that is not the aim of man's life. The higher form of worship is the worship of the Supreme Being. From Him not only all blessings flow, but He reveals His own blissful Being to the devotee. This is pure image worship. There is no desire for material results. It is an act of love, of devotion, an urge of the soul to approach and finally to unite with God.

When such is the object of image worship, no thinking being can condemn it. And when we consider the result that has come to man through such worship, as we find it recorded in innumerable cases, we can no longer doubt that image worship done with the only motive of realizing God, is a wholesome and most desirable practice for those to whom it appeals. Whether we shall adopt this mode of worship is another question. It depends on the temperament of each individual.

But blessed is he who attains God-realization, be it through image worship or through any other means. It is open to every one to adopt such means as bring to him the greatest and surest and quickest results.

THE FAITH OF A UNIVERSALIST

By PROF. T. M. P. MAHADEVAN, M.A., PH.D.

The Mediæval Age, when the kings ruled the people, the gods ruled the kings and the priests ruled the gods, was a theological era. Religion, as it was understood then, was doctrinal and dogmatic. Religiosity meant blind submission to Authority, adherence to set codes, and unquestioning acceptance of traditional doctrines. Reason was bound in chains at the feet of tradition. If it had any business, it was merely to receive, register and transmit the traditions which were thought to be the real substance of man's experience. Reason was like "the curator of a museum who catalogues and labels treasures that are not his own."

The thoughtful world at the dawn of the modern era rightly revolted against such a religious attitude. But the old idol was removed only to be replaced by a new one equally pernicious. The worship of the State, and narrow nationalism miscalled patriotism took the place of theologicism. The cry of 'everyman for his country' rent the air which culminated in the last Great War, a large-scale, legalised human massacre. Man does not seem to profit by experience. Dictators of men still prefer to rely on their guns. They refuse to look at the foot-prints of man's history, which are stained with blood.

Socialism professes to show a way out of the difficulties and iniquities of mankind. Religion is regarded as a bourgeois prejudice and superstition whose eradication at any cost is one of the planks on which doctrinal socialism stands. The cry of communism is, "Take the gods out of the skies and remove Capitalism from the earth.

Make way for the youth of communism." The economic reading of history and the philosophy that all men are equal and have an equal right to share the bounty of nature are good as they go. But will the methods advocated by Socialists and Communists bring about an equitable distribution of wealth? And even if they succeed, what guarantee is there that men will not fall at each other's throat again and create confusion and disorder in the world? The Socialism of the present is impractical and unethical in character. It cannot remove human selfishness. As Professor Gilbert Murray has somewhere declared, the salvation of humanity lies in the recognition of the brotherhood of mankind. And this recognition is impossible without a spiritual view of world-history. Unless the world be regarded as interfused with the light divine, all talk of liberty, equality and fraternity is empty jargon.

The ill-repute into which religion has fallen is not a little due to petty-minded priests and protagonists of traditional theology. The custodians of tradition tabooed the clear light of reason and combated common sense and sane incredulity. They were afraid of removing the cloud of ignorance and the cobwebs of prejudice. With threats of a hellish hereafter and promises of a paradise they sought to rule the destinies of men. And it is no wonder that, when thinking men began to question the slender foundations on which their theories were built, the whole edifice which they thought to be religion shook and was shattered to pieces.

When we maintain that the best remedy for the growing cancer of hatred and strife in the world is a spiritual view of the universe, we do not mean the dogmatic theology which is afraid of the light of rational criticism. Religious experience no doubt transcends reason. But it does not shun it. An irrational religion is a contradiction in terms. Faith is supra-rational and not contra-rational. It is not a-logical but supra-logical. In the words of Henry Jones, "Tradition and reason are elements which interpenetrate and cannot be sundered without being destroyed. The one lives and grows in virtue of the other." The authoritarian and the atheist alike do not understand the true meaning of faith. Strangely enough, the two extremes meet. The one clings to false religion and the other thinks that in having fought with shadows, he has struck down the real.

Before we try to consider what the universalist's view of faith is, it is necessary to define faith or religion. The psychologist's conception of faith is quite inadequate and mischievous. To define God as a function of the unconscious and religion as "a mere misrepresentation of sex ecstasy" has not even a shadow of justification. Nor is religion "a disease born of fear and a source of untold misery to the human race." Man in his sublime nature does not look upon God as a detective of crimes or a cruel despot or a glorified pedagogue. To confine religious experience to the mentally depraved, physically weak, neurotics and savages is to confess ignorance of the meaning of faith. Religion is not the acceptance of a set doctrine; nor is it meticulous performance of prescribed rites and rituals. It has its root in the foundations of man's being. It is the attitude of the whole man to the whole of reality. Sincerity, strength, and a sense of the

sublime are what characterise real faith. Religion is integral experience, a synthetic view, and in Plato's phrase, a synoptic vision (*sākshātkāra*).

The idea of evolution dominates the realm of thought. There is no science from Geology to Theology which does not adopt the theory as its guide. Even philosophers have swallowed the 'evolutionary camel' with an avidity which is astounding. Though the efficacy of the Darwinian theory may be doubtful elsewhere, it is worthwhile to view matters of faith from the evolutionary standpoint. By holding that there is an evolution in faith we do not mean that there is a growth in or of God or that God is in the making. There is a growth in our idea of God from the grotesque to the sublime, from the ludicrous to the lofty. Human mind is fugitive, finite and fumbling for light. It cannot have a complete vision of that which is beyond the reach of speech and mind. Hence conceptions of God are bound to be inadequate. But every sincere attempt in the quest has a title to be called faith. In fact, there are as many faiths as there are sentient beings in the world. Religion is personal and private, the priceless possession of each individual. There can be no mechanical uniformity in faith. Human minds are not commodities to be tied up in neat parcels. Hence the universalist is one who regards all faiths as different approximations to the ultimate truth. Religion is not an end in itself. It is but a means to an end. Truth is its goal. Any faith that takes man nearer truth has a place in the universalist's scheme of life. Man begins his religious career by worshipping many gods. Natural phenomena are regarded as due to supernatural agencies. But Polytheism, though it satisfies the primitive mind, cannot stand the test of critical enquiry. Scepticism throws men into

the whirlpool of Atheism. Then the crusade against God begins. But atheism is a passing phase and not a permanent mood. Plato compares Man in all the ages to the puppy dog. He must tear things to pieces during the period of his teething. It is he that has passed through the fire of doubt that can be firm and fixed in the final faith which he reaches by constant and continued effort in self-inquiry. Monotheism marks a high level in the spiritual evolution, but it is not its last chapter. The unitive experience of the distinctionless non-dual Spirit is the supreme goal of religion. It is here that all prophets agree. William James writes: "The overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant mystic

tradition, hardly altered by difference of clime and creed."

The Masters and man-gods of the world like Krishna, Buddha, Christ and Ramakrishna are the true universalists. Provincialism in truth is foreign to their soul. They are citizens of the world, torch-bearers of truth. If men had followed their foot-steps without proving traitors to them, there would have been no cause for bitterness and spite. Witness the declaration of Sri Krishna:

"Whatever may be the form which a devotee desires to worship with faith—I make his faith steadfast therein alone."

"Howsoever men seek me, even so do I accept them; it is my path that they tread everywhere, O Arjuna."

Should we not hearken to the message of the seers and make the conflict of creeds and sects a thing of the dead past?

A SOCIOLOGY OF HINDU FESTIVALS

By PROF. BENOY KUMAR SARKAR, M.A., DR. GEOG. H.C.

An extensive anthropological work of substantial importance bearing on Indian morals, manners and sentiments has been delivered by J. J. Meyer, the Indologist, whose translation of and studies in Kautilya and researches into the Hindu law-books and other topics are well known in the world of comparative politics and jurisprudence. The present work is made up of three large monographs separately paged, but stitched together as one volume with a post-script and two indices, one for topics and persons and the other for Sanskrit words. The book comprises some 850 pages of Royal octavo size (Max Niehans Verlag, Zurich and Leipzig, 1937).

The common title of this work is *Trilogie altindischer Mächte und Feste der Vegetation* (Trilogy of Hindu Vegetation Powers and Festivals). In the subtitle the volume is described as a contribution to comparative religions and culture-history as well as to the comparative study of festivals and folk-life.

Investigations in social anthropology are as a rule based on a first hand study of the folk-life in villages, forests, mountains and river-valleys. This is the method of field-work. Meyer did not go out of his Swiss home into the nooks and corners of India or of any of the countries described in this book. His authorities are all printed texts. The

fundamental basis is the Sanskrit encyclopaedias, the Puranas in so far as most of these researches are concerned. *Rig-Veda* comes in for the third monograph. Travellers' books about India or ethn-anthropological works dealing with the Indian festivals and customs in the field-method way of composition have been requisitioned by Meyer either to illustrate his Sanskrit originals or to supplement them wherever necessary. He has made it a point to furnish as full a translation as possible of the chapters in the Sanskrit authorities dealing with the topic in question.

In the present writer's *Folk-element in Hindu Culture: A Socio-religious Study in Hindu Folk-institutions* (London, 1917), the method adopted was just the reverse of Meyer's. There the field of study in connection with the April festivals of Shiva in the villages of North Bengal furnished the foundation. This was supplemented by illustrations from and historical references to Bengali and Sanskrit texts. The result, however, is the same. We are led to the conclusion that the so-called culture-lore of India is overwhelmingly dominated by her folk-lore, nay, is very often but a euphemism for her folk-lore. The folk-elements, again, are profoundly materialistic and secular (as contrasted with metaphysical and other-worldly). Last but not least, the sex-elements constitute a most preponderant feature of the folk-lore and folk-institutions.

Meyer's work takes us farther. It brings us into contact with the folk-lore and folk-institutions of Asia, Europe, Africa and America. He may be said to have contributed another volume to Thurnwaldt's *Ethnosozologie*. The agricultural and sexual aspects of the folk-gods and folk-festivals have been proved by him to be too hemispherical, too elemental, too human to be described in terms of geographical

regions or ethnographic races. Neither the climatic nor the geographical nor the racial 'interpretation' of history or culture can call Meyer its own. The parallelisms, identities, analogies between the East and the West constitute some of the most substantial contributions of Meyer in this voluminous treatise. The result is a piece of research which is well calculated to cry halt to the pruderies and chauvinistic idiosyncrasies of Eur-American scholars who while dealing with Indian themes generally manage to forget, ignore or overlook the mass of superstitions, sex-motifs and phallic institutions governing their daily life. On the other hand, Meyer's work is of exceptional value to such Indian scholars as, owing to the absence of intimate familiarity with the folk-life of Christian and pre-Christian Occident fail to find in Eur-America the duplicates of certain conventionally objectionable manners and customs of the Indian people and are easily tempted to discover something extraordinarily transcendental, esoteric and divine even in the most unspeakably earthly and muddy crudities of India. For, Meyer discovers "the human, the all-too human" here and there and everywhere. This *Trilogie* has turned out to be a study in the superstitions of all mankind organically connected as they are with Mother Earth, vegetation and fertility.

Tamuz and Ishtar of Babylonia, Isis and Osiris of Egypt, Adonis and Astarte (or Aphrodite) of Syria, western Asia and Greece, Attis and Kybele of Phrygia are the male and female divinities respectively of the ancient world embodying as they do the human hunger for growth, fertility, procreation, rebirth and rejuvenation. In India Siva, Varuna, Skanda, Kumara, Bali and Kama are to be seen only as the Indian counterparts of the extra-Indian gods from Tamuz to Attis (Part I, Pp. 2-4).

So far as the author is concerned this book is declared by himself to be a small thanksgiving to Nature, the plant-world, the cultivators, and the Mother Earth who constitutes the central topic of the study. He believes also that in the atmosphere of these investigations he can feel somewhat the spirit of the origins of agriculture and the soul of the people associated with it (III, p. 272).

The reasons are not far to seek. Meyer was a farmer for many years of his life, and during this period a very large part was dominated by the ideas of the eleven Upanishads which he first studied at that time. The actual life of the peasant as lived by himself as well as intimate contact with the literature that had grown in that *milieu*, although in the East, combined to produce in him a sense of profound unison with the plant-world, with forests, with cultivated fields, with the rows of maize and with the lights of flowers (II, 271).

This trilogy is for Meyer not therefore a merely anthropological or antiquarian study into the origins of folk-manners and folk-festivals. It is for him virtually a searching analysis of his deepest convictions, the examination, so to say, of his own religious sentiments in the widest sense. The data relate indeed to the three or rather four Hindu gods, Kama, Bali, Indra and Varuna as well as their festivals. And they are collected chiefly from the medieval and rather recent Sanskrit literature. The chapters on Indra are based, however, mainly on the *Rig-Veda*. But this indological material has led him away from India into far-off nooks and corners of the world. And he is convinced that not only his own religion, but that every man's and every woman's religion are in the final and honest analysis profoundly rooted in the natural and agricultural rites and ceremonies—the peasant's hopes, fears, ambitions and anxieties,

etc. The farmer complex which lies in the pre-history or at the bottom of all culture-systems of antiquity and modern times of the East and the West, has furnished the *leit motif*, so he believes, of many of the folk-elements in the religious thoughts and practices of nations.

Meyer's *Trilogie* has dealt at length with the analogies or identities between India and Eur-America, old and new, a topic on which considerable attention was bestowed in several chapters of the present writer's *Futurism of Young Asia* (Berlin, 1922). The Indian student of Western superstitions will find Meyer exceedingly helpful.

In India the cat is sacred to Mother Shashthi, the goddess of children. In Teutonic Germany the goddesses of fertility and children such as Freya, Frouwa, Berchta, etc., have the cat as their pet animal (I, 7).

While going out on a journey the Hindu considers meeting a public woman as a lucky thing. This folk-belief is prevalent in ancient Greece and Rome, as well as in Germany, England, Sweden and France. On the other hand, in India as in Europe an ascetic or a nun portends bad-luck. The priest or the monk stands for the annihilation of fertility and is therefore shunned, says Meyer (I, 8-9).

The spring-festivals generally known in India as *holi* are associated with lewd manners. Parallels are to be found in the obscenities in the women's songs and dances of Egypt in connection with the worship of Isis. Immoralities of the ancient Roman festivals can also be referred to (I, 67). Whether the story is of India or of Africa, America and Europe, Meyer objects to the use of the word "obscene" in the conventional sense in the description of these manners and customs. In his judgment all these alleged obscenities are organic features

of a religion which considers fertility, child-production and sex-act as the most sacred things of Nature and Man (I, 67-68).

In his analysis of analogies and parallelism between the East and the West in regard to the alleged obscenities he differs from Hopkins who says that "no Western carnival at its worst is as frankly sensual as the spring festival of India." He accepts Wilson's statement as valid according to which the Christian Easter festivals are marked by "an indecency of which even the *holi* players are never guilty" (I, 70). Meyer considers the nakednesses of women in Eve's costume on the occasion of the Christian festival of Johannis, and the shameless behaviour of the Greek and Romans as much too unspeakable (I, 70-71).

The harvest festivals of Europe, especially of Germany, have been described by Meyer in illustration of his thesis that obscenities and phallic orgies belong to religion in the life of peasants used to the worship of agricultural divinities or saints. The use of pictures and figures of the procreative organ of man is referred to as a common phenomenon in Europe. Some of the obscene performances are associated with Church Yards, and persons dressed as priests are said to participate therein. Meyer observes that in Classical Greece and Rome as in India or old Germany and Christian Europe most of the festivals and ceremonies in which the conventional morality is violated are directly or indirectly religious in nature and origin. But in many of the medieval and modern obscenities of European social life there is hardly any excuse from the religious side (I, 74).

There is a sixteenth century work in Latin, *Regnum Papisticum*, by Thomas Naogeorgus. It describes among other things the superstitions and activities of

the Catholics in connection with the festivals of the year. The orgies of the carnival have demanded the author's special attention. Some of the participants run about in the streets naked (*ein Teil von ihnen laeuft nackt um her*), their faces alone being covered with masks. The men are dressed like women, and the women, specially young girls, like men. Many of them ramble about clothed as monks, some like kings and others as quadrupeds, as bears, wolves, lions, storks, monkeys and what not. They carry manure, both animal and human (*frischen Menschen Koht*), into market place, attended by somebody who drives the flies away with a fly-brush. Lascivious songs and dances belong to this and other festivities. Wagons of ordure and night soil accompany these processions (I, 77-78).

The procreative organ of man was made into a saint. For instance, in a carnival procession in the kingdom of Naples a wooden statue used to be carried which was prominent because of this item. It was called *Santo Membro* (the holy limb or organ). Dulaire's *Divinities generatrices* furnishes numerous examples of the phallic figures in Catholic life. Saints Kosmas and Damianus in Osternia, the Child Jesus between Mons and Brussels, St. Foutin, etc., are known for their phallic representation. Meyer finds the erotic representations in some of the temples of Hindu India as but spiritually linked up with the sexual representations and symbolism of Christian art (I, 98-95).

The Hindu custom of offering beans and pulses to ancestors on the occasion of the *śrāddha* ceremony is calculated to pacify the hungry manes. Meyer observes that India is not *sui generis* in this regard. The Greeks, Roman and Iranians as well as the Germans are used to the same custom. In the German communities of the Valsugana Valley in

North Italy cooked beans on wooden plates were offered to the grave of the relative or friend on the day of All-Souls. They were kept there for several hours and then distributed among the poor (II, 42).

Cow-dung and dirt play not an insignificant part in Indian folk-religion. From the European side Meyer quotes popular beliefs from English farmers about the efficiency of such blissful dirt (II, 50).

The visit of Lakshmi, the goddess of luck, to the families about midnight on the new moon day in September-October belongs to one of the folk-beliefs of the Hindus. According to Meyer we read of such visits in the legends of countries from India to North Germany (Mucukunda, Nerthus, spring sojourn of Freyer, Emperor Charles, etc.). In many places of Hungary a lamp is kept lighted the whole night on Christmas eve in order that Mother Mary can come and bring luck (II, 87). The driving away of evil by women while winnowing the corn has a place in the folk-religions of many countries old and new, in the East and the West (II, 140-141).

In India cultivators are forbidden to plough the ground on the 15th of Aswin and the 15th of Kārttika (about the 30th of September and October) as these days are consecrated to the ancestors. In Germany, says Meyer, on the day of All-Souls corn is not to be sown (II, 286). The harvest festivals and the festivals of the manes are thus intimately mixed up in India as in Germany. The German dates are September 29 (Michaelis Day) and November 11 (Martin Day). On the evening of St. Martin's Day, thousands of little lamps are lighted on the mountains and high lands on both banks of the Rhine between Cologne and Coblenz. The Siebengebirge becomes especially prominent on account of the numerous lights and fire-festivals. St.

Martin is the protector of cattle, shepherds, corn, fruits, wine, etc.

An important item in the festival of Indra is the procession or march into the forest in order to select and fell the tree. In this connection Meyer draws our attention to the several sun and growth festivals of Europe. The tree that is used on these occasions is generally known as the May Pole. The carrying away of the May tree from the woods is an exciting ceremony or incident with the young people. We are told that young girls who join the crowds on such May festivities in Europe go out as virgins but do not come back as such (III, 62).

Among the many trees forbidden for the purpose of the Indra festival is the one on which bees have sat or made their hives. The magical evils associated with bees, for instance, in the *Brihat Samhita* (43, 63; 59, 3; 79, 3; 95, 58) have their analogies in European and specially German mentality. The *Handwörterbuch des deutschen Aberglaubens* (Dictionary of German Superstition) is quoted by Meyer to show that according to German folk-belief a beehive hanging on a tree belonging to one's own lands is an evil omen, on a garden-tree brings death in the family and on a house is likely to cause an outbreak of fire. The appearance of bees in soldiers' camps portends defeat as known from their association with Drusus in ancient Rome and Count Leopold of Austria. To dream of bees is to court death or disaster.

The association of bees with death and funeral ceremonies is one of the folk-elements in primitive Indo-German culture (III, 78). Another aspect of bees is their association with fertility, pregnancy and so forth. In ancient Greece the bee is the symbol of Artemis, the spirit of fertility. The priests of Artemis as well as those of Demeter the

spirit of corn are called bees. The bees are protected in Greek mythology by Pan and Priapus, the spirits of fertility. In German folk-belief, if a woman eats a bee, she will become pregnant.

According to Meyer the role of bees as ancestors is not so prominent in the folk-elements of Indian culture as in those of German. But in India the conception of bees as portents is very powerful (III, 82). The friendly aspects of bees were unknown in India, Greece and Rome because in all these countries the bees remained always wild. There was no "bee-culture" as in Germany. The bees as animals of forests were feared and their approach to human habitations dreaded as omens. The trees on which they sat were therefore declared unfit for use in regard to the construction not only of the Indra tree but also of statues for gods, stools, bed-steads, temples and houses.

In Germany the felling of the tree on similar occasions is attended with awe and respect. Pardon is asked for. In certain cantons of Switzerland a cross is engraved on the tree previous to the laying of the wood-cutters axe (III, 80).

Trees similar to that of Indra are known in the East and the West, especially in Germanic countries including England. Nowhere are those trees associated with rain. The most universal feature is that of the sun and fertility spirits. Like its cognates in other countries the "Indra banner" represents the spirit of vegetation. It is phallic (III, 184, 154, 163-166, 186-190). Meyer is strong on the point that Indra is not originally a rain and thunder god in the *Rig-Veda* but a fertility god. Indra's role as rain-god appeared in subsequent developments.

One of the longest chapters in this work is the one on Indra as phallic god, the god of vegetation and fertility. Some

forty pages are given over to the word, phrases and *richs* of the *Rig-Veda* to illustrate the phallic elements in the Indra complex. The following equations are established : (1) Indra = procreative organ, (2) *soma* = *kāmasalīla*, (3) pressing of *soma-juice* = sex-act (III, 180, 187-188). Some of the references are as follows: *Rig-Veda*: VI, 46, 3; I, 129, 3; IX, 74, 5; II, 15, 7; IV, 30, 16; 19, 9; X, 10, 7; I, 104, 8; VIII, 40, 11; X, 162; VIII, 80(90); I, 136, 3; X, 85, 40; X, 101, 12; X, 94, 5; 101, 3; I, 28, 3.

Incidentally Meyer brings out that neither the Vedic poets nor the compilers of their poetry had much interest in the "folk" and "folk-elements." For instance, agriculture as a profession is very much neglected in Vedic poetry, although its importance (X, 117, 7) is not unknown. The Vedic poets are interested more in the cattle-wealth, in horses. It is not the gifts of land that they care for like the Brahmins of later times. The *milieu* of Vedic thought is not that of the entire people but of a class. It is the class of "cattle-magnates" that furnishes the inspiration of the Vedic poets. The poetry of the Vedas is a class-poetry, the poetry of the *Vish-barone* (cattle barons) and their satellites. The Vedic gods are likewise class-gods. They are partial in the distribution of their favours. Just as Homer does not furnish a real picture of the folk-religion of the Greeks, so also does the *Rig-Veda* fail to indicate the real folk-religion of the India on those days. Vedic religion is the religion of a class, although no doubt developed out of the folk-religion (III, 189-190).

The appendix of Part III is devoted to Varuna. This, the grandest and the most splendid God of the Vedas, is described as being originally a phallic god (III, 201). The association of the tortoise with Varuna (III, 220-230) furnishes some hints in this regard. The

association of the horse (III, 236-250) with Varuna is another strong indication. The story of the horse *vis-a-vis* the queen in the horse-sacrifice (*Satapatha Brahmana* XIII, 4, 1, 8), establishes the phallic character of Varuna in an equally powerful manner. According to Meyer the horse-sacrifice is a fertility festival (III, 246).

Spiritual life is essentially the life of anxiety and fear and the life of sexual urge, says Meyer. In the depths of conduct as exhibited by primitive man are to be found these two "drives," to use an expression from the Italian sociologist Pareto. The Bible is quoted by Meyer to indicate that man becomes enslaved for life on account of fear and that this fear of primitive man is at bottom mostly the fear from death that follows him in the manner of evil spirits or magical powers. Then there is another fear that overpowers the peasants. They are perpetually liable to the suspicion that the Earth and the other vegetation powers may fail or may not wish to furnish them with the desired gifts of the soil. The power that serves to remove the anxieties or fears of the primitive people is the mighty sex-urge, the "wonder of their body." In the view of the primitives every "becoming" in the growth of culture is not only similar to but identical with the sex-act of human beings. Man, therefore, has but to consecrate himself to this act in definite seasons. The powers of Nature are strengthened on account of his sex-act and contribute what he wishes from her. In primitive mentality, then, orgies and religion are very often one and the same. Through lascivious dances, wild drinking, sex-enjoyments, etc., people even of higher culture systems often believe that they rise up to divinity. So far as the wild races are concerned, orgies and intoxications, lewd merry-makings and so forth belong as a

rule to all their festivals, especially to those bearing on vegetation (III, 273).

Primitive man fears that Nature may become so weak that there may not be a reawakening, that once the plants die there may not be rebirth. The powers of Nature must not die or must not become weak, the growth of plants must go on for ever,—this is the wish or prayer that is at the bottom of all sorrows regarding dying or dead gods as well as all joys bearing on their revival, reappearance and rebirth. The harvest festivals of the most diverse races of mankind embody those fears and hopes, griefs and happinesses of the human soul (I, 1-2).

There are no monistic obsessions, be it observed finally in Meyer's interpretation. He harps naturally on agriculture and sex, and on sex and agriculture from beginning to end. But he has left room for other forces and drives. Frazer is certainly one of his favourite authors. And he has dedicated his work to the German scholar, Mannhardt, whom he describes as the pioneer. Mannhardt is the author of *Baumkultus der Germanen und ihrer Nachbarvoelker* (The Tree Cult of the Germans and their Neighbouring Peoples). But he is careful enough to point out that the attempt to interpret all the incidents in the myths, festivals and customs according to a single formula, standpoint or origin is defective. For instance, he is prepared to see solar rites and solar magic in some of the growth and fire festivals (I, 5). In other words, even as an agricultural interpreter he is not a determinist of the Marxian school. Nor in his sexual interpretations can he be classed with the Freudians.

The different chapters of this bulky *Trilogie* have proven incidentally that one may depend exclusively on Sanskrit books in order to get an intensive and

detailed idea of even the most common place, popular and vulgar manners, customs, rites, ceremonies, festivals, sports and merrymakings of the diverse classes of the people. Treatises in Sanskrit language appear to us therefore in a new guise. Many of them are essentially earthly, secular, materialistic and positive. There is hardly any item of folk-life and worldly human interests, individual or collective, that has not been sedulously described by the Hindu authors in the "language of their gods," Sanskrit. And in this regard Sanskrit is

not less profane than the spoken languages of the peoples, the so-called vernaculars. Those scholars who had been used to look upon Sanskrit as essentially the medium of metaphysics, philosophy, religion, theology, *belles-lettres*, etc., would be agreeably surprised to find that from the *Rig-Veda* to the latest *Upa-Purana* of the eighteenth century it is at the same time anthropology all the way. Like the other works of Meyer's this one also will serve to establish Hindu culture in its institutions and ideals on the positive basis.

BUDDHISM AND THE PHILOSOPHY OF NAGARJUNA

BY SWAMI VIMUKTANANDA

THE EMERGENCE OF MAHAYANA ITS PRECURSORS

The long controversy that owed its origin, as early as the lifetime of Buddha, to some doctrinal differences among his disciples, did not die out even after the first Council at Rajagriha, which was called with a view to setting it at rest. After the compilation of the Master's teachings in the form of the Tripitakas, which were thenceforward vigorously propagated as the only authoritative guide for the faithful in all matters, whether religious or secular, the elders of the Sangha heaved a sigh of relief, thinking that they had nipped the spirit of revolt in the bud. There was no doubt a lull for a time, but the discontent among the brethren soon raised its hood and poisoned the peaceful atmosphere of the Sangha. The differences among them became more acute and pronounced than ever. Just one hundred years after Buddha's Parinirvâna, a second Council was convoked at Vaisâli to bring to terms the Vrijjian monks, who were accused of

malpractices. The conveners at once found themselves in the vortex of bitter disputes; the meeting came to an abrupt close, and the long feared schism that threatened the solidarity of the Order immediately followed. The schismatics held another Council, wherein, it is said, nearly ten thousand people participated. They came to their own decisions about Vinaya (monastic rules) and seceded from the mother church. Since then they were called Mahâsânghikas after this Mahâsangha or Great Council. The orthodox section excommunicated them and began to use such derogatory epithets as Pâpa Bhikshu (sinful monk) and Adharmavâdin (holder of heretical doctrines) while referring to them. Ignoring the opposition of the Theras, they proceeded along the new line of activity with renewed vigour and assiduously applied themselves to the task of compiling new canons of their own. In a few decades they grew wonderfully in power and popularity, and a good number of Sutras, which they gave out as the

sayings of Buddha, were composed and canonized. They propagated the new Gospel throughout the country, even in the teeth of opposition from their adversaries, and posterity knows only too well how great was the success they attained in their attempts to disseminate the message of the Master in and outside India. These Mahāsāṅghikas are the pioneers of the Mahāyāna movement and are the creators of its philosophy, which was afterwards formulated and given a practical shape by Nāgārjuna.

THE NEW CONNOTATION OF THE TERM MAHAYANA

The word Mahāyāna, however, was not yet in great vogue, and, where used, could hardly have been understood in its later connotation. The Mahāsāṅghikas, while referring to their own doctrines, used to designate them by such terms as Ekayāna, Agrayāna, Bhadrāyāna, Paramārthayāna, Bodhisatvayāna, Buddhayāna and also as Mahāyāna, and while speaking of the philosophy of the Theras, they used to describe it by the names of Dviyāna, Triyāna, Arhatayāna, Shrāvakayāna and Hinayāna. In order to indicate a well-marked doctrinal difference between themselves and the Theras, and also to retaliate on the latter for their condemnation of the new sect, the seceders at last found the terms Hinayāna and Mahāyāna best suited to their purpose. From a strong sense of superiority they used for their own doctrines the term Mahāyāna (Great Vehicle) and for that of the Theras the term Hinayāna (Small or Narrow Vehicle). In the Sūtras, however, these two terms were used more to distinguish between the ontological and phenomenological perception of Buddha than to indicate any relationship between themselves and the Theras. It is from the time of Nāgār-

juna that they came to be used in the latter sense.

IMPACT OF HINDUISM ON BUDDHISM

Though the circumstances that led to the schism and, subsequently, to the emergence of Mahāyāna, were created to a large extent by some internal differences among the brethren of the Sangha, yet it cannot be denied that there were other formidable forces working from outside that played their part in the matter. The Theras were a set of most conservative people, who could scarcely think of any change in the original form of their faith. They, however, enjoyed unmitigated freedom for a few decades, as there was hardly any movement antagonistic to them. But when Vedic religion, giving up its age-long stereotyped form, revived under the patronage of the Sunga dynasty, it could not but have its repercussions on Buddhism. Apropos of Vedic revival, Vaiṣṇavism, another phase of Hinduism, came to the forefront with its Bhakti cult, which had a special fascination for the masses. Thwarted in its onward march, Buddhism strongly reacted against the sudden aggression of Hinduism, and progressive movements within its fold came into existence out of the necessity for self-preservation. The reactionaries, or, more truly, the Mahāyānists, following the tenets of Vaiṣṇavism, introduced the recitation of Buddha's name and worship of his personality in a greater measure. The idea of Amitābha (of Immeasurable Resplendence) was in all probability borrowed from the Vedic Mitra (sun) worship; and that of Avalokiteśvara, or the Compassionate One who incarnates himself for the redemption of the world, was but a replica of the Avatāravāda of the Hindus. These, and many more factors entirely changed the colour of Buddhism, and it can fairly be asserted that the

impact of Hinduism was responsible to a degree for the creation of this new phase of Buddhism, viz., Mahāyānism.

But whatever might have been the extraneous causes of this sudden change of front, the Mahāyānists never entirely dissociated themselves from the original Buddhism. Although they created some new canons apart from the old ones, yet they could not cut off the link with the mother church. In spite of their repudiating the Pali canons, they have drawn ample inspiration from them; and most of the interlocutors in the Mahāyāna Sūtras, such as Subhūti and Śāriputra, are but Hinayāna personalities. Mahāyāna is only a reinterpretation and reorientation of Buddha's teachings to suit the changed circumstances and to fit in with the advanced philosophical outlook. It was therefore an evolution from within, effected by the progressive section.

ITS LITERATURE

Among the early Mahāyāna works Prajñāpāramitā-sūtras occupy a most exalted place. Many of the Mahāyāna savants thought it expedient to devote much of their time and energy to comprehend the true import of the philosophy embodied in them. During the later period the Mahāyāna philosophers, while compiling their various Śāstras (philosophical treatises), looked to the Pāramitās for inspiration and guidance.

These Prajñāpāramitās are, however, found in various versions, such as *Shatasāhasrikā*, *Panchaviṃśatī-Sāhasrikā*, *Ashtādaśa-Sāhasrikā*, *Dasha-Sāhasrikā*, *Ashta-Sāhasrikā*, *Sapta-Shatikā*, *Ardha-Shatikā* and *Ekāṅkshari*. Some smaller ones are the abridgments of the bigger ones, but most of them are independent works composed at different times. All the Pāramitā-sūtras aim at establishing the *śūnyatā*-philosophy and exhort every one to reach the highest

perfection through the practice of the Pāramitās, which are *Dāna* (alms-giving), *Śīla* (morality), *Kṣānti* (forbearance), *Virya* (energy), *Dhyāna* (meditation) and *Prajñā* (wisdom).

Besides these, there are other Sūtras such as *Sadharmapundarika*, *Amitāyus*, *Vimalakīrti*, *Mahāparinirvāna*,¹ *Lankāvatāra*, *Mahāyāna*, *Ratnakuta*, *Ratnamegha*, *Ratnarāshi*, *Vajrachhedika*, *Shālistambha Samādhirāja* and *Sukhavatī*, some of which existed before Nāgārjuna, and the majority were written between 100 B.C. and 400 A.D.

But, curiously enough, one finds all the Mahāyāna Sūtras written in some form of Sanskrit, whether pure or mutilated. The reason for this is not far to seek. Since the advent of Buddha, who showed preference to Pali as the vehicle of his message, Sanskrit suffered a set-back for a time. But with the Hindu revival during the second century B.C., Sanskrit regained its lost status as a language of refinement and culture, and Pali was shoved to the background. This is why the Mahāyānists preferred Sanskrit while composing their works.

THE PERIODS OF DEVELOPMENT

The first period of development of Mahāyāna may broadly be called the Sūtra period. During this period, various Sūtras were composed, and the main tenets of Mahāyāna were set forth; but one could scarcely find in them any systematic treatment of its philosophy. During the second period, which can roughly be called the school period, a regular attempt was made to evolve various systems of philosophy out of the chaotic mass of Sūtras. Different Śāstras or commentaries on the Sūtras and many independent treatises were written. The most note-worthy of them

¹ Which is different from the Mahāparinirvāna of Hinayāna.

are the *Prajñāpāramitā-shāstra*, a commentary on the *Prajñāpāramitā-sūtra* and the *Mūlamadhyamakārika* of Nāgārjuna, who was the pioneer of this new movement.

THE CARDINAL DOCTRINES OF MAHAYANA

The Hinayānists believed that a person could attain Nirvāṇa or final deliverance from the world, comprehending the Noble Truths and Pratitya-samutpāda, which they regarded as belonging to the Noumenon. The Mahāyānists on the other hand declared that Nirvāṇa is attained when one realizes that the Noble Truths, etc., are in the realm of phenomena and *śūnyatā* is the only reality. Unlike their predecessors, the Mahāyānists believed in the *śūnyatā* of both *pudgala* (soul) and *dharma* (thing) and declared that final emancipation can only be attained by removing both *kleshāvarana* (the veil of sufferings) and *jñeyāvarana* (the covering of ignorance) through the knowledge of the two-fold *śūnyatā*. Regarding Buddha-logy the Mahāyānists did not believe in the personality of Buddha. Though they have mentioned the *trikāya* (Nirmāṇakāya, Sambhogakāya and Dharmakāya) of Buddha, yet in point of fact these *kāyas* (forms) are no better than phantoms, belonging to the realm of phenomena. Buddha can never be born and cannot assume any physical or spiritual form; it is through ignorance that one sees him as a man of flesh and blood and thinks of him as following the ways of the world and preaching the religion; in essence he is equated with *śūnya*.

The most outstanding feature of Mahāyāna is its ideal of Bodhisattva, which brought about a thorough change in the religious outlook of Buddhism. The Theras were preoccupied with working out their personal salvation and could hardly think of an altruistic ideal

in life. Although Buddha has admonished his followers to go as preachers to preach, out of compassion, the religion "for the benefit of many, for the happiness of many, for the good and happiness of both men and gods,"² yet his immediate followers laid stress on working out their individual salvation and aspired only after arhathood and not Buddhahood, which they considered to be beyond their ken. The Mahāyānists asserted that every being is a potential Buddha, and he can become a Buddha *de facto* if he only follows the ideal of Bodhisattva in his life. A Bodhisattva is pledged to the attainment of his own salvation through the salvation of others. A Buddha is a Bodhisattva who embodies himself for the redemption of his fellow beings, and everyone can grow to the full stature of Buddhahood if he takes up the vow of realizing the *summum bonum* through universal salvation and thus develops in himself *Bodhicitta*,³ and imbibes the spirit of *mahākaruṇā* (great compassion). This attitude in life can be well compared with the Gita ideal of *moksha* (emancipation) through selfless activity. Moreover, the laity were so long merely the supporters of the Sangha and not its actual members. The arhatship was not for them, unless they could give up their hearth and home and embrace the life of a monk. But the Mahāyānists gave out that everybody irrespective of his station in life was destined to develop not only arhathood but also Buddhahood. A householder is as much a Bodhisattva as any Bhikshu, if he only takes up the ideal of great compassion and undergoes the requisite *charyas* (practices) prescribed for a Bodhisattva. Thus the Mahāyānists have granted

² Digha. N. II.

³ Which means the vow or aspiration of a being to become a Buddha and attain all his qualities.

more religious facility to the lay devotees and formally included them in the Order. This new gesture has drawn an ever-increasing number of votaries to the faith and thus strengthened the Sangha more than ever.

SCHOOLS OF MAHAYANA

In the course of its evolution Mahâyâna branched off into different schools of thought, of which the Mādhyamika or Sunyavâda school of Nâgârjuna and the Yogâchâra or Vijñânâvâda school of Maitreyanâtha are the most noteworthy. The task before the Mādhyamikas was to state the nature of the ultimate reality, whereas the Yogâchâras, tacitly accepting the conclusion of their predecessors, busied themselves in explaining the phenomena of consciousness or how events and things appeared in and through *vijñâna* or mind, which was the repository of all knowledge (*âlâya-vijñâna*). The two schools arrived at their respective conclusions of Sunyavâda or transcendental negativism and Vijñânâvâda or subjective idealism. In spite of their differences they were unanimous in their attack on the Hinayâna philosophy and worked in unison to expose the hollowness of its dogmas and doctrines.

Besides these two systems of thought the philosophy of Ashvaghosha II, who flourished during the reign of King Kanishka, formed a distinctive school of its own. This is called Tathatâ (suchness) or Bhutatathatâ (suchness of existence) philosophy. The quintessence of its doctrine is the "oneness of the totality of things or *dharma-dhatus*," which is an all-comprising whole, ever uncreated and eternal. Here the Noumenon and phenomena are harmoniously blended into one. Looked at from the standpoint of the ultimate reality, it will appear to be one homogeneous whole without any quality whatsoever, but

viewed from the phenomenal state, it will be seen to possess different activities and imbued with divergent attributes. But the phenomena are never different from the Noumenon, as much as the waves and earthenwares are not separable from water and earth. Thatness (Tathatâ) embraces in itself both phenomena and Noumenon or *samsâra* and Nirvâna. This Tathatâ philosophy of Ashvaghosha and the *sunyatâ* philosophy of Nâgârjuna are not substantially at variance with each other. The only difference is that Nâgârjuna has laid more stress on the ontological aspect and described the reality in a negative way, whereas Ashvaghosha, without losing sight of that aspect, has dealt more with the phenomenal side and expressed the truth in a positive manner. Tathatâ philosophy may be taken as furnishing a link between the negativism of the Mādhyamikas and the phenomenology of the Yogâchâras.

During the later periods many philosophers of note appeared in the arena of Buddhistic thought and enriched its metaphysics by their individual and corporate labour. To mention only a few, there were Aryadeva, Sthiramati, Kumârajiva, Buddhapâlita, Bhâvavivêka, Shântideva, Chandrakirti and others, who belonged to the line of Nâgârjuna and were staunch followers of the Mādhyamika school, and Asanga, Vasubandhu, Gunamati, Dingnâga, Dharmapâla, Shilabhadra and others, who adhered to the Yogâchâra school of Maitreyanâtha.

Buddhism was in the height of its glory during the sixth and seventh centuries A.D. and reached the acme of philosophical speculation. Hinduism was then in ascendance and had a great revival through such gigantic personalities as Kumârilla, Gaudapâda and Sankara. Frequent conflicts between these two rival sects in the intellectual

field contributed not a little to the evolution and enrichment of Indian thought. But by this time Buddhism was on the wane, and after Dharmakīrti, who was most probably a contemporary of Kumāṛilla, one scarcely hears about any original thinker among the Buddhists.

We have made here a brief survey of Buddhist thought as it was before Nāgārjuna and attempted to give a bare outline of what took place after him. It will be somewhat easy for us now to understand Nāgārjuna's philosophy in its true perspective.

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have dealt with the cardinal teachings of the Advaita Vedānta and shown *inter alia* how the interpretation put by some scholars of India on certain Śruti texts regarding *avasthātraya* is likely to belittle the importance of spiritual discipline enjoined in the scriptures for the realisation of Truth. In the *Spiritual Significance of Sri Krishna's Life-Story* by Prof. Akshaya Kumar Banerjee, M.A., Professor of Philosophy, Anandamohan College, Mymensingh, the readers will find a learned exposition of the underlying significance of Sri Krishna's activities in Brindavan, Mathura, Dwaraka and Kurukshetra. Swami Nikhilananda of the Ramakrishna-Vivekananda Centre of New York, U. S. A., has pointed out in his article on *Path to India's Freedom* that the political emancipation of India lies through the intensification of her spiritual ideals and not through the blind imitation of the Western brand of Communism which is quite unsuited to the cultural genius of the Indian people. The article on *What is God* by Prof. Mohan Singh, M.A., Ph.D., D. Litt., of the Lahore Oriental College, deals with the true import of the term 'God' and shows in the light of the various scriptures that the real God is not a figment of imagination but is all things at the centre and at the circumference and is

all through. He is in short the Principle and practice—the process of Unity in multiplicity, and multiplicity in Unity. In *Beliefs and Practices of the Hindus* by Swami Atulananda, an American monk of the Ramakrishna Mission, the readers will find a rational interpretation of some of the religious practices observed by the adherents of Hinduism. Dr. T. M. P. Mahadevan, M.A., Ph. D., Asst. Professor of Philosophy in the Pachaiyappa's College, Madras, has ably shown in *The Faith of a Universalist* that to the synthetic vision of a universalist all faiths are but different approximations to the ultimate truth, and as such all sense of provincialism in truth is altogether foreign to his soul. In *A Sociology of Hindu Festivals*, Prof. Benoy Kumar Sarkar, M.A., D. Geog. H.C., of the Calcutta University, makes a comparative study of the festivals and folk-life of the East and the West in the light of Mr. Meyer's book on 'Triology of Hindu Vegetation Powers and Festivals' and points out their utility in the socio-religious life of the Hindus. Swami Vimuktananda of the Ramakrishna Mission continues his thoughtful article on *Buddhism and the Philosophy of Nagarjuna* and discusses here in brief the salient features of the philosophy of the Mahāsāṅghikas, the precursors of Mahayanism that subsequently received its final shape at the hand of Nagarjuna.

EDUCATION THAT INDIA NEEDS

One of the greatest needs of our age, as for all ages, is education of the right type, the aim of which should be to equip one with enough intellectual conscience and moral courage for facing the battles of life efficiently. The whole world is passing through a great chaos and unsettlement. 'Might is right' has become the motto of the day and even the fundamental principles of civilisation are being openly violated. Most of the countries are attempting, in various ways, to change their existing systems of education, its aims and methods, so as to suit their national purposes. Under such conditions, India can no longer lag behind the other progressive countries of the world, and we badly need to reorganise our present system of education in such a way as to make it more practical and to relate it to the economic and social needs of our country. Looking back to hoary antiquity, we find that ancient Indian education was characterised by a healthy combination of learning and knowledge, both secular and religious, the ideal relationship between the teacher and the taught during the latter's residence in the *guru-griha*, and the individualistic nature of the teaching and the training imparted through intimate personal contact. But to-day we find that the very purpose of education has been defeated by driving home into the mind of the student, who is looked upon more or less as a receiving machine, a mass of words and theories from a number of text books on a variety of subjects. Modern education, as it stands to-day, has thoroughly failed to produce the right type of persons who are fit to become self-sacrificing citizens and national leaders. It is but meet that such a system of education requires

'drastic revision from the foundation to the flag-pole.'

During the course of his inaugural address at the sixth session of the Federation of Recognised Institutions of the Central Provinces and Berar, Mr. T. J. Kedar, Vice-Chancellor of the Nagpur University, observed, "The world conditions require resurgence of a new India, full of vitality, and strength, ready to recover her lost soul. Truly does the Upanishad say: the soul cannot be recovered by scientific discussion, nor by intelligence nor by a good deal of intellectual training. . . the soul cannot be recovered by one devoid of strength, by one without prudence and foresight or by one without self-less sacrifice. . . And education that is wanting in these is not worth-having. . . This means we must have a new orientation and a complete overhaul of our present system. . . What I want is that our curriculum should be so adjusted as to leave sufficient margin everyday for physical training. . . The vernacular medium can be utilised on an extensive scale and secondary education can be made more wide and more general by including social studies and elementary science. . . A basic scheme of national education means, in my humble opinion, that the schools shall be lifted to a higher plane in the task of nation-building—the making of men, citizens and workers." A complete system of education implies a balance and harmony between the properly developed body, mind and soul. According to Swami Vivekananda, what our country needs are "muscles of iron and nerves of steel, gigantic wills which nothing can resist . . .", and to achieve this, much stress has to be laid on physical culture and absolute Brahmacharyam during the entire period of student-life. Without a healthy body, a healthy mind cannot

be developed; but India needs to-day men of great self-control and fertile brain who can lead her in her march towards the goal of freedom.

The object of the ideal system of education should not be mere advancement of theoretical knowledge but the advancement of life, the development of true manhood and an all-round culture, physical and spiritual. "Education", says Swami Vivekananda, "is the manifestation of the perfection already in man. It is neither book-learning, nor diverse knowledge but the training by which the current and expression of the will are brought under control and become fruitful. . . . We must have life-building, man-making, character-building assimilation of ideas. We want that education by which character is formed, strength of mind is increased, intellect expanded and by which one can stand on his own feet." "That education should train young men and women for vital and enlightened citizenship dedicated to the common good and inspired by goodwill not only towards those within the political frontiers of our own country, but towards all nations and races,"—was the view expressed by Dewan Bahadur

S. E. Ranganadhan, Vice-Chancellor of the Madras University, in addressing the Conference of the Mysore Educational League. In India to-day, the bogey of communalism has raised its head and our system of education should be so reorganised as to promote mutual understanding and goodwill among the various communities. In recent years some of our leading educationists have asked the question: why blend the spiritual education with the secular? With the vision of a seer that he was, Swami Vivekananda included in his scheme of education both Western Science and Hindu Vedanta, all forms of healthy up-to-date secular learning and also moral and spiritual culture. Every nation has a national purpose of its own and the nation dies when that culture is neglected. Religion is our life-blood, our national life-current, and our education should be put on a religious basis. Ancient India as well as the Mohammedans had done so, and to-day it is absolutely necessary to re-introduce this spiritual and moral element in our education, through which alone is it possible to cultivate the *shraddhâ* or faith in one's own self, which is the corner-stone in the edifice of future education for India.

REVIEWS AND NOTICES

THE CRITICAL EXAMINATION OF
THE PHILOSOPHY OF RELIGION,
VOLS. I AND II: BY SADHU SANTINATH.
*Published by The Indian Institute of
Philosophy, Amalner. Pages 1,110.*

The two volumes of the work under review embody, as the author tells us in the Preface, the result of his years of experience as a spiritual seeker and as a student of philosophy. He tells us that he began his spiritual journey as a staunch believer and has come to its end(?) as an "inveterate agnostic or critic." The author maintains

that the fundamentals of religion cannot bear rational scrutiny and to vindicate this he essays to point out the "logical difficulties" in all the religio-philosophical systems of India—the Nyâya-Vaisesika, the Samkhya-Pâtanjala, the Pâsupata-Mâdhva, the Vaisnavic, Saivaite and the Tântrie systems, Buddhism, Jainism, the Mimâmsâ, and the Visistâdvaitic and the Advaitic systems. The author reviews these systems critically with special reference to what he regards as (the fundamentals of religion which are enumerated as:—(1) Reverence for the Scriptures, (2) Faith in Supernatural Power as

controlling natural phenomena and human destinies, (3) Strict or restricted allegiance to the Law of 'Karma' and (4) Belief in the self and its capacity for spiritual self-discipline (*Sādhana*) and attainment of liberation (*Mukti*).¹

We doubt neither the author's erudition and learning nor his sincerity of purpose, but we are tempted to say at the very outset that he is entirely on the wrong track and that his massive work of 'logic-chopping' has every promise of being passed over in disgust by all those to whom religion means, not a maze of beliefs and doctrines or the logistical framework of a theory, but an integral and veridical experience which has to be interpreted in its own terms. A philosophy that does not concern itself with the phases of the specific *religious experience* could never be called a 'philosophy of religion'—at any rate, that is not the meaning of the term in modern philosophical thought—and as such the title of the work is a misnomer. References to the states of *Samadhi* are, no doubt, made, but the doctrinal dissensions fill the major portion of the work.

With regard to the Advaitic conclusion, the author opines that "the first and primary proof" for this conclusion is "that it is so proclaimed by the scriptures" and he adds in a foot-note that "the Vedantists declare that reasoning is without any finality (*tarkāpratishānāt*), that is, they want to discard reasoning and establish the validity of the Scriptures as a superior source of true knowledge. On the ground that one person's careful reasoning is found to be refuted by others, they think that they are justified in discarding reasoning as a source of the knowledge of the ultimate truth" (P. 454). Now, it is quite true that the Vedantists regard the Scriptural utterances regarding the ultimate truth or the *mahāvākyas* as they are known as beyond dispute, but it is the most daring distortion of facts to say that "they want to discard reasoning." It is an undeniable fact that the Vedantic teachers have employed the subtlest of dialectics in combating rival systems and that their literature does embody a definite rational metaphysics for which they have claimed the added authority of the *Sruti*. *Samkara*, the foremost of Vedantic teachers, as is well known to his students, employs the subtlest of reasoning in combating the rival materialistic, mentalistic, and nihilistic principles of the

Samkhya and the Buddhistic systems. From this it is clear that he is not averse to ratiocination about fundamental principles. He has written: "Rational inference also, such as does not conflict with the *Vedānta* texts, can be accepted as a valid means of knowledge, for even the *Sruti* accepts argumentation as an auxiliary" (*S. B. 1. 1. 2.*). When he says '*tarkam* is *apratishthitam*', all he means is that a conclusion (right or wrong) arrived at by reasoning, does not carry an unquestionable certainty (which is a different thing from uncertainty) with it, but allows doubting about it; whereas the integral experience of Truth or intuition does not. This being so, I see no reason why the superior authority of intuition ought to be grudging. And the superior authority of *Sruti* means at bottom the superior authority of intuition; for, what are the *mahāvākyas* but the intuitive deliverances of the *seers* of Truth? Of course, there have been, as the author complains, conflicting interpretations of the same texts, but that is because the commentators have approached them with their own preconceived metaphysical notions. One is however perfectly at liberty to argue out for himself as to what interpretation would be the most natural and tenable. The Advaitin claims that his interpretations of the *Sruti* texts stand to reason and are in conformity with the obvious meaning of the *mahāvākyas* and with the highest intuitional experience.

Now I come to the author's treatment of the problem of God which, of course, is the central problem in the philosophy of religion. The author classifies all the different conceptions of God in the different religio-philosophical systems of the world under three main heads: (1) God as only the efficient cause of the world, (2) God as both the efficient and the material cause of the world and (3) God as the illusory material and efficient cause of the world. The author says that there are logical difficulties in all these conceptions of God and he also argues that the existence of God cannot be established by any of the six *pramānas*, perception, inference, etc. The rightness or wrongness of the author's criticisms on these points apart, I wish to raise here a fundamental question of methodology. Has the author made the right approach to the problem of God? I emphatically say he has not. There is nothing new about the author's conten-

tion that the existence of God cannot be logically proved or demonstrated. Kant showed this long ago in a manner which it is difficult for anyone to surpass. Modern philosophical thought (about religion) has, however, switched off from this logistical railroad and come to a study of the *actual* deliverances of the religious consciousness. Present day religious philosophy concerns itself about God as the *factual* content of living experience. It no longer thinks that the proof of God's existence consists in "a process of building a precarious speculative bridge from the world we see to its unseen author." Prof. R. F. A. Heerlé pertinently observes: "We know God through religion, and there is no other way of knowing Him. It is not that we are religious because we have become convinced antecedently, from other sources, that there is a God. Nor do we gain our conviction by an exercise of the 'will to believe', if that means Pascal-wise, taking a gambler's chance on the possibility of there being a God. If there is a 'venture of faith' which outruns demonstration and yet is not sapped by doubt, it is because in religion we live by a conviction which the very habit of living by it re-inforces and sustains, and which justifies itself by a stability of outlook and response unshaken by the vicissitudes of human fortune, and by a strength equal to every call upon it."

The author has an ingenious way of proving the invalidity of *Samādhi* which he translates as the 'trance' state. Here is his argument in his own words: "In trance with thought (*savikalpa samādhi*), the experience of the mental object varies according to the character of the contemplation of the student practising. So there cannot be the ascertainment of truth through it. . . . The object intuited has no existence independent of our mind, but exists so long as the trance lasts and ceases to exist as soon as the trance ceases. . . . Because at the time of the trance without thought (*nirvikalpa samādhi*), the initial thought gets lost and another thought does not arise, because it is a state where mental function cannot be known, . . . no thought or experience is possible there, and no person can have the capacity of ascertaining the nature of things and thoughts there" (pp. 218-15). "Now, does the functioning of thought in *savikalpa samādhi* make it only a subjective experience, a creation of the mind? I believe the infer-

ence is unwarranted.) We have the functioning of thought in our normal waking experience also, but we do not on that account regard the world of our waking experience as a mental creation merely. There is no reason to disbelieve that our thinking in the *savikalpa samādhi* state has as much *reference to an objective reality* as it has in the waking experience. Similarly, as the withdrawal of individual awareness does not destroy the permanent reality of the world in waking experience, so also we cannot say that the reality experienced in *samādhi* ceases to be with the disappearance of *samādhi*. As to individual variations in the character of experience in *savikalpa samādhi*, it may be conceded that there are variations to some extent, but that will not nonsuit the validity of the object of experience. (The author's conclusion regarding *nirvikalpa samādhi* is likewise untenable. Because there is the cessation of mental activity in that state, it certainly does not follow that it is no experience at all.) "Another thought does not arise there," true; but a kind of knowledge higher than the ordinary conceptual or relational knowledge which is designated gnosis does arise there. This gnosis is not a lapse into a negative blank, but a truth-revealing consciousness (*ritam-bharā tatra prajñā*).

We should have expected of one who commenced his "spiritual career at the very dawn of youth" and has been studying all his life "the dialectical works of the different religio-philosophical systems" that he would bring a message of solace and assurance to the convulsed humanity of to-day, but instead, our author leaves hanging over our heads a cloud of "mysteries within mysteries and mysteries above mysteries" and exhorts us to surrender to "the consciousness that the mystery is insoluble." If this were all he had to deliver, we cannot help wondering why the author wasted so much time and energy in writing a book of above thousand pages! But what strikes as most bizarre to us is that the author who has throughout assumed the validity of the canons of reason and played the "critic" with their aid, should in the end come to a position of utter agnosticism. Can the agnostic, consistently with his creed, give *any* ultimate predicate to reality, even so much that it is a 'mystery'?

—PROF. S. N. L. SRIVASTAVA, M.A.

PUNJAB SUFI POETS. BY LAJWANTI RAMA KRISHNA. *Published by Humphrey Milford, Oxford University Press. Pp. 142. Price Rs. 5.*

Perhaps this is the first time that a competent scholar has taken up the arduous task of writing a chronological account of the lives of Punjabi Sufi poets. In this laudable attempt the author has utilised manuscripts, printed poems and other historical evidences. The scholarly introduction deals with the history, origin and development of Sufism outside India and describes how the Sufi mystics came to India with the Mohammedan conquest and how they were influenced by the philosophy of the Vedas and Puranas. These gentle and peaceful poet-mystics preached the ideal of finding God in all His creation and thus attaining union with Him. They composed poems, songs and hymns in praise of God the Beloved, describing the pain and sorrow caused by separation and the joy and peace gained in the union, and exercised a great influence on the life and literature of the Punjab. Needless to say that the author's attempt at depicting the life of each poet by a careful selection and translation of extracts from his works has been attended with great success.

This book has satisfied a long-felt want and we have every reason to believe that it will stimulate the interest of the students and admirers of Sufism in India.

INSPIRED TALKS. BY SWAMI VIVEKANANDA. *Sri Ramakrishna Math, Mylapore, Madras. Pp. 220. Pocket size. Price Re. 1-12.*

This is a faithful record of a series of talks given by Swami Vivekananda to a group of his intimate friends and disciples who gathered round him at a quite out-of-the-way cottage in Thousand Island Park in

the St. Lawrence River whither the Swami repaired for rest and solitude after a couple of years of strenuous preaching and lecturing in America. These talks not being regular lectures, were taken in long hand and safely preserved by a loving lady disciple. Those inspiring words were first brought out in a book form in 1908 with the ardent hope that they must have the power to bring comfort and solace to all souls. The book has since run through several editions which show its intrinsic worth and popularity.

The talks range over various subjects taken from such sacred books as the Holy Bible, Bhagavad Gita, Vedanta-Sutras, Upanishads, Bhakti Sutras of Narada and Patanjali's Yoga Sutras. There are also talks on Sri Ramakrishna Deva and the Divine Mother; in the former we get a brief sketch of the Master and in the latter a masterly exposition in a succinct manner of Sakti Worship or the worship of Universal Energy as Mother.

The language is simple and is marked by brevity and directness appealing straight to the heart and intellect as well. Swami Vivekananda known to many as a thundering orator and a convincing debator is seen in these pages, on the contrary, as a peaceful Rishi of the Vedic ages sitting in the midst of a few ardent souls, mildly disseminating the message of peace and bliss and uttering words of profoundest wisdom.

The talks proper are preceded by two essays, viz., "Introductory Narrative" and "The Master" where we have touching reminiscences of the great Swami. An exhaustive Index also has been added to this new edition. The book is printed in clear and bold types and the get-up is handy and attractive.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION HEADQUARTERS

REPORT OF ITS ACTIVITIES FOR 1936 AND 1937

The activities of the Mission Headquarters fall under the following main heads:

(1) *Administration of the different centres:* There were in all 50 Mission centres including the Headquarters, of which 12 were institutions of general service, 21 institu-

tions mainly educational, and 16 institutions of various activities.

(2) *Out-door Charitable Dispensary at Belur:* The total number of cases, including repetitions, treated in the Dispensary was 18,981 in 1936 and 23,614 in 1937.

(3) *Mass Education Work:* During the years under review 16 different schools received aid from the Mass Education Fund.

(4) *Temporary Relief Work* : Temporary Relief Work was done in times of distress caused by floods, famine, cyclone or epidemics in the districts of Bankura, Hooghly, Burdwan, Khulna, Malda, Birbhum, Guntur, Cawnpore, Midnapore, as well as in Burma and Orissa.

(5) *Help to the Poor* : Regular pecuniary help was given to 59 families and 11 students in 1936 and 59 families and 12 students in 1937. Temporary help from The Poor Fund was given to 52 indigent persons in 1936 and to 37 in 1937.

(6) *Needs* : The new Dispensary building is yet to be completed and requires Rs. 3,000/- for the purpose. Also a sum of Rs. 6,000/- is needed to add a few rooms to the second storey of the new Dispensary building. A wide road leading to the Mission Headquarters directly from the Grand Trunk Road, which was a great desideratum all these years, is now under construction. For this purpose a piece of land costing Rs. 5,700/- was purchased. The estimated cost of completing this metalled road including the amounts already advanced for the land and construction work is Rs. 18,000/-. An appeal is made to the generous public to come forward to help these various activities of the Mission. Remittances may kindly be sent to the Secretary, Ramakrishna Mission, P.O. Belur Math, Howrah.

SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

REPORT FOR 1938

The activities of the Ramakrishna Mission Students' Home, Madras, are fourfold, viz., the Home proper, the attached Residential School, the Mambalam Branch School and the Industrial School.

The Home proper : At the end of the year there were 182 students in the Home, of whom about half the number were in receipt of scholarships from various sources. Out of 36 boys that appeared in different examinations, 28 came out successful. The major portion of the household work was done by the boys themselves, supervised by 'captains' elected from among the senior students. The students got the benefit of tutorial guidance, physical training and games, garden work, vocational hobbies and moral and religious instruction. The Home contains a good library and reading-room and runs a music class for those interested in music.

The Residential High School : Its special

features are small classes, simplicity in furniture and dress, laboratory plan of teaching, compulsory Sanskrit up to IV Form and manual training up to VI Form. Its extra-curricular activities consist of the Literary Union and Manuscript Magazines, the Seva Sangham or Volunteer Corps and Excursions.

The Industrial School : This school trains students for the diploma in Automobile Engineering (L. A. E.) extending over a period of 5 years. It undertakes all kinds of repairs, including complete overhauling of any automobile, and the Jubilee Workshop attached to it is run on commercial lines being fully equipped with up-to-date machinery.

The Mambalam High School : Its strength during the year rose to 1838. Second Form was added in the North Branch School, each form was subdivided into sections, and two additional sections were opened in the IV Form. Out of 104 boys and 8 girls sent up for the S. S. L. C. Examination, 65 boys and 6 girls were declared eligible. The attached hostel, which is run on similar lines as the Home, contained 40 boarders during the year. An outstanding event of the year under review was the amalgamation of Sri Sarada Vidyalaya, located in Mambalam and containing 900 girls, with the Ramakrishna Mission.

THE RAMAKRISHNA MISSION STUDENT'S HOME, BATTICALOA, CEYLON

The orphanage known under the above name was started in 1929 in Kalladiuppodai, a picturesque part of Ceylon. The boys undergo a regular discipline making them lead a pure and holy life. The Home has its own electric power-house and water supply and a co-operative stores which supplies the provisions and other needs of the inmates. The students, who number a little over one hundred, are trained in nursing, gardening, keeping accounts and such other household duties. The Shivananda Vidyalaya, attached to the Home, possesses well-equipped laboratories and qualified staff and trains students up to the Senior School Certificate Examination.

CHRISTMAS WEEK CELEBRATIONS AT THE RAMAKRISHNA-VIVEKANANDA ASHIRAMA, HOWRAH

On the occasion of the Christmas Eve, a meeting was held at the Ramakrishna-

Vivekananda Ashrama, 4, Naskarpara Lane, Kasundia, Howrah, on the 24th December at 5 p.m. Swami Jagadiswarananda of the Ramakrishna Mission, while speaking on "Sri Ramakrishna and Jesus Christ", pointed out many similarities between these two great personalities and said that very little difference could be found in the lives and teachings of the Avatars (incarnations) of different religions. Miss MacLeod, disciple of Swami Vivekananda, also spoke in this meeting on the "Reminiscences of Swami Vivekananda."

Swami Srivasananda of the Ramakrishna Mission delivered an impressive speech on the "Future of India" in the Library Hall of the Ashrama on the 26th December last.

On the 29th December last, Swami Virajananda, President, Ramakrishna Math and Mission, visited the Ashrama along with Swami Madhavananda, Secretary, Ramakrishna Mission and Swamis Abhayananda, Vireswarananda and Pavitrananda.

Swami Virajananda was given a hearty and respectful ovation. He was then shown round the different buildings of the Ashrama where different activities are carried on. The workers of the Ashrama who assembled on the occasion then requested the Swami to tell them something about Swami Vivekananda and the Swami in his inimitable style spoke on the personal reminiscences of Swami Vivekananda, which captivated the hearts of all assembled.

On the 30th December last Swami Sundarananda, Editor of the *Udbodhan*, delivered a speech on the "Ideal of Karmayoga", at the Library Hall of the Ashrama.

THE RAMAKRISHNA TEMPLE AT BELUR

Every Indian is proud of the magnificent temple in memory of Sri Ramakrishna, the prophet of modern India, on the banks of the Ganges at Belur in full view of the Dakshineswar temple, where he lived and realised that all religions are true. It was originally designed by Swami Vivekananda with the help of his brother-disciple Swami Vijnanananda, the late lamented President of the Ramakrishna Math and Mission, by whom it was dedicated a year ago. The temple fulfils the cherished dream of the Swamiji that Sri Ramakrishna's remains should be preserved in a suitable place, from where will issue a spiritual force that will

extend to the farthest corners of the earth.

Executed in stone, the noble edifice measures 283 feet from north to south and 109 feet from east to west, and reaches a height of 112 feet. In beauty and sublimity, it has already carved out a distinct place for itself, blending harmoniously, as it does, the best features of religious architecture, Eastern and Western, ancient and modern. It will go down the pages of history as a landmark of that cultural and spiritual synthesis for which India has already won the admiration of the world. By its universal appeal, the temple has eminently succeeded in drawing an ever-increasing number of admirers, irrespective of caste, creed and colour.

Few, however, realise that the temple has cost a huge amount, far beyond the means of a poor monastery like the Belur Math. The uninitiated are apt to be misled by appearances, and the tale has got current that the monastery is backed by the unlimited resources of America. The American friends are to be heartily thanked for what they have done, but that does not in any way circumscribe the duties of our countrymen. In fact, to make the temple strong enough to last for centuries, we had to face it with stone, with the result that the help from America, although exceedingly generous, was not sufficient for the purpose, and the monastery had to incur a debt of nearly Rs. 90,000/- for the temple, statue, altar, electric fixtures, protection wall, ghat, etc. The total cost reached nearly Rs. 7.88.000/- of which about Rs. 6.70.000/- was supplied by American friends and about Rs. 28,000/- was realised in India.

Is it too much to expect that when the facts are laid before our countrymen, they will readily respond by taking a more lively and active interest in the financial condition of this worthy memorial of Sri Ramakrishna, of whom they are justly proud? Will they not feel it an honour to associate themselves with this unique structure, which is a concrete symbol of the ideas and ideals that modern India stands for? Contributions, however small, earmarked for the Temple Fund will be thankfully received and acknowledged by the Secretary, Ramakrishna Math, P.O. Belur Math, Dt. Howrah.

SWAMI VIRAJANANDA,
President, Ramakrishna Math, Belur.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

RAG ASA OF GURU NANAK

BY PROF. CHARANJIT SINGH BINDRA, M.A., LL.B.

I

I live so long as I remember the Lord,
For life without his love is worse than death-
Though it be ever so hard to live in his love.
Whoever does strive to walk the path of love
With joy eternal will he have himself filled,
In spite of all the sufferings that ail his heart.

II

Why then forget the Lord, O my lonesome heart.
The Lord, who is the Master of Truth and Virtue !
Innumerable men may venture to measure the riches
Of Truth that is infinite; but all do fail:
Their efforts combined would not either avail.

III

Neither does He die, nor is there lamentation
For him. His bounty continues for ever, never does
It cease. That is the attribute supreme, possessed
By none but the matchless One through aeons, through ages.

IV

As great He is as great is his beatitude:
 He is the great Master who made the day and the night.
 Whoever forgets the Lord shall lose his caste with man.
 Oh, Nanak, how all would shun the outcast pariah !

IDEAL OF EDUCATION FOR INDIAN WOMEN

By THE EDITOR

I

With the dawn of nationalism in India there is perceptible in every department of her corporate life a vigorous striving to gain back her lost individuality. The wave of this new-born enthusiasm has already reached into the most secluded corners of the land, and it is encouraging to find that even the womanhood of India, so long cooped up in the cloistered seclusion of their hearth, have responded to the stimulating forces of the present day and are taking an active part in the manifold works of national reconstruction. In the words of the Hon'ble Mrs. V. L. Pandit, Minister of U. P. for Local Self-government and Health, "To-day she is fighting not only man's monopoly of seeking a living but also man's monopoly of civilisation, for there can be no civilisation in which man and woman are not equal partners. There can be no nation which has not been built up by their joint efforts. There can be no unity for which both man and woman have not worked and planned together, and there can be no freedom unless man and woman march forward together to achieve it." As a matter of fact both men and women have their responsible functions to perform on the physical, social and cultural planes. History bristles with instances of how the masculine torch-bearers of culture have more often than not

received help and inspiration from the creative genius of noble women. It is therefore quite reasonable to hold that the two sexes should conjointly tackle the problem of social and national well-being and work out the furtherance of civilisation and the collective good of humanity at large.

It cannot be denied that the modern movement that has been set on foot for the amelioration of the condition of Indian women owes its origin much to the influence of Occidental education which has brought in its wake an influx of revolutionary ideas into the vortex of Indian life. It is yet to be determined how far this Western culture has helped Indian women in their struggle for emancipation. No doubt it has proved advantageous in granting them adequate scope for the exercise of their intellectual powers, but it can hardly be gainsaid that this has also brought into the field certain malignant forces to which the unwary and the unsophisticated minds have fallen an easy victim. It is a historical phenomenon that any blind pursuit after novelties produces a very serious effect on the morale and the socio-religious life of the people, and it becomes a Herculean task for many unborn generations to counteract its baneful influence. The over-zealous advocates of female emancipation in India, in their anxiety for a quick

change and reform, have already begun to give the go-by to the sanctity of their social ideal. While admitting that the curse of exclusiveness that hangs over the devoted heads of our womanhood should be removed for their spontaneous growth and development in the genial atmosphere of our cultural life, we cannot but strongly urge at the same time that, in the vindication of their social rights and privileges, the Indian women must not go beyond the legitimate bounds of freedom consistent with the dignity of their position and functions as builders of the nation. They are in fact the real repositories of the tender graces, moral virtues as also of the spiritual forces that go to the formation of the religious life of their children—the future heroes of the land. For, the hand that rocks the cradle rules the world, and the mothers hold in their hands the real power to build a healthy and prosperous people.

II

It is but a truism that much of our domestic peace and happiness as well as national well-being depends upon the kind of education that is imparted to our womanhood. They have natural gifts of imagination and sensitive emotion. Their manifold qualities of head and heart, if fully developed by means of proper education suited to the genius and temper of the people, will fill every hearth and home with peace and love, harmony and joy, and make heroes and heroines of their children. But it will be nothing short of a national tragedy to hasten to discard their old-time grace and sweetness, their tolerance and piety, and their childlike depth of love and simplicity, in favour of the crude products of Western education and social aggressiveness. It is in India that the people have been taught from hoary antiquity to look upon woman as the

veritable embodiment of the Eternal Being realized as Mother Divine. It is here in this land of saints and seers that this lofty idea has crystallized into a living principle in the philosophy of life and has been intimately associated with women-folk in general. It will not be an exaggeration to say that this idea reached its culmination in India in an age when many other races of the outside world were either not born at all, or rocking in the cradle of an infant culture, or were just stepping out into the light of a civilised life from the darkness of rank barbarism. Needless to say that it is this idea of sanctity attaching to the person of a woman that has ever since determined our dealings with, and attitude towards, the women of the world at large. Any attempt, therefore, to lower this sublime idealism is not only an insult to the wisdom of the ancient seers—the pioneers of Indian thought and culture, but a direct blow at the very spiritual foundation on which our social edifice stands.

III

The education of women in India should be made a major issue in the present-day schemes for national improvement; for, as Margaret E. Cousins has pointed out in the *Awakening of Asian Womanhood*, “only one girl out of every hundred, or only thirteen out of every thousand, get education in India. The disgrace of this state of affairs is appalling, nay, criminal, when one thinks how in the West ninety girls out of every hundred get a good, free and compulsory education lasting at least eight years. In addition there is the insult shown to the feminine side in the fact that for every thirteen girls educated there are one hundred and thirty-eight boys provided with schooling, that is, over ten times as much attention is paid to boys in India in one of the most

vital points of the nation's life than is paid to girls—a suicidal policy indeed ! For the result is that of every one hundred boys who wish to march forward, ninety will be held back by the illiteracy of their untaught girl-wives.” In view of this appalling illiteracy of our women-folk, the sooner some practical measures are taken to liquidate it, the better for the nation. That education is a liberating force of the greatest importance can hardly be over-emphasized. A trained and well-furnished mind gives its owner self-confidence, discrimination, a proper comparative sense of values, and independence necessary as an accompaniment to greater freedom of action, responsibility and movement. Time was when India could boast of her daughters as women of responsibility, power and capability, women who were morally and intellectually equipped with powers to face and fight all forms of national evil. But today it is a task of almost paralyzing magnitude to pull up the percentage of literate women from the shameful two per cent. to ninety-two or more. And though there is a fairly widespread desire for the education of girls, no great efforts have as yet been made by the people themselves to provide educational facilities for them. Moreover, as the *Eighth Quinquennial Review of Education in India* shows, “it is difficult to exaggerate the obstacles to the progress of women's education in India. All the influences which operate against the spread of education amongst boys—the conservatism and prejudice of the people, the remoteness of the advantages accruing from education, the indifferent quality of the education offered and its cost—all gain added strength in opposing the education of girls.”

The infinite potentiality that lies hidden in women must no longer be allowed to slumber but should be

kindled by the divine spark of education. Women are not less gifted by nature than men, and their training must be such as would enable them not only to be loyal to the ideals of domestic life but also to influence and shape the corporate activities of the nation. Indian ideals of womanhood, it must be remembered, bear much closer relation to ancient than to modern types, and religion has always been the central pivot round which the life of the Hindu society has been spinning from time immemorial. If education fails to stimulate into activity those latent spiritual instincts of their nature, the benefits of their new liberty would be no better than ‘Dead Sea apples’. The graces and virtues grown in their cloistered existence should be transformed into dynamic forces of creative potentiality to meet the exigencies of the modern age. Rightly has Sister Nivedita pointed out, “The moral ideal of India of today has taken on new dimensions—the national and civic. Here also woman must be trained to play her part. Every age has its own intellectual synthesis, which must be apprehended, before the ideal of that age can be attained. The numberless pathways of definite mental concept, by which the orthodox Hindu woman must go to self-fulfilment, form, to the Western mind, a veritable labyrinth . . . It is no longer merely the spiritual or emotional content of a statement that has to be conveyed to the learner, as in the mythologico-social culture of the past. The student must now seek to understand the limitations of the statement, its relation to cognate ideas and the steps by which the race has to come to this particular statement. The modern synthesis, in other words, is scientific, geographical, and historical, and these three modes of knowing must needs—since there is no sex in truth—be

achieved by woman as by man." No truer words have been so beautifully uttered. But it should not be forgotten that while a synthesis of the type indicated above is a great desideratum for the achievement of the ideal of efficiency to meet the exigencies of the present century, the education of the Indian woman would be a complete failure if it does not begin and end in the exaltation of the national ideals of womanhood, as embodied in her own history and heroic literature.

IV

A great pioneer of female education in India, Sister Nivedita has further suggested that schools large and small, schools in the home and outside it, schools elementary and advanced, are an essential part of any working out of this problem of female education. The highest ambition of the school must be to give moral support to the ideals taught in the home, and the home to those imparted in the school;—the densest ignorance would be better for our women than any departure from this particular canon. In order to actualize this ideal India calls for vows and services of a vast spiritual knight-hood. Hundreds of youngmen are necessary to league themselves together for the deepening of education in the best ways amongst women. And time would soon come when Indian women would no longer need the help and guidance from the masculine partners of their life in matters educational, but would themselves boldly take up the problem and solve it in the way most conducive to their interests as well as to the interests of the nation as a whole. What is needed is the form and method of education that would bring about a harmonious development of the faculties of their intellect and mind. Once such a form is successfully thought out

and its adequacy demonstrated, we shall, without further ado, have an era amongst us of woman's education. To-day the destiny of our social life is really in a melting pot. The age-long political subjection has devitalized the once heroic race of the country and made it forgetful of the ideal of its womanhood. But the lives of the great spiritual figures of the century are not still wanting to point out with unfailing directness the real ideal to be realized by our women. It has been demonstrated in the life of Sri Ramakrishna that conjugal life is not merely for self-gratification but for the sublimation of the lower instincts into a dynamic spiritual force. Even the illustrious consort of this saint of Dakshineswar lived in this materialistic age the ideal life of a Hindu wife, which every Indian woman must strive to emulate. She was Sri Ramakrishna's final word as to the ideal of Indian womanhood. No other finer instance of a harmonious blending of the nobler qualities of head and heart—of purity and devotion, modesty and heroism, renunciation and service—can elsewhere be witnessed in the recent life-history of any nation of the world. Such a life is the priceless treasure to humanity in every age and clime and should be held before every woman of our household to preserve the integrity and sacredness of our domestic life.

V

But it would be a mistake to suppose that India has produced only women of soft virtues and of tender texture—women fitted merely to adorn the cloistered corner of a household. It is here in India that different ideals and various types of character have found their highest synthesis and noblest fulfilment. It is the land not only of Suryâ and Indrasenâ, Mamatâ and Apalâ, Viswa-

vârâ and Ghosâ, Lopamudrâ and Indrâni, of Maitreyi and Gârgi but also of Sitâ and Sâvitri, Sati and Gândhârî, Madâlasâ and Tâpasi, Sândili and Sulavâ, Churalâ and Lilâ. The annals of India even now testify to the political wisdom and the administrative genius of such sharp-witted women of heroic mould and noble calibre as Draupadi and Vidula, Padmini and Durgavati, Chand-bibi and Nurjahan, Jhansi-Rani and Ahalyabai, Rani Bhavani and Janhavi—women whose sparkling achievements and heroism excite even now the admiration of all. The soil of India was fertile enough to give birth to all types of women at different times to maintain the honour and dignity of her hearth and home. It is time that the infinite potentiality that lies dormant in the soul of our mothers and sisters is awakened by means of a well-balanced education on national lines and harnessed to the evolution of a richer culture as also to the attainment of the lofty ideal set before us. Needless to say the education of our woman will be a failure if it is not able to awaken in her a sense of self-respect and self-confidence, a spirit of heroic self-sacrifice, a deep-seated love for the motherland and above all, the much-needed strength and courage to fight the battles of life side by side with the other sex. The age-long subjection coupled with a woeful lack of proper cultivation of the heroic instincts of human nature has created a unique mentality that has not in it the promise of a heroic expansion and robust optimism. Any attempt to encourage the sickening exhibition of feminine graces and parts in undesirable places and atmosphere and thereby to allow our mothers and sisters to imbibe ideas that are likely to weaken the moral foundation of our social life is to be nipped in the bud with a strong hand. The country is already too much

steeped in such namby-pamby ideas. What is needed is the worship of the ideal wherein heroism and nobleness, purity and strength, love and piety are blended in a beautiful harmony. An evolution of such a balanced character will not only make every household a play-ground of peace and joy but would help as well the achievement of a nobler destiny in the collective life of the nation. It is then alone that the children who receive their moulding of character in the most plastic and formative period of life from their mothers would develop into eminent personalities fitted in every way to fulfil the higher ideals of life and prove real benefactors to the country and the world outside. For, as Dr. Oswald Schwarz has remarked in the *Hibbert Journal*, March 1938, 'the foundations of our happiness in later life as well as of all troubles, difficulties, problems and abnormalities are almost invariably laid in the first few years of our childhood . . . Man starts from the body of his mother on his long journey through life, and this biological fact has its parallel in the psychological sphere. We owe to our mothers the sense of a soil in which we are rooted, of a place in this world which is entirely ours, of a human being with whom we are inseparably connected. In a phrase, a mother gives to a man a home in the vastness of the world.' As a matter of fact the future of our individual and collective life depends to a large extent on the moulding that we receive at the hands of our enlightened mothers in the genial atmosphere of the home. To-day India stands on the threshold of a new era and needs the concerted action of both her men and women for her national solidarity and cultural conquests. To ignore at this hour our duties to womanhood and to keep them blind to the heavy responsibilities of social and national life is

nothing short of a suicide and a stultification of the sacred idealism for which our country stands. "Until we have made ready a place for our woman, until we throw wide the portals of our life, and go out, and take her by the hand to bring her in, the Motherland Herself stands veiled and ineffective, with eyes lost, in set patience, on the earth. It is essential, for the joyous revealing of that great Mother, that she be first surrounded by the mighty circle

of these, Her daughters, the Indian women of the days to come. It is they who must consecrate themselves before Her, touching Her feet with their proud heads, and vowing to Her their own, their husbands', and their children's lives. Then and then only will She stand crowned before the world. Her sanctuary to-day is full of shadows. But when the womanhood of India can perform the great *ārati* of nationality, that temple shall be all light, nay, the dawn verily shall be near at hand."

SACRED MEMORIES OF SRI RAMAKRISHNA*

BY SWAMI AKHANDANANDA

After the death of his father Swamiji (Swami Vivekananda) did not turn up to see Sri Ramakrishna for a long time. The Master would think much of him, and at times he would send some one for him. Yet Swamiji did not come—his mental state was so bad. Swamiji did not come lest his miseries in any way should trouble the Master.

Later on, whenever I went to the Master, I met one or the other of the Swamiji,—Brahmanandaji, Abhedanandaji or Saradanandaji.

One day I went to the Master after having taken my simple meal cooked by myself. When I was coming back in the evening, some one suggested that I might as well go with a man who was about to return. The Master protested, "O, no, no; he is a little boy, he can't run with that fast-walking, military man. He will go with these lady devotees (Jogen-ma, Gouri-ma and others)." Saradanandaji was there.

After evening Arati, we all came upto Baranagar and together hired a carriage. Saradanandaji, being older than I,

naturally said, "You are younger, go in. I will be on the coach-box." Three ladies and myself got into the carriage.

Thus these most auspicious days of my boyhood—one after another, each and all—became the principal assets of my life.

The Master would never use any carriage but a second class one of a particular owner, because his horse were stout and strong. The Master would become restless if the horses were whipped; he would exclaim, 'Oh, they're beating me!' So whenever the owner heard that Paramahansa Dev was to go, he would send the best horses, so that they would not require any whipping and would be running at ease.

One day the carriage came. The Master got up. I and Adbhutananda accompanied him. Stopping the carriage at the Baghbazar Street, he asked whether I would call Naran—a boy who used to visit him at Dakshineswar. I called Naran, and the Master talked to him, inquired why he had not been to

* Translated from the original Bengali "Smritikatha".

Dakshineswar for a long time and insisted on his going there.

Next we stopped at the house of Vishwanath Upadhyay (whom the Master called 'Captain')—the ambassador from Nepal, in the Shampukur locality. We went upstairs, the inmates lay prostrate before him. There he took a little ice water—his favourite drink. After that, we moved to Balaram Babu's house, thence back to Dakshineswar. The Master would never spend his night anywhere but in Dakshineswar. Probably he lived a night or two in Calcutta at Balaram Babu's. I have heard Swamiji say that the Master would not take his food anywhere but in Balaram Babu's. The Master said, "His food is pure." That is why Swamiji once said, "Have you marked—Mahapurushas (i.e. God-realized great men) can never spend their nights in cities like Calcutta?"

At that time some one or other of the saints of almost all denominations lived in Dakshineswar temple garden. They would be blessed in keeping the company of the Master, and by occasional instructions from him. Once such a great man with matted hair and bare body lived for sometime near the Bungalow in the garden. The Master said to me, "A great Sadhu (a Mahapurusha) from Kashmir is staying over there." I went there and bowed down to him. He looked very grave and talked but little. He simply gave answers to a question or two put by me. Whenever such a Sadhu came to Dakshineswar, the Master would have us go to him to have a *darshan*.

It was a Saturday in summer. I went to him in the morning. At about two o'clock the Master said to me, "Get a little ice for me." I proceeded towards Alambazar, with some pice; ice sold for one or two pice a seer then. While on the way, I was determined not to

come back without ice. How wonderful! I had not even to walk five minutes when I saw an ice-vendor coming towards Dakshineswar. My joy knew no bounds. I was as if broken to pieces in joy. On my return the Master asked, "Have you got it?" O, he was so glad to see the ice! I burst forth, "Wonderful! I was determined to bring it, however far I might have to go, but I had not even gone a little distance—and I got it. It seems he was coming for you." Then he took a little water with ice. That night I spent with him.

One day a number of devotees—one of them a landlord—were going to Dakshineswar by boat. While in midstream the wind blew strong and waves were striking the boat and rocking it. The helmsman was all alert. Now one of the fellow passengers—a plump but handsome man of jovial temperament—began to shake the boat from within. I was a boy and felt afraid. Thus the boat touched Dakshineswar.

It was afternoon. The Master was sitting on his smaller cot as we entered the room. One of them spoke, "Sir, we have brought here devotees from Benares." The Master exclaimed, "I see they are a band of Sivoham" (those holding the Advaita idea that 'I am Siva—God'); and in great glee he asked them to take their seat.

The landlord was the first to question, "Sir, He that is the Full Brahman has no want in the universe. He pervades all space and time; how is his incarnation possible?" The Master replied, "Well, the Full Brahman is the Witness, pervading all space and time, equally. It is his Energy (Sakti) that incarnates. Somewhere it is 10 phases (or parts of His Sakti) that are manifested, at others 12, still rarely at others 16 parts. He, in whom 16 parts of the Divine Energy incarnate, is hailed as the

Full Brahman. He is worshipped, e.g., Sri Krishna. In Rama, it is 12 parts."

Another devotee asked, "Well Sir, this body is the root of all miseries. Now if we destroy it, everything comes to an end." The Master replied, "See, in a pottery unburnt earthen pots are burnt, and they can be put into shape again, not so the burnt ones. In like manner, if the body be destroyed before attainment of knowledge one has to take up a body again and again." Question: "Well Sir, why then so much care for the body?" The Master, "Just see, in moulding works, they preserve with care the mould until they get a good impression out of it. When that is done it matters little whether the mould remains or not. So, too, one has to attain knowledge through this body. One has to realize the Self, and after that it doesn't matter whether the body stands or falls. But, so long as this is not the case, the body needs to be well cared for."

Then he sang some of his favourite songs. The landlord began to sob. The Master was very pleased and said, "O, fire is put under his pot of butter, so this sizzling. Later on he will be silent."

After a long time the Master got up, and others went away to have a walk round. Of the visitors one was of Brahmo tendency, being a devotee of Keshab. The Master took him to the eastern portico and asked, "Do you perform your daily practices?"—to which he replied, "I don't like them." The Master, "You know, you should not do away with anything by force. In the case of gourd etc., the fruit rots away if the flower is plucked off, but the flower falls off naturally when the fruit is ripe." The Master asked again, "What do you love, God with

form or without form?" "Formless", was the expected reply.

The Master went on, "Through daily practice Sandhyâ merges into Gayatri and Gayatri into Om, and that into the still transcendental state of Turiya. Then the daily practices etc., fall off (naturally) of themselves. How can you meditate on the Formless all at once? The archer first learns by aiming at thick plantain trees, then thinner trees, next fruits, then leaves, and lastly at the flying birds. First with form, then on to the Formless."

Just before this, in the room he was saying to all, "While hearing the Râmâyana, my mind would go back to the days of Ayodhya—on the bank of the Sarayu. I saw Ramchandra green as the new Durva leaves, with *Jangia* on, bow in hand and quiver on the back, and with him Sita and Lakshmana. O, what a joy, at the sight of them! I lost all consciousness. I much enjoyed that Form!"

With such holy talks, that day was spent in joy which tastes the sweeter, the more I recount. We all came back in a boat.

There may be other spiritual guides who dictate to their disciples some methods, and thus help and direct them to realization. But with our Master, it was a special case; he was a spiritual guide of quite a different nature. Out of grace, he could bestow realisation on those that came to him, simply by his touch, glance or even by his will. He wanted all to enjoy that union with the Divine. He was so eager to infuse the spirit in all—to wake up the sleeping spirituality. Of course it was only to his closer disciples that he talked of his own inner realizations and deeper life-experiences.

DARA SHIKUH : A MYSTIC PRINCE

BY DR. YUSUF HUSSAIN KHAN, D. LITT. (Paris)

All students of the history of Mughal India know that history has not been fair to prince Dara Shikuh, son of the Emperor Shahjehan, and that it owes an ample reparation to his memory. There is no greater unfairness and injustice to a great personality than the fact that it should be ignored. Yet, some really great men have been willfully ignored by history. A great human interest attaches to some of these failures in history. Dara Shikuh is one of them; his greatness as a man has, unfortunately, been obscured by his failure as a political leader.

Like his great-grandfather Akbar, he had the courage to hold and maintain his own convictions even if they happened to be against the religious authorities of his time. Yet, there is a very vital difference between the method of approach of Akbar's School and that of Dara. The former maintained that reason was the ultimate authority in religion, the foundation of certainty in knowledge as well as the most practical way of treating human affairs. Faizi, Abul Fazl and other members of Akbar's School were rationalists *par excellence*. To this, one of the sayings of Akbar himself, quoted by Abul Fazl in the *Ain-i-Akbari*, bears testimony. He says: "Commending obedience to the dictates of reason and reproving a slavish following of others need the aid of no arguments."¹ His Din-i-Ilahi is another name for rationalistic theism, inasmuch as it sought to set up human reason

as the final criterion of judgement. The followers of the Din-i-Ilahi tried to establish that the Shariat contained certain particulars which were false and unacceptable to reason, for instance, the conversations with God Almighty, the descent of incorporeal heavenly beings in human forms, the Prophet's ascension to heaven in an elemental body, the circuit round the Kaba, the throwing of stones and the kissing of the Hajar-il-Aswad, etc. The followers of Din-i-Ilahi further maintained that there was no need of medium or fixed direction of prayer, and that if the necessity of a fixed place were to be admitted, the stars above would be much preferable; and if a centre were desired the Sun in heaven would be the best one.² In like manner they said that the most undesirable thing in a prophetic mission was the obligation to submit to a human being, subject to the incidental distempers and human imperfections.³

The accounts given by Mohsin Fani, Mulla Abdul Qadir and Nizamuddin, in the *Tabaqat-i-Akbari*, show conclusively that the Divine Faith (Din-i-Ilahi), besides being based on purely rationalistic principles, was also a creed calculated to achieve certain practical ends. It was primarily meant as a political sop to the Hindus without whose active co-operation it was impossible for Akbar to consolidate his Empire and to carry out his administrative arrangements with success. His

¹ *Ain-i-Akbari*, Part 3, p. 384 (S. Jarret's edition).

² *Dabistan-i-Mazahib*, p. 401, Calcutta; see also *Muntakhabat Tawarikh*, Vol. 8, p. 204.

³ *Ibid.*

scepticism as to the revelation of Quaranic teachings led him to seek the true religion in a shallow eclecticism. He grafted Zoroastrian, Christian and Hindu teachings on Islam, and thought that his new faith would help him to gratify and conciliate the vast masses of the Hindu population who formed the backbone of his Empire.

There is, on the contrary, no tinge of worldly opportunism in Dara Shikuh's convictions. He is not a rationalist but a mystic. It is true he did not care to lay exclusive emphasis on the ethical and practical side of Islam; nevertheless, he never came forward to challenge the observances of orthodox Islam, though he did not consider them essential for his own salvation. In fact, he bore too great a love for the Prophet to question any of his teachings. One does, however, come across many Muslim mystics, long before Dara, who while attaching no importance to dogmatic formalism, attested that they were still within the fold of Islam. In this respect there is no innovation in Dara's ideas. Like other Sufis he endeavoured, without seeking help from any external authority, to grasp the absolute reality of religion through intuitive perception. From the third century of the Hijri era onwards, the Sufis have been the chief exponents of the doctrine of the inner light and 'the theology of the heart' as against formal literalism and scripture worship in Islamic countries. In course of time, Sufism identified itself with the movement which had for its object the emancipation of the individual soul from the dead-weight of dogma. Bayazid Bustami and Husain Masur-al Hallaj are cases in point. They were condemned as heretics who disturbed the mental peace of the Mussalmans. But it is difficult to find anything like calculated heresy in their

teachings. Only some of their statements, unfortunately worded as they were, created an impression that they were opposed to Islamic doctrines. In fact, they and others like them believed in the sanctity of the individual. They rightly maintained that religion, being a matter of the heart, could not be realized through reason. It needed a higher system of knowledge based on the intuitive experience of the individual, which in their terminology was called 'Zauq'. This thoroughgoing individualism accounts, to a certain extent, for their seeming neglect of the ethical in favour of the transcendental in religion.

Dara Shikuh from his very childhood was brought up in the company of Hindu and Muslim mystics. As he possessed an especially sensitive and delicate nature, he soon developed into a staunch believer and an enthusiastic interpreter of the cult of the heart. The rationalistic dialectic of Akbar's School on the one hand and the utter lack of feeling in orthodox Islam on the other, turned Dara towards the devotional mysticism of the Sufis. The Islam of the Mullas of his time ossified into a system of prescribed ritual, failed to satisfy the inner spiritual longings of the heart. His struggles with his own frustrations and doubts must have been all the more terrible as he did not, like Akbar, wish to impugn the authority of any Islamic principle of faith. He did not reject Islam, and his acts of conformity to it were not dictated by policy. There was no alternative left for him but to take shelter under Sufism, and so he did. The elasticity of Sufism could very well accommodate men of extremely divergent views; along with pious Muslims, punctilious in observance of their religion, rank doubters who questioned the very fundamentals of Islamic

theology were to be found in its all-embracing fold. The generous and devotional teachings of Sufism provided ample scope for Dara's spiritual fulfilment and opened for him the path to self-realization and internal purity.

Dara was initiated into the Qadiriya order of Sufis by Miyan Mir (died in 1635 A.D.) and Shah Mohamad Lisam Allah Rostaqi (died in 1662). In one of his works, *Sakinat-ul Arcliya*, he gives the following account of his initiation :

"I was asleep when a supernatural voice addressing me four times said : 'God has given thee that which no Emperor of the world has ever possessed'. On waking up, I said to myself that it must certainly be the wealth of the spiritual knowledge that Almighty God had bestowed on me as His real favour. I had always been looking forward to it. In the year 1049 of Hijri (1639 A. K.), being eighteen years of age, I succeeded in procuring the amity of one of His friends and it was due to the kindness of the dear one (Aziz) towards me that in one single night I learned as much as others would have done in a month. And I gained in one month what others would have done in a year. Briefly, although I am considered as one who observes outward practices (Ahl-i Zahir), yet I am not from among them ; and although I am not from among them, yet I am one of them."

In the same treatise Dara describes the austere practices of regulating the breath which he learned from Miyan Mir. These practices were considered to be essential for one who wishes to be proficient in mystic contemplation and introspection. In his treatise, *Risala-i Haq Numa*⁴, Dara has given a full

account of the modes and inner meanings of these practices which were mainly borrowed from the Hindu system of Yoga. According to Dara even the Prophet Muhammad used to do such exercises in order to attain to spiritual perfection. He says : "The Prophet of God (May Divine peace be on him) before he had revelation, used to go to the cave of Hira to practise such introspective exercises till at last Gabriel appeared to him."

Mullah Shah, Dara's spiritual guide and master, seems to have been a man of considerable intellectual culture, as is evident from his discourses and poems. Dara, in his treatise, *Hismat-ul Arifin*, represents him as explaining the Quranic verse, "You who believe ! it is ordained for you not to say prayers when you are drunk," as follows : "If the drunkenness be of the world, prayer is interdicted, as drunkenness would vitiate the prayer : reverence for prayer is thus inculcated. And if the drunkenness be (through perception) of the Reality, prayer is prohibited out of regard for this divine intoxication." Similarly Dara's interpretation of the words "faithful" and "infidel" is marked by mystic subtilty as well as catholicity of outlook. "The faithful," he says, "is that infidel (Kafir) who has attained God, has seen Him and knows Him ; while the infidel is that faithful who has not attained God, who has not seen Him and does not know Him."⁵ Besides his oral discourses Mulla Shah's poetry is characterized by a deep note of pantheistic inspiration accompanied by the devotional fervour of a feeling heart : "There was a time when I was high and I was low ; I had a status and I had none. Now, I have begun to worship myself ; those days

⁴ Published by the Newal Kishore Press, Lucknow.

⁵ The Quran, Ch. IV, Verse 43.

⁶ *Hismatul 'Arifin*, p. 82, Mujtabai Press, Delhi.

are passed when I used to be a worshipper of God."

The following is a good specimen of his catholicity of view: "The thread of our rosary has become the Brahmanic string, and our spiritual director has turned our faces towards the tavern. The light of our infidelity (kufr) has annihilated the darkness of Islam; and (worldly) mischief will no longer be able to resist (the warmth) of our sighs. The creator of the world, putting Himself in my place, said: "O Shah, get up, thy place has become mine!"

In the following verses Mullah Shah gives expression to the mystic state of the traveller towards the Truth when he becomes immersed in Divine Unity. In this state of complete quietude he loses all distinctions of pluralities and diversities, names and attributes, and becomes identified with Him: "Long have we been searching for the Beloved; we have been to the door of every monastery and tavern. But when, in the course of our quest, we looked attentively towards ourselves we immediately affirmed that we ourselves were the Beloved." Dara Shikuh in his different treatises sets forth in detail the teachings of his spiritual teacher, Mullah Shah, as well as his own personal religious experiences. These treatises can be divided into three categories. The first category comprises those works in which he gives expression to his inner ecstasies and his ardent aspiration towards the Ineffable. His method of treatment is generally intuitive, which has all along been the traditional method of Sufistic theology. And the tendency of his thought is essentially pantheistic, having as its fundamental motive the direct contact or the union of the human spirit with the Divine Being and the transformation of duality into Unity. Like other Sufis before him, Dara does not put much faith in the exterior means of

attaining to the Truth, such as the Shari'at and its prescribed rules of conduct, or in the efficacy of prayers. On the contrary, he relies for his knowledge on a certain ecstatic state of his heart which leads to the complete identification of the individual with the Being of beings. His conception of God is anything but one of an objective reality. His God is his own personal experience. His writings, in fact, represent a reaction against that rigid orthodoxy which has been responsible for the under-estimation of spiritual life in favour of outward observances. According to Dara supreme bliss of knowledge and truth is to be attained not by the intellect but by an appeal to intuition and feeling which serve as the basis for all religions of the heart. To this category belongs his treatise called *Tariqatul Haqiqat* (the path to Reality).

The second category of Dara's works consists of mystic biographies. To this group of treatises belong (1) *Sakinatul Auliya*, and (2) *Hisamatul 'Arifin* (known also by the name of *Shatahat*). The author himself has clearly given the reasons which prompted him to undertake these works. He says: "Some time back, in a state of ecstasy and enthusiasm, I uttered certain words appertaining to the highest form of knowledge; certain sordid and mean fellows and some dry, insipid and bigoted persons, on account of their narrow outlook, accused me of heresy. It was this which made me realize the importance of collecting together the sayings of the great believers in Unity, the Saints who before us have acquired the knowledge of Reality, . . . so that these sayings may serve as an argument against the fellows who are really Dajjals (anti-Christ) although they wore the face of Christ, and Pharaohs and Abu Jehls, although they assume the guise

of Moses and of the followers of Mohammed."

The third category of Dara's works consists of works in which he tries to establish a sort of *rapprochement* between Sufism and the principles of Hindu philosophy. His attempts to achieve this end clearly show that he did not want to engraft the one on the other through a shallow eclecticism like his grandfather Akbar. *He was actuated by a desire to prove that both Islam and Hinduism, in appearance so fundamentally dissimilar, are essentially the same. Both represent spiritual efforts of man to realize Truth and God.* For this purpose Dara employed the best scientific method of his time and attempted a comparative study of the mystic lexicography of both religions. The following is the list of his works on this topic: (1) *Risala-i Haq Numa'*: It is a study of the Yoga System. The author gives a detailed account of the practices of contemplation which are helpful in acquiring true knowledge. (2) *Majma'ul Bahrain'*: This treatise attempts a detailed comparative study of the mystic terms of the Sufis and the Hindu philosophers. In the introduction Dara sets forth views regarding his personal religious ideal which, like all thought in its highest expression, is of a synthetic formation. As we have already shown, he had no intention of founding a new eclectic religion or of discountenancing Islam in any shape or form; on the contrary, he only designed to prove the sameness of Truth in Islam and Hinduism by his tolerant attempt to understand both religions. He says: "I begin by the name of Him who in fact has no name. He will be benevolent and kind by whatever name I may

address Him. . . . Islam and Hinduism are like twin brothers. These two symmetric points define simultaneously His visage, without which it would have remained obscure. Idolatry and Islam can be likened to two columns at the entrance to the path leading to the Unique One who has no equal and who is in everything and exterior to everything. All proceeds from Him, He is the first and the last. . . . And infinite benedictions to His most perfect manifestation, the sign of the creation of the universe, Mohammad the Pure, and to his distinguished Descendants and Companions!"

Other works of Dara in which he tries to understand and penetrate the secrets of Hindu esoteric knowledge are: (3) *Nadirun Nukat*: It is an interview of Dara Shikuh with Baba Lal Das, a famous votary of the Kabirpanthi sect. These interesting conversations were held in Lahore and were transcribed by Munshi Chandrabhan of Patiala. The tone of these interviews is characterized by profound and amicable sincerity. The chief questions put by Dara, and Baba Lal's replies to them, deal with the problems of cosmogony, metaphysics and especially the mystic symbolism of the Hindus.⁹

(4) *Bhagavad-Gitā*: The Persian translation of this famous Sanskrit classic has, by an error, been attributed to Abul Fazl.¹⁰ The translation was, in fact, made under Dara's direction.

(5) *Yoga Vasishtā*: This work was first translated into Persian during the reign of Akbar. As it was full of mistakes, Dara himself undertook a new Persian translation from the original

⁹ The Text and the French translation of this interview, published in the *Journal Asiatique*, October-December, 1928, under the title of *Les Entretiens de Lahore*.

¹⁰ India Office Persian Press: *Ethe's Catalogue No. 1949, Col. 1089.*

^{*}Published by the Newal Kishore Press, Lucknow.

[†]Edited by Mr. Mahfuzul Haq, Calcutta.

Sanskrit. In the introduction to his work he says: "Since the existing translations of this sacred book have not proved of much use to the seekers after truth, it is my desire that a new translation should be undertaken in conference with learned men of all sects who are conversant with the texts. Although I had profited by perusing a translation of it ascribed to Shaikh Faizi, yet two saintly persons once appeared to me in a dream. One of them was tall with grey hair, while the other was short—the former Vasishtha, the latter Rama Chandra. As I read the translation Vasishtha patted me on the back and told Rama Chandra that I was a brother to him, as both he and I were seekers after truth. He asked Rama Chandra to embrace me, which he did with an exuberance of love. Thereupon Vasishtha gave some sweets to Rama Chandra and asked him to hand them over to me. I took and ate them. After this vision my desire to have the book translated afresh was intensified."¹¹

(6) *Sirr-i-Akbar* :¹² This is a Persian translation of the Upanishads. The preface to this treatise begins with the words 'Om Sri Ganeshaya Namah', which is a traditional formula for beginning Brahminic texts. The author, as in the introductions to his other monographs of this category, tries to establish a concord between the teachings of Sulism and Hindu Philosophy. He states that he has had opportunities of meeting savants and pious persons of diverse religions and hearing their opinions on the Unity of God. He studied the New as well as the Old

Testament, but the doctrine of Unity, as expounded in these books, failed to give him full satisfaction. Afterwards he came to know that Hindu monotheists had given a clear explanation of the Unity of God in the Upanishads, which are the essence of the four Vedas. As he was searching for Reality, no matter in what language—it might be in Arabic, Syrian, Chaldean or Sanskrit—he resolved to collect all the Upanishads which were 'a mine of Monotheism' and to have them translated into Persian. He therefore convened a conference of savants in order to take their advice in this matter. With their help he himself began translating the Upanishads from Sanskrit into Persian without adding or taking away an iota and without obeying any selfish motive. In these texts Dara found a key to all those secrets into which he had been longing to penetrate so long. He says that the Upanishads are the most ancient of divine books revealed to mankind, and they are the main source of monotheistic teaching. He found them to be in perfect accord with Quranic doctrines. By means of the Upanishads he came to know that which he did not know before and to understand that which he did not understand before. In his introduction to the *Sirr-i-Akbar*, Dara gives a considerable list of comparative mystic terms obtaining in Islam and Hinduism. He thereby shows that essentially both religions draw their inspiration from a common source and that the differences between them are only incidental. Here are a few of these terms :

Islamic terms. Hindu terms.

Alam	...	Loka.
Alam-i kabir	...	Brahmananda.
Alam-i Zat	...	Brahma-loka.
Ananiyat	...	Ahankara
'Arif	...	Gnanin.

¹¹ *Journal of the Punjab Society*, 1912. pp. 22-26.

¹² *Sirr-i-Akbar*, Br. Museum, Rien, Add. 18404. Manuscripts of this are also available in the India Office Library and the Bodleian Library of Oxford. Some are extant in India too.

'Arsh	...	Aksha.
'Awaz-i mutlaq	...	Anahata-nada.
Hadis	...	Aja.
Hal	...	Vartamana.
Haqiqat Mohammadi	...	Kevala-Gnana.
Havas	...	Indriya.
Iradat-i azali	...	Maya.
Istigraq	...	Samadhi.
Jabrut	...	Susupti.
Jan-i Buzurg	...	Paramatma.
Lahut	...	Turya.
Muhit-i Anasir	...	Mana Aksha.
Qiyamat-i Kubra	...	Maha-pralaya.
Ruh-i kul	...	Chidatman.
Sifat-i fana	...	Tamo-guna.
Sifat-i Baqa	...	Satva-guna.
Sifat-i Ijad	...	Rajo-guna.

In this connection it should be noted that besides the influence exercised on him by his Sufi teachers, Dara came in contact with Sarmad, the famous Sufi anarchist of Delhi. There is a good deal of conflict of opinion about the origin of Sarmad. Niccolò Manucci in his *Storia do Mogor* affirms that Dara evinced great delight in talking to a Hebrew called Sarmad, an atheist who went always naked, except when he appeared in the presence of the prince (Dara Shikuh) when he contented himself with a piece of cloth at his waist.¹³ Ali Quli Khan Walih Daghistani, the author of *Riazus Shu'ara*, gives the following account of Sarmad: "He (Sarmad) is a Jew of Kashan. After having embraced Islam, he first came to Surat in connection with his commercial affairs. Here he received Divine inspiration which made him lose all consciousness of himself. He threw to the winds all his worldly possessions. He discarded his clothing and set out on his wanderings. In the course of these wanderings he passed

through Shahjahanabad (Delhi) where Prince Mohammed Dara Shikuh, the eldest son and heir-apparent of the king Shahjehan, became his devoted admirer. He also grew fond of the prince.¹⁴ Mohsin Fani too is of opinion that Sarmad was originally a Jew; he embraced Islam but maintained his belief in metempsychosis.¹⁵

These accounts of Sarmad show conclusively that he was a Sufi of a very advanced school of thought. He must also have been a man of culture and erudition as is evident from his *Ruba'iyat* rightly praised for their exquisite elegance and penetrating vision. The intimate relations of Dara with Sarmad are confirmed by one of the former's letters: "My master and guide! for so many days I have been thinking of coming to you but I could not. If I am I, then why this suspension of my intention? If I am not I, then this is no fault of mine. If the martyrdom of Imam Husain was in accordance with the Divine Will, Yazid has nothing to do with that affair. And if it was against the Divine Will, how would you account for the Quranic verse: 'Allah doeth what He wills and commandeth what He wishes.' When the holy Prophet was engaged in a battle with the infidels, the armies of Islam were routed by the enemies. Learned people say that this was meant to be a lesson in patience. But one who has already reached perfection does not require lessons any more."

To this Sarmad is reported to have replied: "Dear friend! whatever learnt, we have entirely forgotten ex-

¹⁴ *Riazus Shu'ara*, p. 391. (Manuscript, Asafia Library, Hyderabad, Deccan).

¹⁵ *Dabistan-i Mazahib*: see also *Mirat-i Khayat*, by Sher Khan Lodhi (ref. Maulana Abul Kalam Azad's *Sawanah-i Sarmad Shahid*).

¹³ *Storia do Mogor*, Vol. I, p. 223.

cept the words of our beloved which we go on repeating."¹⁶

After the execution of Dara, Sarmad was brought to Aurangzeb who questioned him about his prophecy that Dara would succeed to Shahjehan's throne: Sarmad is reported by Daghistani to have replied: "God has given him eternal sovereignty and my prophecy has not proved false."¹⁷ According to Manucci, Aurangzeb asked him where his devoted prince was. He replied that he (Dara) was present at the place. "But you cannot see him, for you tyrannize over those of your own blood; and in order to usurp the kingdom, you took away the life of your brothers, and committed other barbarities."¹⁸

Aurangzeb summoned a Council of Ulemas, presided over by Shaikh Abdul Qavi, to pass their verdict on the heretic sayings of Sarmad. The Emperor himself took an active part in the proceedings. The charges against Sarmad were that instead of reciting the complete Kalima, he only repeated its first part, "La Ilaha" ("There is no God") and intentionally suppressed the remaining portion "Illallah" ("except God"). Sarmad replied that it would have been sheer hypocrisy on his part if he approached the "positive" without having gone through the stages of the "negative". Another charge against him was that he had been heard singing the following verses: "I am a believer in the Quran, I am also a Hindu priest and a monk. I am a Jewish rabbi as well as an infidel and a Muslim."

The third charge against him was that he did not attend public prayers and went about the streets naked. Natural-

ly, Sarmad failed to give satisfactory explanations about his conduct, which was alleged to have been against the moral standard of Islam and flagrant violation of public decency. Unanimous judgement was passed against him; he was judged guilty of apostasy and condemned to death. He was executed in 1071 Hijri (1161 A.A.) and buried in front of the Jami' Masjid of Delhi. The people have kept alive the memory of his martyrdom by resorting to his tomb every Thursday in hundreds. Pilgrims come from distant places to seek favour of Sarmad the martyr (Sarmad-i Shahid).

In this study we do not propose to expatiate on the personal qualities and political career of Dara Shikuh as these have already been fully treated by several authors of distinction. The famous Italian traveller Niccolas Manucci, who came to India in the seventeenth century to try his fortunes at the Mughal Court, and who personally saw much of Dara, says about his character: "A man of dignified manners, of a comely countenance, joyous and polite in conversation, ready and gracious in speech, of most extraordinary kindness and compassion but overconfident in his opinion of himself, considering himself competent in all things and having no need of advisers. He was very fond of music and dancing."¹⁹

This seems to be an exact picture of Dara's personal qualities and his limitations. He was a man of artistic tastes and, in the words of Massignon, 'presented to his contemporaries the undecided profile of an artist! His mystic enthusiasm was certainly no match for the cold and reasoned diplomacy of his younger brother Aurangzeb; yet in the face of dire adversity, he did not show any signs of weakness. Manucci

¹⁶ *Journal of the Asiatic Society of Bengal*, 1912, p. 112.

¹⁷ *Riazus Shu'ara*, p. 391 (Manuscript, Asafin Library).

¹⁸ *Storia do Mogor*, Vol. I, p. 384.

¹⁹ *Storia do Mogor*, Vol. I, p. 221.

relates that before issuing the sentence of death, Aurangzeb caused Dara to be brought before him and asked his brother what he would have done if he had been favoured by fortune. Knowing full well that 'his life was not going to be spared, and that the question was meant as a goad, Dara replied boldly and resolutely, like a prince and high-hearted leader, that if such had been the case the four principal gates of

Delhi would have yielded the answer to his question, where would have been exposed the four quarters of his body'.

If surmises were allowed in history, it would be interesting to guess what the fate of the Mughal Empire would have been if Dara Shikuh had succeeded Shahjehan. The course of Indian history would probably have been different.

LIBERTY IN THE MODERN WORLD

By PROF. P. S. NAIDU, M.A.

'But what more oft, in nations grown corrupt,
And by their vices brought to servitude,
Than to love bondage more than liberty
Bondage with ease than strenuous liberty.'

—MILTON, *Samson Agonistes*

I

When one re-reads, in the light of recent events, Schiller's paper on 'Burning Questions'¹ written a few years ago in a slightly cynical vein, one wonders whether the great humanist ever imagined that the question of liberty would one day become an intensely 'burning question' for the philosopher. Be that as it may, the charge levelled in that paper against the philosophers that 'they are not sensitive enough to vital issues' no longer holds true. The International and the Indian Philosophical Congresses have, of late, given considerable prominence to political and sociological problems. While collectivists all over the world are crying themselves hoarse over the dogma, "the state is absolute; outside the state there is nothing", while Fascist and Communist leaders declare that the individual citizen of the state should be

deprived of 'all useless and possibly harmful freedom', while independent nations are being reduced to a state of servility almost over-night, while even in the democratic countries repressive laws are being put on the statute book, and while nearer home, at the first conference of provincial premiers, measures for the curtailment of civil liberty formed the first and the most important item on the agenda, it is but right that we should, in a calm atmosphere and in the cold light of reason, analyse the nature of the ideas that seem to inspire the activities of political leaders to-day. We affirm emphatically that an objective and scientific evaluation of the theoretical doctrine behind practical politics is the surest corrective of the unbalanced and frenzied behaviour of the leaders of the masses in the contemporary world.

The need for a comprehensive philosophical analysis of political ideas is the

¹ *The 'Personalist'*, xvi, 1935.

greatest at the present moment. Burke, Leslie Stephen and others of their way of thinking have, no doubt, inveighed vehemently against political philosophy. The former has used very picturesque language in describing political philosophy as 'the great Serbonian bog, 'twixt Damietta and Mount Cassius old, where armies whole have sunk', and has laid it down as a dictum that 'one sure symptom of an ill-conducted state is the propensity of the people to resort to theories'; while the latter exclaimed, 'Happy is the nation which has no political philosophy'! Even to-day, adherents of this school of thought are not few in number. The reviewer of Mr. Voigt's brilliant book in the *Times Literary Supplement*² reveals the mental attitude of a certain type of contemporary practical politician when he says, 'It is not possible for any man, least of all for a man with deep moral convictions to get all the facts of this tangled and complex world neatly taped out.'

It is this unfortunate trend of thought which had been gaining an ascendancy over the Western mind, that is responsible for the divorcing of politics from metaphysics and of late from ethics, so that, at the present day, it is claimed that political action is outside the jurisdiction of the moral standard. As against this tendency in the political field, centrifugal to what is best and highest in human nature, a healthy reaction has already set in. Bosanquet has emphatically asserted his conviction 'that a better understanding of fundamental principles would very greatly contribute to the more rational handling of practical problems'.³ Professor Joad's recent book, *Guide to the Philosophy of Morals and Politics*, has established beyond doubt that political problems must be tracked down to their

ethical foundations. Even Mussolini has felt the need for a theoretical foundation for his practical politics. Vehemently denying the charge of his adversaries that Fascism has no capacity to produce a doctrine of its own, he says, 'Fascism is now a completely individual thing, not only as a regime, but as a doctrine . . . to-day Fascism has formed its own distinct and peculiar point of view, to which it can refer . . . all problems practical and intellectual . . .'⁴ Professor Keynes has made the very shrewd observation that 'the active men of an epoch are generally applying the theories of men who are long since dead.' The learned Professor's remark is eminently suggestive. If the progress of clear thinking had kept pace with vigorous activity in the political field, the world would have been very different from what it is to-day. The best citizen would then have been the best man too. But we find a different state of affairs in the contemporary states. So, it is none too soon to review critically two of the most fundamental political ideas which guide the destinies of nations in the modern world.

II

When the student of human nature essays a psycho-philosophical analysis of political ideas, he is amazed at the amount of loose thinking that is covered up by such neat expressions as 'liberty', 'progress', 'supreme good' and 'happiness'. The Spencerian formula for freedom, the credo of Liberals and Utilitarians, is a striking example of vague thinking in political philosophy. Mr. Walter Lippmann's ideas of 'higher law,' 'good life' and 'good society' carry forward the same

⁴ *The Political and Social Doctrines of Fascism* by Mussolini, *Ency. Ital.*, vol. 14. All the sayings of Mussolini quoted in this paper have been drawn from this source.

¹ *Unto Caesar*, T.L.S., April 2, 1938.

² *Philosophical Theory of the State*.

Spencerian tradition of studied vagueness. Even Bosanquet flounders when he deals with the question of liberty. '... in order to be ourselves we must be always becoming something which we are not Liberty as the condition of our being ourselves cannot simply be something which we have, still less something which we have always had It must be a condition relevant to our continued struggle to assert the control of something in us'⁵ How often does the vague expression *something* occur here! And what is the idea behind it which is struggling for expression? It is necessary, therefore, to analyse the two concepts, *Authority* and *Freedom*, before we adjudge their status in the contemporary political world.

III

Freedom and Authority are not nouns, but adverbs masquerading as substantives.⁶ They are, in fact, characteristics of behaviour under certain specifiable conditions. The act of behaviour whose characteristic is connoted by the term *authority* demands the inter-relation of two active persons, the agent who asserts authority, and the patient who submits to it. The propensities of self-assertion and self-submission are dominant over the other propensities in the mental structure of these two persons. He who dominates or commands is self-assertive, and he who obeys is self-submissive. The peculiarity of the former propensity is that, as an essential constituent of its natural excitant, it demands the stimulation of self-submission in another individual. When such submission is secured, its usual course runs smooth.

⁵ *Philosophical Theory of the State.*

⁶ The psychological analysis in this paper is based on a foundation of McDougallian Hormic Theory of the Mind.

But when the individual, of whom submission is demanded, offers resistance, then, submission may be enforced through the excitation of the propensity of fear. Fear may be stimulated either directly through the threat of physical pain, or indirectly through the threat of formidable hindrances to the progress of other propensities, such as acquisitiveness, gregariousness or parental propensity. In both cases the desired result is secured, that is, authority succeeds in enforcing obedience, but in the latter case anger also is stimulated, and this in conjunction with fear generates the sentiment of hatred against the commanding agent.

This brief analysis of authority applies to a very rudimentary stage of human culture. When sentiments, concrete and abstract, have been built up, and when these have been organised into an abiding scale of values, with a master sentiment presiding over the others, then, authority works in an indirect, but powerful and cultured manner. The agent exercising authority would naturally attempt to stimulate the aesthetic, moral and religious sentiments in the mind of the patient in order to secure obedience.

It is unnatural to speak of authority commanding in its own right. The exercise of authority can be justified only in terms of the end sought to be realised. What, then, constitutes the proper title to command? What is the legitimate sanction for authority? *The only natural sanction for authority is the liberty of the individual.*

But what is liberty? To what end is freedom? Let us remind ourselves that freedom or liberty, as well as authority, is a characteristic of human behaviour. So, the question is, what is the nature of the activity which is considered to be free, or in the interests of which freedom is demanded? Our psychological view-

point is the only one capable of aiding us in finding an answer to this momentous question.

The human mind is made of elementary propensities which are, in several instances, antagonistic to one another. Submission and assertion; acquisitiveness and sympathy; disgust and love are a few of the warring pairs of propensities. In the early stages of individual and racial development almost every propensity obtains full freedom of action. But very soon conflicts appear, and then either the subordination or suppression of an elementary propensity becomes necessary. Sentiments are thus built through the organisation of two or more propensities (which may or may not be antagonistic) round concrete objects and then round abstract ideas. Finally these sentiments are arranged in an ascending scale of values with a master-sentiment at the top as the absolute standard with reference to which the worth of other sentiments down below the scale is to be valued. The only master-sentiment which has absolute worth in its own right is the Brahman-regarding sentiment.

In the constitution of the human mind nature has implanted a supreme propensity, *sympathy*, which sustains the unity of the individual with Brahman. Amidst the persistently individuating tendencies of this earthly existence, this propensity keeps reminding man of the true end of his life. Though its still small voice is being stifled by modern civilisation, yet it seems to assert itself in the most unexpected directions.

Freedom or liberty, then, is the characteristic of human activity which aims at the organisation of the Brahman-regarding sentiment. Hormic psychology has rendered invaluable service to the political man by its brilliant analysis of sentiments, emotions and propensities;

but by assigning the sovereign place to the self-regarding sentiment it has undone all the good it has done in its analytical sphere. For, the self-regarding sentiment is based on self-assertion, and even where it rests on gregariousness it turns out that selfishness is the most powerful constituent of the sentiment. It is true that in the West self-regard is the main-spring of all human activity. But it is one thing to describe the nature of self-regard as a fact, and another to hold it up as an ideal. Hormic psychology commits the fallacy of transgressing into the normative realm and prescribing self-regard as the master-sentiment for human beings.

The Brahman-regarding sentiment is unique. It reconciles the warring propensities with one another, gathers them up into its own texture, and finally annihilates them by assimilating them. It is the truly natural end of human behaviour, and as such is the only ideal worth striving for.

That action is free which aims at the ideal of the Brahman-regarding sentiment. Liberty is liberty for the free and unhindered progress of such activity. Authority is justifiable only when it prescribes to itself this liberty of the individual as its sole end. Neither the possession of mere strength, nor the acquisition of knowledge through wide experience, nor even the achievement of moral excellence through the successful formation of the Brahman-regarding sentiment can constitute a reasonable sanction for the exercise of authority, for these hark back to a system of dragooning or regimenting the individuals according to some rigid plan which cuts at the very root of liberty as conceived by us. There are as many paths of liberty as there are individuals. As each individual pursues the path of liberty in his own unique way, it should

be the sole purpose of authority to preserve the liberty of the individual.

The plan of procedure for authority as conceived by us is bound to appear startlingly novel. The agent exercising authority, in order to keep the individual on the path of liberty, is not to stimulate the anger or fear propensities of the patient by displaying self-assertion, but is to appeal to sympathy by the dismay of the same propensity in his behaviour. Coercion, if coercion is necessary, should be self-coercion; that is, the authority should impose on himself any physical or mental pain that may be considered to be effective. We shall elaborate this point in the concluding section of the paper.

The most serious fallacy in the theoretical (philosophical as well as sociological) analysis of 'authority' and 'liberty' from the time of Rousseau down to the present day is the over-emphasis on the 'form' of these concepts to the utter neglect of their significant content. We have referred already to the definitions of Spencer and Bosanquet. 'Freedom', says a modern writer,¹ 'is not the following of chance desires, but the fulfilment of deliberately planned purposes', but he gives no indication as to the nature of these purposes. 'Freedom', says a sociologist, 'is opportunity for right development,' but he gives us no clue as to his standards of rightness and wrongness. Freedom has been defined in a very vague manner as 'opportunity for self-realisation and self-determination'. What is the nature of the self which is to determine itself? What is the ideal to be realised by the self? These questions are left unanswered by the defenders of freedom. Lord Cecil, dis-

cussing on liberty and authority, said, 'Liberty is the essential condition of human progress, as it is also in its perfection the consummation of that progress,' yet nowhere in the course of his brilliant lecture does he give us a definition of progress, nor does he indicate the direction in which progress is to be achieved. The protagonists of liberty have imbibed the doctrine of *laissez faire* of liberalism, the doctrine which has been responsible for the downfall of the party through its neglect of historic relativity. Such undue prominence was given by the liberals to the empty and abstract form of liberty, that the concrete content was pushed into the dim distant back-ground. But, as it is the concrete content that counts in the practical world, we find that its neglect has resulted in liberalism being pushed out of the political world. Political philosophers have unveiled the fallacy in liberalism. Liberty, they say, should be divorced from liberalism, and should be placed on an independent basis. Freedom in democratic theory is now seen to be not freedom from all things at once, but independence from something for something else. In other words, it is realised that freedom is only means to an end. What is the end of freedom?

Attempts have been made to fill the empty form of liberty with the concept of human personality. In the absence of a clear psychological analysis of personality such attempts are bound to end in failure, for the bare concept of personality is as empty of content as that of liberty. Dewey speaks of liberty as the 'freedom to do your own stuff and take your own risk'.² What is the stuff you want to do? What for are you to take risks?

Through the signal failure of these indeterminate conceptions of liberty in

¹ 'The Divine Source of Liberty', Archbishop of York, *Hibbert Journal*, XXXVI, 1937-1938.

² *Journal of Philosophy*, xxii, 1935.

the practical field, theorists have had the insufficiency of the view of freedom as 'the right of each to the maximum freedom compatible with equal freedom for all others', forced on their attention. Professor Mettrick⁹ commenting on President Hoover's views on freedom says, ' by mutual modifications of conflicting impulses and sentiments, guided by fuller knowledge and deeper insight acquired through experience, do we establish that inner harmony which is freedom'. Even this writer, who seems to approach our point of view most closely, fails to analyse the concept of harmony. So, what might have filled us with satisfaction leaves us with a sense of want.

Sociological thinkers of a particular type hold that freedom (that is the Spencerian formula of freedom) cannot afford an objective standard of policy, and so propose certain objective tests of liberty. The right to acquire and enjoy property, the independence of the judiciary and such other 'tests' of liberty have been enunciated by these thinkers. De Lohme, in his analysis of the constitution of England, says that in a liberal state 'every man, while he respects the persons of others and allows them quietly to enjoy the products of their industry, should be certain himself likewise to enjoy the products of his own industry, and his person should be also secure'. While we appreciate these attempts to clarify the vague concept of freedom, we have to point out that by their exclusive emphasis on acquisitiveness and assertion they do harm to those aspects of human personality that have abiding value for us. No definition of liberty, the older because of studied looseness and the newer because of its economic bias, gives us the real content of free-

dom. Any valuable and workable definition must be derived from a psychological analysis of the human mind. We have formulated such a definition in the earlier part of this section.

IV

Before we estimate the status of freedom and authority as understood by us, in the fabric of contemporary governments, it is necessary to examine briefly a statement which is so arresting as to carry with it the semblance of self-evidence. Professor W. Davies writing on 'Authority' says, ' not war, but something more deep-seated is the cause of the hopeless upsetting of equilibrium in the contemporary world; and that is the absence of universally recognised authority The principle of authority is the foundation of all civilisation; and when it is undermined, or even weakened, the whole fabric quickly tumbles to the ground'.¹⁰ The evidence that the Professor puts forward in support of his thesis is chiefly historical. Europe had been under the sway of authority of one kind or other, ecclesiastical, political or military, until liberalism began to assert itself. In Ancient Greece there was political liberty of a certain type, but the state so entwined itself with the life of the individual that there was very little personal liberty. During the middle ages the Church exercised supreme authority over all aspects of individual and group life, and when the church was dethroned, monarchy was enthroned in its stead. For well over seventeen centuries authority ruled supreme in the West. Whenever any attempt was made to undermine authority the result was the destruction of the stable foundations of civilisation. Even the French revolution ended in transforming the 'sovereignty of the people' into a

⁹ *International Journal of Ethics*, 38, 1927-28.

¹⁰ *Hibbert Journal*, 1935-36.

'military dictatorship based on force, and exercising an authority far more absolute than that of the old monarchies'. Only for a brief period during the nineteenth century, and that too only in England and France, did liberty assert herself over authority. But liberty has had a very sorry downfall, and authority is coming to its own again. Authority, therefore, is the basic idea in European civilisation. Its form has been changing, but its content has remained unaltered. Authority alone will save Europe from the danger which is now threatening it.

This line of argument, despite the imposing array of historical evidence in its favour, is as idle as a similar argument which may be advanced in support of the reign of ignorance. Mankind has been steeped in ignorance for millions of years. Knowledge is only of recent origin. Compared with the reign of ignorance its reign is of negligible duration. Mankind has never been, and will never be in love with higher knowledge, for the acquisition of such knowledge demands pain and sacrifice. And with the growth of dictatorships ignorance is coming to its own again. Hence knowledge is not desirable.

Ultimate values cannot be brushed aside easily by such spurious arguments. Knowledge and liberty are supreme values, and though they be of recent origin, their potential capacity for good is so powerful that they are bound to annihilate the forces opposing them. They will humanise man in spite of himself, and in spite of his defeatist tendencies and inferiority complexes.

But, there is a very pathetic and tragic fact hidden underneath the passionate pleading for authority by Professor Davies. The liberty which the West has been striving for is liberty

for self-regard. The elemental propensities are to have free play, each in its own right, and the individual is to have perfect liberty in the exercise of self-assertion. When liberty of this kind is achieved, the individual becomes so much of an individual, so isolated from others in his province of liberty, that the feeling of appalling loneliness and desolation begins to creep into his mind. Gregariousness begins to assert itself, and the Western man is so terrified of his loneliness brought about by liberty, that he seeks some desperate measure for regaining the sense of his lost kinship with his fellowman. It is at this critical stage that, as Trotter and Graham Wallas have pointed out, war is welcomed as a source of relief from loneliness and boredom. The man who has achieved liberty now craves for something which would rekindle in his bosom the emotion for collectivism, the emotion for living, enjoying and dying with his fellow-beings. Since war is apparently the only means of achieving this end, he hugs it to his bosom. That is why modern dictatorships are, without exception, military in character. The pursuit of liberty, paradoxically enough, seems to lead in the West to the destruction of all that is highest and noblest in human personality. The cause of this tragedy is plain enough, though practical politicians are turning a blind eye towards it. It is the ill-conceived and mis-directed pursuit of utilitarian liberty. So long as self-regard is made the main spring of political activity, so long will the *laissez faire* of liberalism be followed by the tyranny of dictatorships, so long will pointless liberty be dogged by inhuman authority, and all will move round in a blind circle leading man nowhere. The only way of getting out of this *impasse* is to give direction to liberty. Liberty, which is now ill-direc-

ted, may be well directed, and its the Brahman-regarding sentiment in the empty form may be filled with rich con-European scale of values.

tent, by replacing the self-regarding by (To be continued)

IS CONVERSION ALIEN TO THE SPIRIT OF HINDUISM

BY DR. A. S. ALTEKAR, M.A., LL.B., D. LITT.

The belief current among the conservative sections of Hindu society is that conversion and even reconversion are against the true spirit of Hindu culture. Those, who are not born Hindus, can never enter into the Hindu fold. Those who have once left it, may be even under duress and can never be admitted back into it. The seventeenth century Pandits of Benares shared the same belief. "We do not at all maintain," said they to Bernier, "that Hinduism, though the best religion in the world, is intended for the whole of humanity. God has devised it only for us who are born as Hindus."

THE VEDIC AND EPIC PRACTICE

The above opinion of the learned Pandits of Benares is however not supported by ancient tradition, history or scriptures. The gospel of the Vedic Aryans was to Aryanise the universe, and they acted up to it with all their might and main. A large number of non-Aryan tribes were Aryanised and assigned a definite place in Hinduism according to their cultural development. Nay, we find that the later day prejudice against the marriage with a non-Aryan bride was not shared by early Smriti writers. A number of epic heroes like Bhima and Arjuna are seen to have married non-Aryan brides like Hidimba and Ulupi. It is interesting to note that their action evokes not even a mild protest from venerable Vedavyasa; children of these unions

were not denied admission to the Aryan fold.

ABSORPTION OF GREEK INVADERS

From about the fourth century B. C. a number of foreign tribes invaded India and settled down there. The Greeks, Scythians, the Parthians, the Kushanas, the Hunas were the chief among them. They have been all Hinduised and absorbed into Hindu society. During the Greek ascendancy in India at least 50,000 Greeks must have settled down in the country. Gradually they were all drawn in the capacious fold of Hinduism. One of their kings, the great Menander, is definitely known to have died a Buddhist; Plutarch tells us that cities in India vied for the honour of getting a share of his relics as they did for those of the Buddha. The last Greek king in India, Hermaes, is definitely described as a *thera* or Buddhist monk on his coins. Many of the most magnificent caves in western India owe their creation to the munificence of Greek Buddhists. It should not be, however, supposed that it was only Buddhism that opened its fold to foreigners. There is clear historical evidence to prove this. In the second century B.C. Antialkides, a Greek king of famous Takshasila, had sent an ambassador named Heliodorus to Vidisa, the capital of the Malva kingdom. An inscription discovered at the site of this old city states that this Heliodorus was a *paramabhāgavata* or

a great devotee of God Vishnu and had erected a Garudadhvaja in front of a temple of the deity he revered. There can therefore be no doubt that many Greek settlers were attracted by the Bhakti school of Hinduism and were absorbed into it.

CONVERSION OF THE SCYTHIANS AND HUNAS

There is similar historical evidence to show that other foreign tribes were also gradually absorbed. Shodas, the Scythian king of Mathura of the first century A.D., is known to have had a Brahmana priest. Wima Kadphises, the famous Kushana ruler, who had conquered a greater part of northern India, describes himself on his coins as a devout follower of Shiva and puts, naturally enough, the image of his deity on the reverse of his coins. It is interesting to note that no other deity but Shiva ever appears on his coinage. The Scythian house in Kathiawar which was ruling there from c. 120 to 395 A.D., was Shaiva in its religious persuasion and a great patron of Sanskrit language and culture. Kanishka, the famous Kushana emperor, was a Buddhist. The huge Huna hordes that inundated northern India during 450-600 A.D. were all absorbed into Hinduism; their last great emperor, Mihirakula, never bowed his head, to quote the words of a contemporary inscription, before anybody but Sthanu or Shiva.

HINDUISATION OF INDIAN ARCHIPELAGO

In the early centuries of the Christian era, the islands of Java, Sumatra, Borneo, etc., were colonised by the Hindus and Buddhists and the native inhabitants were converted to their own faiths. A sacrificial pillar commemorating a Vedic sacrifice performed by a convert in Borneo has been recovered.

CONVERSION IN THE MUSLIM PERIOD

This practice of converting non-Hindus to the Hindu fold was prevalent at the time of Muslim invasions, but Hinduism could not successfully put it into practice and absorb the new invaders. There were various reasons for it. In the first place the Muslims had, unlike the earlier invaders, a definite creed of their own, to which they were passionately wedded. Nothing could dislodge their faith in Alla, Mohammed and the Koran. They were not prepared to recognise any one else but Mohammed as the Prophet of God. An effort to identify Rama and Rahim could not therefore succeed. Secondly, they were beef-eaters and the Hindus intensely revered the cow. Thirdly, they were idol-breakers and the Hindus had at this time become intense idol-worshippers. It was therefore found impossible to effect a synthesis of Hinduism and Islam. Caste system had by this time become rigid, and even supposing some Muslims had desired to enter the Hindu fold, it would have become impossible to assign them a proper place in the Hindu social structure.

RECONVERSION PERMITTED BY SHASTRAS

Absorption of the Muslim invaders within its own fold was given up by Hinduism as an impossible task. But for several centuries it used to make serious efforts to reconvert such Hindus as had embraced Islam through force or fraud or temptation. The problem of reconversion first arose in Sindh in an acute form in the eighth century when that province was captured by the Arabs at that time. Contemporary Hindu thinkers gave their serious attention to the problem, and under the leadership of Devala, they composed a new Smriti to meet the new situation, which boldly declared that even women,

who had conceived as a result of conversion or criminal assault, could be admitted back into their old religion. The Agnipurana also permits reconversion irrespective of the time that may have elapsed since conversion.

WAS RECONVERSION A REALITY?

It may be argued that these authorities may have permitted reconversion, but society may not have followed the advice. There is, however, clear evidence to show that such was not the case. Al Biladuri, a Muslim historian of Sindh, admits that when the Muslim rule in the province received a setback towards the end of the eighth century most of the Muslim converts again became Hindus. A grandson of king Jaipal of the Punjab, who was taken with him as a hostage by Sultan Mahmud of Ghazni, found the temptation of embracing Islam and accepting the governorship of a city as a reward too great. He was converted and christened as Nawas Shah and sent back to the Punjab as a governor of a district. When he was once more among his co-religionists, remorse overtook him and he returned to his old religion. When the Sultan learnt, to quote the words of a Muslim contemporary historian, 'that he had thrown off the slough of Islam and held conversations with the chiefs of idolatry respecting the casting off of the firm rope of Islam round his neck, he went swifter than wind and turned out Nawas Shah from the government'. There is therefore evidence to show that the views of Devala and Agnipurana that persons converted can be admitted back into Hinduism were followed by society down to the tenth century A.D.

GROWING OPPOSITION TO RECONVERSION

In the orthodox circles, however, the opinion was gradually gaining ground

that converts should not be readmitted. Alberuni who was staying in India in the eleventh century, made careful enquiries and learnt that Brahmanas were opposed to reconversion, while the rest of the society was in favour of the practice. The chief difficulty was about assigning a caste to the reconvert. Public opinion therefore was becoming more and more unfavourable towards the practice. Jeria and Malkana Rajputs could not return to the Hindu fold in spite of their keen desire to do so. The Hindus, forcibly converted by Tippu Sultan, did not succeed in their frantic efforts to be readmitted to their old fold; they had to remain as a separate caste.

17TH AND 18TH CENTURY INSTANCES OF RECONVERSION

It should not be however supposed that all sections of the Hindu society had acquiesced in the view that reconversion should be given up. Narhar Narlekar, a Maratha Brahman, was taken captive and converted at the battle of Panipat. He could effect his escape only after twelve years. In spite of this long time that elapsed since his conversion, the orthodox Brahmanas of Pratishtan or Paithan, which is known as the Kasi of South India, voted for his reconversion in 1772 A.D. The great Shivaji reconverted a Sardar of the Nimbalkar family and proved the sincerity of his conviction by marrying his own daughter to him. The Rajas of Tanjore followed the policy of their enlightened and distinguished ancestor, and, in order to counteract the conversion activity of the Jesuits, decreed that all converts to Christianity would forfeit their property unless they returned to their old fold before a certain date. Manucci states that as a result of this order most of the converts once more became Hindus.

CONCLUSION

The above survey will show that conversion and reconversion are not alien to the spirit of Hinduism; both were practised by it till quite recent times. Growing rigidity of the caste system and incapacity of the medieval leaders of society to realise the needs of the time are mainly responsible for the discontinuance of the practice. As Alberuni

has observed, it was only the stupidity of Hindu society that frowned the practice out of existence. *We cleanse, but never amputate, a part of our body that has been soiled. It is therefore but in the fitness of things that those who genuinely desire to accept Hindu religion or return to it should be allowed to do so. Our culture and religion are not opposed to such a course.*

IDEALS OF SWAMI VIVEKANANDA

BY THE HON'BLE SIR MAURICE GWYER, K.C.B., K.C.S.I., Kt.

The activities of the movement associated with the name of Ramakrishna take two forms. There is the Mission, with branches all over the world, conducted by the members of the Order of Ramakrishna and devoted to works of charity and mercy which are at the service of all without distinction of race or creed; and there are also the Maths, places of prayer and meditation, where members of the Order retire from time to time for rest and spiritual refreshment. These two institutions, though obviously a close relation exists between them, are distinct organizations and independent of each other. The ideal of the ascetic, renouncing all in an endeavour to come nearer to God, has been known and revered in India for countless generations. The conception of a worldwide association of men all equally bound by vows of poverty, chastity and obedience but also actively engaged in rendering service to their fellow-men is, I think, of more modern growth. It is a conception not unfamiliar to us in the West, though there its historical development has followed different lines; but at the root of both the systems lies the idea of renunciation and service. It may be that in the

West the obligation is assumed because of the belief in a divine injunction to feed the hungry, to tend the sick and to love one's neighbour as oneself; whereas this Order of India believe that God is best served by serving man, because man is a manifestation of God. But in either case the obligation demands renunciation and service, and that kind of service which, rejecting every self-regarding motive, looks for no other reward than the knowledge that the service is given.

But both systems would be equally meaningless, if they did not postulate the essential spirituality of life. This was not an unknown doctrine in India, but I conceive the contribution of the founder of the Ramakrishna Mission to the development of religious ideas in this country to be this, that he saw the spiritual life not in terms of the individual alone but in those of a whole people, perhaps of a whole world. It is good that teachers should rise up from time to time who can preach with vehemence and conviction great truths like this; and I cannot doubt that these are the truths which our civilization must grasp and believe, if it is not to perish altogether.

The founder, believing that self-realization ought to be man's supreme achievement, taught with all the fervour at his command that first of all man must secure the freedom of his own soul. In these days when the world is faced with an organised effort to bind the human race with fetters of iron, and things of the spirit are derided and denied, the last hope would indeed be gone if man abandoned the struggle for that freedom. No price can be too high to pay for it. It demands sacrifice and renunciation. And it is for this, and not for their ease or comfort, or any of their material possessions, that the democracies will have to fight, if fight one day they must, against the dangers that threaten them.

I think that the two qualities on the need of which the founder of this Mission insisted most of all were sincerity and simplicity. And by sincerity I suppose he meant that quality which rejects what is false, because it is never content with anything less than truth. It is perhaps the result at first of a conscious effort, but later on it becomes a habit of mind and a part of a man's intellectual equipment, so that it is possible almost by instinct to distinguish the true from the false. In a world drenched with propaganda, when falsehood is deliberately made to masquerade as truth and people are fed with lies in the interests of a policy or an ideology, sincerity is not perhaps one of the virtues now in fashion; but I am old-fashioned enough to believe, though sometimes I find it difficult, that truth will in the end prevail. And so too with simplicity, which is another aspect of truth, since it implies the discarding of catchwords and shams, and of all the irrelevant things with which we have complicated and confused our lives.

Sincerity and simplicity are the qualities of a saint, but saints are not

always practical men. And what I admire in Vivekananda also is his strong sense of reality and proportion. He reports his own Master as saying: "First form character, first learn spirituality, and the results will come of themselves." This is the same conclusion as that of the great Greek philosopher, that good acts are those acts which the good man does. Action issues from character; and it is not so much what a man does as what a man is. And I remember with pleasure one of the parables told by Ramakrishna himself. I mean the parable of the Guru, the disciple and the mad elephant. The story is that the disciple once encountered a mad elephant. Every one shouted to him to escape from its path and the *mahout* cried out, "Save yourself, save yourself;" but the disciple stood his ground and was attacked by the elephant and seriously injured. His Guru later on inquired from him why he had acted thus, to which the disciple replied that, having been taught that God was manifest in all life, he supposed that the elephant also was a manifestation of God and therefore no harm could come to him. But the Guru said, "It is true that God was manifest in the elephant, but was He not also manifest in the *mahout*, and even more so? Why then did you pay no attention to his warning?" So too on another occasion he is reported to have said, "A devotee ought not to be a fool." And I think that Vivekananda's sense of reality and proportion is shown most strongly in his foundation of the Ramakrishna Order, devoted not only to contemplation and meditation but also to the service of their fellow-men in order that they may the better serve God. I would never speak lightly of the exclusively contemplative life, in which many men and women have found happiness and peace; and there are

countries to-day where people may well find in it the only escape from persecution and the miseries of a regimented existence. But in countries like India where the pulse of life beats strongly, and men are still allowed to think for themselves, the conception of a life of renunciation conjoined with service seems to me to have the higher value. But whether this be so or not, I do not think that the founder of this Mission hesitated between the two; and the extension of its work into so many spheres of human activity and into so many lands justifies the choice which he made.

The brethren of the Mission would be the first to admit that others have laboured, and are still labouring, in the same field. But they themselves do seem to me to represent the birth of a new idea destined to have far-reaching consequences. *Here is a movement, issuing from Indian soil and based upon the adaptation or application of conceptions long familiar to Indian thought, but which has nevertheless given those conceptions a novel content and direction and has related them to modern*

needs. Its principles are those of unity and not division, of co-operation, not conflict; and the unity is a spiritual one, transcending divisions of caste and creed. Is there not here a great message of hope?

The picture of Vivekananda among his disciples, their equal and friend rather than their master, is a very attractive one. It was an English poet who wrote, "He prayeth best who loveth best, all things both great and small;" and I may fitly conclude what I have to say by quoting words which Vivekananda is said to have used on two occasions. During an epidemic he said to one who complained of not being able to talk of religion when he came to see him, "So long as even a single dog in my country is without food, my whole religion will be to feed it." And the other occasion was during a great famine when a devotee had maintained to him that the death of so many was a matter concerning only the victims' Karma and was none of his business; to this Vivekananda replied in a passion of indignation, "Are they men, those who have no pity for men?"

FROM EXISTENCE TO SUPER-EXISTENCE

By KALIDAS BHATTACHARYA, M.A.

I

Should existents be explained by principles which need not exist? People in the past could not think of it. Geometry that was required by Physics was so long Euclidean, i.e., a geometry of Euclidean tri-dimensional space. But the revolutionary Physics of to-day employs a geometry—the N-dimensional—which as such is no description of existents. The results are astounding. And this has changed, not without

reasons, the entire metaphysical background of sciences. If existents can be explained, explained better than they have hitherto been, by means of categories that are non-existent, should not metaphysics transvaluate the value of Existence? For here there is an N-dimensional entity—absolutely fanciful and having the tri-dimensional space as one of its functions—which is a much better explanatory principle than what have so long been employed. As Exist-

ence is thus a function of such Super-existence, the former can no longer stand as the only value for metaphysics. True, science will still explain existents. But it will naturally look beyond them to Super-existence, otherwise called subsistence, as more real, or, if the term 'real' is not preferred, as more metaphysical.

Existence cannot be of diverse types. It is one unique system. Its value is only pragmatic. As an intrinsic value it is only one with many others. Or probably it has no intrinsic value at all. If a wider system of Super-existence comprehends it, it becomes a subordinate value. Similarly another system of Super-existence—still wider—may comprehend this wider value thereby making it subordinate. But this means that there is no widest or absolute value. Which of these alternatives is correct it is for speculation to decide. Many preferred the first. Moderns prefer the second. Both however represent the spirit of Relativity.

This spirit of Relativity has inspired academic metaphysicians also. Not that the idea of Super-existence was unknown to them. Far from it; all Rationalist philosophy speaks of it. The difference is that each system of Rationalism had a unique type of Super-existence, one absolute Truth, whereas the relativistic attitude is just against this *one* absolute. Sometimes it even does away with the idea of 'absolute' altogether. If the N-dimensional geometry comprehends the Euclidean, it is possible that there be another geometry to comprehend the N-dimensional, and so on. Another difference between Rational philosophy and Relativity is that reality spoken of in the former is not *anti-existential*. It is true that some system annuls Existence. But this is because Existence itself rings its death-knell and makes way for Super-

existence. There is no question of forced usurpation as in Relativity. If I myself admit the superiority of my professors, this does not mean that they are anti-me. Modern relativist metaphysicians, on the other hand, fully imbibe the spirit of Relativity. Their Super-existence, termed 'subsistence', is hostile to Existence. Also they have no unique type of subsistence. Mathematical logicians, for instance, speak of many systems of postulates and propositional computations. Among themselves again they vie with one another for constructing better philosophies.

Metaphysics then has to decide between three alternatives. Either

(1) Existence is the type of truth, or

(2) There is Relativity of subsistents,

or

(3) Super-existence is the only truth.

In this essay we propose to point out that the Relativity of subsistents paves the way for the true Super-existence. The second alternative shakes our belief in the first, and this, in its turn, leads to the third.

II

As Existentialists we generally believe that the whole is made up of parts, and the continuous of discretets, that the effect has to be understood as what comes from the cause, that in an evolutionary process the latter is always intelligible only in terms of the preceding and lastly that the object has to be understood as what is to the subject.

The greatest merit of metaphysical relativists lies in changing all these attitudes. They often advocate just the reversed outlook. They suggest that the whole may equally be taken as the original verity, and parts as functions of this whole, functioning being no substantiation of the functioned. Similarly instead of looking to the continuous as being made up of discretets they preach

that continuity is the metaphysical verity and that discretes are self-attenuations of it—a function, we may say. As for causality the cause should no longer be understood as metaphysically prior and the effect posterior; rather the effect is truer, the cause being understood as what is only a requisite for it. Similarly in evolution later evolutes are always truer, the preceding being regarded as means towards them. Evolution, in other words, is only the gradual unfolding of Truth. In short, in the world and the thinking of it the past has to be understood in terms of the future, *as what the future was not*. The past is the future veiled, the future is the truth. As for the subject and the object they prescribe that the ego-centric predicaments should be thrown off. In place of viewing the object as what is to the subject this latter should rather be understood in some terms of the object.

Relativists prescribe these changes only because these conceptions are more comprehensive and easier of handling. For, in each case, if you accept the common-sense point of view there is left an inexplicable surplus. If parts are combined into a whole, what is that which converts them into the whole? It cannot be a part among parts. For then the whole is not forthcoming. Nor can it be said that when the requisite parts are there the whole suddenly descends on them as from the heaven. Similarly about other categories.

This argument of relativists should unnerve the bigoted common-sense thinkers. Their explanation is inadequate. But Relativity offers a complete account.

Then there are other phenomena which also cry a halt to common-sense and make it rethink its thoughts. What about the illusory, or those things which appear but are not true? The

snake that you perceive while really there is a rope, or an image in the mirror or the small appearance of the moon—these are not zeroes; and yet they are not existent. Why then do you say that Existence is the only type of reality?

Then there are forms of things which are not real in the same sense in which things themselves are real. The table is rectangular—here both table and rectangularity are real. The table is an existent; but does rectangularity *exist* in the same sense? This will be more clear in the case of relations. A and B exist; but does the relation between them *exist* too? Many believe that relation is the *svarûpa* of relata. This must be admitted if relation is to be taken as an objective entity, not a contribution of thought. But what is the meaning of *svarûpa*? Relation is truly believed to be real, and yet it is no other than relata. This means that it is a non-existent reality, *i.e.*, a subsistent. Similarly about the rectangularity of the table.

III

There are then super-existents. But are they subsistents, *i.e.*, hostile to Existence and admitting of no finality? The reply is 'No.' The reason is stated in the following paragraphs.

Any type of Super-existence is to common sense an implication of Existence. There is no full direct consciousness of it for the present. Only intellectually, which ultimately means "symbolically", we are aware of it. Implication however is of two kinds. In the one the implied ever remains symbolical—a function of what we start from, and to be always understood in terms of it, at the most as what it is not. In the other the very process of implicational analysis reveals it as a *living* abstraction, something in Exist-

ence, which though always a factor of Existence is nevertheless felt as a living factor, i.e., as capable of transcendence. To the first type of implication the attitude of philosophy is simply to lay bare the implicate, never to posit it as a living reality—something *to be* revealed in some form of direct consciousness. What is implied in this sense is only a new dimension of Existence. This would be like necessity that is allowed by freedom. Such necessity is to be understood in terms of freedom only, as a function of freedom, a new dimension of it, so to say. So is what is implied in the first sense. There is another good analogy. If in a dream lasting for an hour twelve years are dreamt, this period is only a new dimension—illusory it may be—of this one hour. So is the first kind of implied content; only here there need be no illusion.

What is implied in the second sense is however an original entity standing on its own legs. It may be revealed to us, human mortals, only as in Existence. Nevertheless it is felt as independently real, as *to be realised* in isolation. The case may be compared to two friends who are always found together, never one apart from the other. The two are always together; yet neither is felt as depending on the other for his reality. The two, for whatever reasons, are immediately felt to be different beings; and if one constantly accompanies the other there arises the problem as how to find them separate. So about what is implied in the second sense. It is felt as realisable, though full realisation remains a problem. A type of yogic philosophy might suggest ways of this realisation.

The two types of implication may be respectively called backward and forward implication. If X implies Y in the first sense, Y is always to be under-

stood only in terms of X, and, in the case of a complete enmity between the two, as what X is not. In the case of a forward implication however there is always some direct feeling of Y, though in company with X, Y is felt as a living distinct in X or in the XY complex.

This however makes the whole situation complicated. If Y is to be understood as an independent entity, how then to account for the fact that to us it is always found in a complex—X or XY? Exactly in the same way, we reply, as the togetherness of the two friends spoken of above. Once we are conscious that the friends are two independent human beings who might have remained apart their togetherness immediately appears accidental, however frequent it may be. Here also if Y is felt as a living distinct, capable of transcendence, the complex X or XY in which it is found should appear as accidental; and the problem for true philosophy would be to re-vitalise this transcendence and, therefore, the accidentality of X or XY. This accidentality means that X or XY is to be understood as what Y is not—just the reverse of the direction we found in backward implication.

Now subsistence is what is backwardly implied by Existence. It is never felt as a living distinct in the Existence-complex. There are indeed Subsistentists who assert that subsistents in a certain collocation form Existence. But this is only after you have hypostatised subsistence. The question is—can we so hypostatise? The simple answer is—No, because subsistents are never felt as living distincts, as what are capable of transcendence. A subsistent is always spoken of as *being*—we say the subsistent *is* there, it *is* a subsistent, etc.—and no state can be imagined in which we can escape this is-ness of the

subsistent. This proves beyond doubt that subsistence is necessarily a function only of Existence.

There is indeed a way of escape which however turns out fatal on another ground. The Subsistentalist might say that he is not concerned with any type of *reality* at all. The real it is difficult to describe except as existent or intelligible in terms of Existence; but the Subsistentalist might hold that he has no concern with reals. This however, to confess frankly, is unintelligible. There need be no fetish of Existence; but how we can ever get aloof from the *real* we fail to understand.

Subsistence then, whichever meaning is attached to the term, has no metaphysical status. The only status it has is that it is a new, lower, dimension of Existence.

The Subsistentalist may argue that all difficulties he is made to face are equally there for any type of Super-existence, that type, *e.g.*, which is implied in a forward way. To this however there is a plain reply—if there is any such forward implication the type of Super-existence that is implied need not be understood in terms of Existence; it is felt as a living distinct; and as such Existence always stands as problematically condemned—either annulled or assigned a lower metaphysical status, in the minimum, understandable as what this Super-existence is not. For remember, if Y is felt as a living distinct the complex X or XY in which it is felt appears at once as accidental; and an accident means what is problematically unreal or at least less real.

This may be taken as the typical reply of all Transcendentalists who speak of Super-existence. Subsistence then is unmetaphysical. The forward type of Super-existence is not so, provided there is some ground to admit it, some direct feeling—however vague and

inadequate—of it in the human mortal region of Existence. It is no use intellectualising over an entity which is never felt, nor even appears as felt. This is why we do not and would not consider philosophies which are intellectual, which seek only to *prove* Super-existence and indulge in fruitless logomachies.

IV

But is there any ground for the forward type of Super-existence? In this section Super-existence will always mean this forward type.

There is ground. It has been prepared by Subsistentlists. They by challenging the monopoly of Existence and suggesting a topsy-turvy of our outlook have done more good to Super-existence than they thought of. They have suggested looking to the whole as an original entity and treating parts as accidental. Push this a few steps farther and there is the idea of the Absolute as Infinite, perfect and all-good, the finite and imperfect world with all evils in it being but accidental and so problematically less real. They have suggested that discretetes be understood in terms of the continuous. How close is this to the idea of the Absolute as the only reality and of finites as but its limitations! Their idea of a cause as what the effect is not is really at the basis of the conception that the existent world is real only as it is lightened or enlivened by the ideal world. They have turned upside down the relation between the subject and the object. This easily leads to the alternative conception of the Absolute as object only or subject only or subject-object in whatever correlation.

The only question then is whether this change of attitude is *feelable* or not. It is no use idly speculating on possible changes of attitude. The true

problem for a starting philosophy is to see whether we *feel* that parts are understood in terms of the whole, discretely in terms of the continuous, etc.

Transcendentalists argue that they do feel these. Their catchword is that the finite and the imperfect are immediately felt as the limitations of the Infinite and the Perfect. No bit of space can be understood except as a portion of a wider space, no quality except in terms of its ideal. The wider and the better are always felt as presupposed by the narrower and the worse. The widest and the best—in short, the ideal in any case—is a *a priori* which determines our consciousness of the existentially actual. The privilege of the *a priori* has been advocated by all spiritual philosophers from time immemorial. In the West this is explicit. In the East this is no less explicit in the Upanisads, though in later systems this has been translated into intellectual argumentative formulæ.

The reduction of the *a priori* to forms of thought is no different approach to Super-existence. This follows automatically. Indeed the identification of the *a priori* with pure thought is little more than a verbal proposition. Were the *a priori* non-thought, it would have forfeited the peculiar universality and necessity about it. Knowledge about matter or non-thought has only a pragmatic validity; it does not claim to be absolutely true. The *a priori*, on the other hand, spurns all pragmatic computation. It has no degree, no ideal for approach, in short, no contingency about it. It is not unnatural then that systems after systems identify Truth with thought.

Spiritual systems can be divided into two classes, according as they are catholic or not. Non-catholic or exclusive systems condemn the material aspect, in other words, whatever is not subjective thinking. Catholic systems *comprehend* the material either by the concept of alternation or by that of some form of identity in difference. To the Alternationist thought and object are alternatively real—both being forward implicates of Existence. The other type of Catholic spiritualists conceive thought as necessarily immanent in objects. To the last type Reality is Thinking-Object, to the second it is Thought or Object, to the first it is Thinking only. There may of course be other sub-divisions. Thinking may, for instance, be understood as not merely theoretical, but practical (*i.e.* Will) or aesthetic also, or something which is common to all three, represented by the uncoloured term 'Consciousness.' Some again may take the Absolute to be thinking in any of these senses and yet admit object—the thing-in-itself—not as a living distinct in Existence but as what thinking is not, *i.e.*, in terms of thinking.

It is no use dilating on the various types of Super-existence. It is enough that we have laid bare the ground of spiritualism in general. It has been shewn that Existence is not the only type of Reality. This is first suggested by the theory of subsistence which being truly under-existence leads by a natural logic to suspect if there is Super-existence also. Not that this is a necessary logic. There are many spiritual adepts who pass directly from Existence to Super-existence.

BUDDHISM AND THE PHILOSOPHY OF NAGARJUNA

BY SWAMI VIMUKTANANDA

NAGARJUNA'S MULAMADHYAMAKARIKA

Besides systematizing the scattered mass of literature that existed before him in the form of *sutras*, Nāgārjuna contributed a great deal to the stock of Mahāyāna thought by writing original treatises, of which *Mulamadhyamakārikā* (or *Mādhyamikakārikā*) occupies the highest place.¹ These memorable verses, in which he set forth the main tenets of his Mādhyamika school, were held in such high esteem by the succeeding generations and evoked such praise from them that in later days many philosophers of note came forward to write commentaries on them in elucidation of the sublime thoughts embedded in them. Nāgārjuna himself was conscious of the important role the book was destined to play in the development of the new school of thought, and realizing the terseness of its style, he himself elaborated the Kārikās by a commentary, *Akuto bhaya* by name. Then followed Āryadeva's *Hastabala* (c. 300 A.D.), Buddhapālita's *Mulamadhyamaka-Vṛiti*, Bhāva-Viveka's *Madhyama-hridaya-kārikā* (both c.550 A.D.) and Chandra-kīrti's *Prasannapada-Mādhyamika-Vṛitti* (c. 700 A.D.). Besides, there were other exponents of the Mādhyamika philosophy, such as Kumārajīva, Guṇa-shrī, Guṇamati, Sthiramati and Kṛishna, some of whom commented upon *Mādhyamika-Kārikā*.

Nāgārjuna, at the very beginning of

his book, has given in a nutshell the fundamentals of his philosophy in a couple of invocatory verses. There he has stated *pratityasamutpāda* (dependent origination), the *śūnyā* (emptiness) of *samsāra*, by eight "noes." He has denied origination and cessation, permanence and discontinuance, unity and diversity, coming and going, of *pratityasamutpāda* and declared that it is in reality non-origination and therefore equated with *śūnyā* or Nirvāna. In fact, he has asserted that this phenomenon, in spite of all its solidity and concreteness, is after all devoid of all substantiality, but not absolutely nothing, as it is grounded on the Noumenon, where ceases all manifoldness (*prapañchopasama*) and which is all quiescence (*śhiva*). Throughout his whole work, he has made an attempt to subject all categories of thought to a critical examination and thus expose, through his irrefragable logic, their inanity as ultimate philosophical principles. He has, therefore, rightly styled each of the twenty-seven chapters of his book as "Examination" (of different categories). The chapters are: (1) Examination of Causality, (2) of Motion, (3) of the Senses, (4) of the Constituents, (5) of the Elements, (6) of the Attributes and Substance, (7) of the Composite, (8) of Action and the Actor, (9) of Priority, (10) of Fire and Fuel, (11) of the Limit of What is Before and What is Behind, (12) of Sufferings, (13) of Disposition, (14) of Relations, (15) of Particularity, (16) of Bondage and Freedom, (17) of Results of Action, (18) of Soul, (19) of Time, (20) of Totality (of causes and conditions). (21) of

¹ His other original works on philosophy are *Vigraha-Vyāvartani* and *Pramāna-vidhivamsana*, both of which criticize the Nyāya theory of *pramāna* (proof) and as such they are preoccupied more with refuting others than establishing any theory of their own.

Origination and Cessation, (22) of Tathāgata (Buddha), (23) of Perverted Knowledge, (24) of Noble Truths, (25) of Nirvāṇa, (26) of the Twelve Links (of the causal nexus), (27) of Conceptions.

THE PROBLEM OF ONTOLOGY

Nāgārjuna, in his long dissertation on the different categories, has proved that the things and events that we are cognizant of in our daily life, and which we falsely believe to be the components of reality, have but a relative existence, inasmuch as they appear and disappear following some causal laws. To believe that the categories have real existence because they have a practical bearing on life and are endowed with some pragmatic value, is a sort of enlightened superstition. All the popular doctrines which have hitherto been held to be unassailable are found incapable of sustaining themselves before a searching examination of *reductio ad absurdum*. Even the intellect in its quest after the ultimate reality, which must be non-contradictory, stands self-condemned, as it finds perplexing antinomies in the world of experience with which it is to deal. The reality always eludes the detection of the mind and refuses to be caught in the meshes of thought. To revel, therefore, in one's private opinions, and uncriticised judgment, thinking them to be the ultimate philosophical principles corresponding to reality, may be a pastime for the intellectualists, but it is no sign of sound philosophical thinking. Nāgārjuna finds all the conclusions of philosophy reached by the power of human intellect as so many paradoxes hidden by mere thoughtless phrasology. He, therefore, explodes them all and proves them to be only a figment of imagination, mere thought fabricated out of emptiness.

HIS METHOD

To arrive at the ultimate reality he followed his analytical method with the dispassionate zeal of a philosopher. He applied this method *mutatis mutandis* in examining all the existing categories and proved their untenability as philosophical finalities. In his examination of motion he has shown that "neither one passes a path he has already traversed, nor does he pass a path that is yet to be passed; and one cannot comprehend the existence of a path that is different from what is passed and what is yet to be passed."² Commenting upon this Chandrakīrti has said that what is already passed cannot be passed now, for such an act will make the past and the present happen at a given moment, which is an impossibility; so also what is yet to be passed cannot be passed at this moment, as the present and the future can by no means be brought together, and the absurdity of a third alternative is obvious. He further shows that if at a particular point of time one is to make a movement, there is no space for him to move in, except what is either before or behind him. Of course, one may say that there is the space covered by his feet, which is neither behind nor before; but if one closely analyses it one will find that the space under his toes lies before his heels, and that under his heels lies behind the toes; and if one follows this method to its logical conclusion, one will be driven to a situation where it will be altogether impossible for him to escape the tangle of this "before and behind" or "what is passed and what is yet to be passed". This will naturally lead to the impossibility of motion. One is here reminded of Zeno's argument against motion or change. If one is to pass through a certain space, he argues, one must first

² *Mādhyamika-Kārika* II. 1.

cover half of that space, and again, if he is to cover this half, he is to move through half of this half, and so on *ad infinitum*; and therefore motion is impossible. But Nāgārjuna penetrated more deeply into the matter and proved that while it was absurd even to take the first step, the question of moving through half of a given space is inadmissible. Nāgārjuna applied this method almost *ad nauseam* throughout his work, while examining the existing categories and conclusions of philosophy, in order to disprove their absolute character. He has thus shown that the cause and effect, substance and attributes, doer and deed, relation and the relata, freedom and bondage, permanence and change, origination and cessation, Noble Truths, sufferings, Nirvāna and even Buddha are but in the world of relations and do not belong to the category of reality.

HIS SCEPTICISM

The empirical method of Nāgārjuna has naturally led him to scepticism, which prompts him to get rid of all superstitious belief, however deep-rooted it may be. By his powerful dialectics he has reduced all popular notions to mere fantasies and warned everybody not to believe anything that the uncritical judgment presented to our mind. But his scepticism is not wholly destructive. He has shattered the outer crust of the phenomena so that the inner reality may reveal itself. If he is too hard upon prevalent philosophical formulas and conclusions and religious dogmas and doctrines, it is only to bring out their inner truth, which is oftener than not hidden under dense verbiage and fantastic explanations.

THE NATURE OF REALITY

To him reality is beyond all comprehension, albeit it is not absolutely nothing. No category of thought ever

has the power to impart the knowledge of reality. But our incapacity to comprehend it does not mean its denial. So Nāgārjuna follows a negative method to describe the reality, and he calls it *sunya* because there is hardly any other term that can better express it when we approach it through absolute negation. The Upanishadic method of '*neti*' '*neti*' (not this, not this) is vividly reflected in Nāgārjuna's way of describing the reality through eight '*noes*'. By dint of his daring logic he has proved to the hilt the insubstantiality of all postulates, and *sunyatā* has been forced upon him as a natural conclusion of his thoroughgoing research in the realm of reality.

But here is a moot point. Is this *sunyatā* a hard reality, or only a pious hypothesis? Is anything posited by the term, or is it merely assumed to do away with all preconceived notions? This can be answered from various standpoints. At the very outset we must state that even *sunya* is incapable of describing the reality as it is, and therefore it falls short of a true definition of the same. But knowing as we do the limitations of its scope, we can deal with the various aspects of *sunya* from different angles of vision and see how far it can carry us in our philosophical quest.

We have already seen that the phenomenal world is but a complex of innumerable relations, and as such it is devoid of reality, as it has no intrinsic nature of its own. "That which is not self-natured", says Nāgārjuna, "cannot inhere in the nature of something else"; and therefore it cannot originate and come into being. This world is therefore *sunya* or non-being. But do we include even the soul, the conscious agent, in the phenomena and call it also non-being? And if it is so, how do we

know that it is *sunya*? Nāgārjuna emphatically denies the existence of any soul or *ātman* and asks whether this *ātman* is within the *skandhas* or not. If it is, it must be non-being, and if it is not, how could it have any existence at all? But consciousness is already included in the *skandhas* (as *vijnāna skandha*) and as such it is within the phenomena and must inherit their nature. One thing to be noted here is that although Nāgārjuna has repudiated the idea of any individual soul, he is rather reticent about the Paramātman or universal soul. It may be that the Vedantic idea of Paramātman was then in a nebular form and not crystallized, as it has been in a later period at the hands of great polemics such as, Sankara, or that Nāgārjuna did not find much difference between his idea of the final reality and that of Vedānta.

Now we have found that the phenomenal world with all its material and spiritual creation is ultimately non-being in its essence. This is exactly the position of the Satyasiddhi school, who assert absolute nihilism. But Nāgārjuna differs from them and goes a step further. He opines that although *sunya* means a complete negation in so far as the phenomena are concerned, it has a Noumenal aspect, in that it is neither existence nor non-existence, neither finite nor infinite, neither one nor many; in short, it is inexpressible in terms of relativity. The absolute or the reality in itself will always defy a correct and adequate definition, and yet we cannot deny it on that score. *Sunya* in its transcendental aspect, therefore, does not mean absolute nothingness but that it is beyond all definitions and relations. While referring to the ultimate character of reality, the Upanishadic thinkers also pleaded their incapacity to define it. "Wh-er-from," they say, "words come back

baffled with the mind."⁴ Nāgārjuna also echoes the same thought when he declares that "the nature of reality is incomprehensible, quiescence, indescribable in terms of relativity, without thought and without variety."⁵

But here a question arises. When the reality or *sunyatā* of Nāgārjuna is bereft of all relations and stripped of all attributes, will it not lapse into an empty residue, a mere abstraction of thought, without having any value or reference to life and experience? Nāgārjuna of course does not answer it either positively or negatively, but he says: "It cannot be called *sunya* (void) or non-*sunya*, or both or neither but in order to comprehend the same we call it all these,"⁶ and to show its universal character and utility in life he further adds: "Everything becomes possible to a man who comprehends the compatibility of *sunyatā*."⁷ When one truly realizes this *sunyatā*, which is in its absolute character not a pure blank or a flat monotony of emptiness, but all-comprehensive, all-embracing reality, then *samsāra* loses all its distinctive characters and merges itself in the all-absorbing truth. It is ignorance that has covered the truth, and made it appear as *samsāra*. When this outer wrappage is peeled off, there remains "not the slightest distinction between *Samsāra* and *Nirvāna*."⁸

THE DEGREES OF REALITY

Although Nāgārjuna is relentless in his denial of *samsāra* while expounding his theory of reality, yet he is never oblivious of human frailty and weakness; and so coming down from the giddy height of his philosophical mood

⁴ *Taitt. Up.* II. 9. 1.

⁵ *M. K.* 18. 9.

⁶ *Ibid.* 22. 2.

⁷ *Ibid.* 24. 14.

⁸ *Ibid.* 25. 19.

to the level of workaday practical life, he has conceded some value to this world of phenomena and declared that "the teachings of Buddha are based on two kinds of truth, conventional (*samvriti*) and transcendental (*paramârtha*)."⁹ It is by following the conventional truth that Buddha has spoken of the four Noble Truths, the eightfold path, *pratityasamutpâda* and a host of other religious and philosophical theories, doctrines and dogmas. But he has had recourse to transcendental truth while declaring *sunyatâ*, which is beyond all intellection and conception, to be the last generalization of all that exists. The Hinayânists, without knowing the difference between these two forms of teachings, have mistaken the apparent for the real and thus made confusion worse confounded. It is, therefore, a foremost necessity for one to know the distinction between these two forms of truth before one can strive for a proper understanding of the Master's teachings. *Samvriti satya*, which holds good in our everyday life, is also absolutely necessary for realizing the *paramârtha*, as we are to begin from this stage and climb higher and higher till we ascend to the last rung of our spiritual *sâdhanâ*, where alone we can expect to take up the *paramârtha* or higher practices that will ultimately bring us face to face with the reality.¹⁰

The conventional teachings are for the generality of people and therefore form the exoteric aspect of Buddhism, whereas the transcendental teachings, which are for a selected few, come under its esoteric aspect. The division of reality into *samvriti* and *paramârtha* has its parallel in Vedantic division of it into the *prâtibhâshika* (the apparent), *vyâvahârika* (the practical) and *pâramârthika* (the transcendental). The

first two come under *samvriti*, with its two divisions of *alokasamvriti* or apparent (which refers to a particular deluded individual) and *lokasamvriti* or practical (which, though in the world of delusion, has a universal appeal). But by this division of truth into *samvriti* and *paramârtha* one should not think that there is such difference actually existing in the reality. This is an expedient method of bringing within the easy reach of the common folk (*prithagjana*) the highest truth, which otherwise would always remain beyond their comprehension. Both these truths are valid in so far as the relative world is concerned and have no reference to ultimate reality.

CONCLUSION

The philosophy of Nâgârjuna marks an important epoch in the annals of Indian thought. His dialectics introduced in Indian philosophy a new method, which many philosophers irrespective of their denominations followed in later days in their works, willy-nilly. It is not to be wondered at, therefore, if a Gaudapâda or a Sankara imbibes the same method and applies it in expounding his own philosophy. It is an indubitable fact that no philosopher can possibly escape the influence of those who come before him. Rather he receives ample help from them, and without jeopardizing thereby his own conclusion, can build up an entirely new system of philosophy. Nâgârjuna himself, while expounding the nature of the final reality, might have had Upanishadic conclusions in his mind, but it does not necessarily dispute the fact that the Sunyavâda that he advanced was to all intents and purposes an entirely new movement in the thought world. Thus Gaudapâda and Sankara might have adopted the dialectic method evolved by Nâgârjuna, and yet it did

⁹ M. K. 24. 8.

¹⁰ Ibid. 24. 9 & 10.

not prevent them from building up their own philosophy, following the line of the Upanishadic thinkers. Nâgârjuna, therefore, is as much indebted to Hinduism as Gaudapâda or Sankara to Buddhism. But if one takes a detached view of the evolution of Indian thought, one will find that Sunyavâda and Advaitavâda, when grasped in all their

bearings, are complementary rather than antagonistic.

In dealing with Nâgârjuna's philosophy we could hardly touch even the outer fringe of it, and a vast territory still lies unexplored before us. We shall, however, have opportunity to deal more fully with the subject in the course of the translation of his *Mâdhya-mika-kârikâ*.

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have discussed the effects of the *Occidental* system of education on our social life and pointed out the ideal type of education needed for an all-round growth and progress of our womanhood. Dr. Yusuf Hussain Khan, D.Litt. (Paris), Reader in History, Osmania University, Hyderabad, in his learned article on *Dara Shikuh : A Mystic Prince*, has given a brilliant pen-picture of the mystic faith of Prince Dara who was actuated by a desire to prove that both Islam and Hinduism, though outwardly dissimilar, are essentially the same and that both represent spiritual efforts of man to realize the highest Truth. The readers will find in the *Liberty in the Modern World* by Prof. P. S. Naidu, M.A., of the Annamalai University, a learned discussion on the present status of 'authority' and 'freedom' in the contemporary governments, and also a bold outline of the method whereby India should evolve a spiritualized political programme which must not be a cheap imitative mixture of Communism and Fascism but one that is native to her soil and pregnant with her spiritual genius. Dr. A. S. Altekar, M.A., LL.B., D.Litt., Head of the Department of Ancient Indian History

and Culture, Benares Hindu University, in his thoughtful contribution entitled *Is Conversion Alien to the Spirit of Hinduism*, has ably pointed out in the light of Hindu scriptures and other historical facts that Hindu thought and culture are not opposed to conversion and reconversion. The writer urges that those who genuinely desire to accept Hindu religion or return to it should be allowed to do so by the leaders of Hindu society. In the *Ideals of Swami Vivekananda*, which is an illuminating address delivered at the Vivekananda Anniversary, New Delhi, by the Hon'ble Sir Maurice Gwyer, K.C.B., K.C.S.I. Kt., Chief Justice of the Federal Court, India, he deals with the principles for which Swami Vivekananda stood, and emphasizes that the modern civilisation must grasp them if it is not to perish altogether. Mr. Kalidas Bhattacharya, M.A., Lecturer of the Vidyasagar College, Calcutta, has pointed out in his interesting article, *From Existence to Super-existence*, that existence is not the only type of reality and that the relativity of subsistents paves the way for Super-existence. He also says that there are spiritual adepts who pass directly from existence to Super-existence. In *Buddhism and the Philosophy of Nagarjuna*, Swami Vimukta-

nanda of the Ramakrishna Mission gives a brief sketch of the salient features of Nagarjuna's Sunyavada as embodied in his *Mulamadhyamakârikâ*, an English rendering of which will be presented to our readers from the next month.

WHAT INDIA STANDS FOR

In India, even at present, in spite of the onslaught of the various foreign ideas, and the diverse changes that have swept over the land, no one can gainsay the fact that it is the ancient ideals of religion that still hold the field. If we turn the pages of Indian history from times past, it will be evident what an important role religion has ever played in the evolution of her corporate life. In the various centres of her national activity, political or social, economical or educational, it is religion that has acted as a stimulus for her self-expression. Whenever there had been a retrogression in this particular line, a prophet or a great religious reformer appeared on the scene to bring about a religious upheaval, and thereby ushered in an era of social and political solidarity in the country. The advent of Lord Buddha and the popularity of Buddhism made the Mauryan kings the greatest of the Indian emperors. Asoka, 'the greatest of the kings,' extended his sway not by the power of his sword but by the simple teachings of his faith—truth and *ahimsâ*. The virile political organisation of the Sikhs was the outcome of the spiritual contributions of Guru Nanak, Guru Govinda Singh and his heroic brothers-in-faith. If India has fallen to-day from her high pedestal, is religion to be held responsible for that?

There is a certain class of people, specially a few politicians, who have begun of late to decry religion and things relating to it in season and out of season. They fall foul of religion and

attribute to it everything that is politically and materially backward in our land. They go to the extent of telling that religion has been the curse of our land, that it has stunted the growth of our national consciousness, and as such it requires to be banished from the field of active life! But the real cause for the present emasculation of our people is to be sought elsewhere. It is, as Swami Vivekananda has pointed out, the utter indifference to the spirit of religion upon which the edifice of our national life rests, that has brought about such a stagnation in our collective existence. The Swami has said with his prophetic voice that India has a glorious mission to fulfil in the world. If India is to rise again to her pristine position of greatness she must develop those traits in her character which are in consonance with the highest ideals of her eternal religion. Sir S. Radhakrishnan, in his recent speech at Madras, struck the very same note when he said, "If there is any mission for India, it is not the mission in politics or economics; it is the mission with regard to philosophy and religion. The history of this country has for its landmarks, not kings, emperors, battles and wars, but saints, scriptures and holy lights. . . . It is those saints who have given life to our country, who have enabled this country to endure and survive all these centuries of misrule, plague, pestilence, wars and other things. It is that which has given us a strange power or real vitality. It is essential in these distracted times to point out the necessity of emphasising the values of the spirit."

To those superficial critics who complain that religion has made the people unworldly and materially poor, Sir Radhakrishnan replies: "All I want to emphasise is that religion, in the strict sense of the term, is not an exile from life. True spirituality is always appli-

cable to the daily affairs of life; we cannot say that it is in any manner irrelevant to particular political conditions and economic demands. . . . Are not the rich of the world the most unhappy to-day? Go to America, there they will tell you that the largest number of suicides is to be found among the rich and wealthy and not among the poor. Are you likely to say that jealousy, stupidity, pride and hatred will cease to exist, so soon as we have all the comforts and conveniences of life which wealth can buy? Are you prepared to say that purity of personal relationship will not be spoiled by selfishness? Let us realise there are other values than economic values. Mere self-sufficiency and material needs are not the *sine qua non* of essential happiness."

What a truly religious soul can do for the country's rejuvenation has recently been pointed out by Mr. S. Satyamurti. in his inspiring address at Madras on the occasion of the birthday celebration of Swami Vivekananda. Mr. Satyamurti said, "Swami Vivekananda gave us not only our religion, but he gave us also patriotism, he gave us the Swadeshi gospel; above all, he gave us our self-

respect and he placed India on the map of the world." He further observed that Mahatma Gandhi in all that he is doing is a lineal descendant of Swami Vivekananda; and if Gandhiji is able to achieve what he has been able to achieve, it is because of the pioneering work done by the great Swami. "Swami Vivekananda and his great Guru Sri Ramakrishna Paramahansa," he remarked, "have recreated India, and if India becomes free and self-governing, it goes not a little to the credit of the Swami's work here and elsewhere."

Signs are not wanting to-day to show the approaching dawn of a new era in India. Under the Gandhian ideology which is wedded to truth and religion, many have already manfully responded to the clarion call for liberating the land from the domination of alien influences. India is waking up once again from her long deep slumber to build her destiny anew and to play her glorious role in the regeneration of humanity at large. Indeed India stands not for the crude principle that flourishes in sordid materialism, but for the lofty ideal which seeks its fulfilment in the spiritualisation of the human race—the *raison d'être* of her existence in the world.

REVIEWS AND NOTICES

BRADLEY AND BERGSON: A COMPARATIVE STUDY. BY RAM MURTI LOOMBA, M.A., WITH A FOREWORD BY NARENDRA NATH SEN GUPTA, M.A., PH.D., PROFESSOR AND HEAD OF THE DEPARTMENT OF PHILOSOPHY, LUCKNOW UNIVERSITY. *The Upper India Publishing House Ltd., Lucknow.* Price Rs. 2-8. Pp. 187.

This book of Mr. Ram Murti Loomba, M.A., is a comparative study of the philosophical systems of Bradley and Bergson. If William James characterises Bradley's philosophy as an instance of 'vicious intel-

lectualism' because of his conception of 'static timeless reality', Mr. Loomba treats Bradley very sympathetically. He holds that in Bradley there is much of anti-intellectualistic tendency which can even outweigh his intellectualism. By emphasising this tendency in Bradley, he is able to find out the true Bergsonian spirit in him. The difference lies only in the fact that Bradley is less radical than Bergson. Both of them, if judged aright, marshal us to the last phase of the development of the idealistic philosophy, viz., towards 'anti-intellectualis-

tic idealism', which had a faint beginning in Hegel's *Phenomenology*, where there is an indication of the priority of 'immediate sense-experience', forming the very basis of later dialectic thinking. This anti-intellectualistic tendency, according to Mr. Loomba, is the most rational and natural tendency in the path of intellectual development.

"Both Bradley and Bergson", continues Mr. Loomba, "definitely revolt against intellectualism." This revolt against intellectualism is due to the thought about reality as "pure sentient experience" (Bradley), or "pure duration" (Bergson). Both emphasise the fact that reality is a "whole experience", where there is no division of content into 'what' and 'that' (Bradley), or where there is no 'dissection' of the 'flowing content' (Bergson). This 'content' for both is a heterogeneous (qualitative variety), continuous and concrete whole of experience. It is a unity-in-multiplicity as having qualitative variety in unity. If it be a complete whole (Bradley) or a continuous experience (Bergson), the intellect which separates or analyses the content into 'what' and 'that' (Bradley), or the intellect which 'dissects' the flowing reality (Bergson), cannot grasp the 'whole' (Bradley) or the 'flowing reality' (Bergson). Reality, for Bradley, is 'immediate experience', so how can it be grasped by our intellectualistic ways of understanding which analyse the 'whole'? To get that 'whole' means to 'transcend' intellect. It is nothing but intellectual suicide. So what is given by our discursive thought is nothing but 'appearance' and not 'reality'. So Bradley's famous book, *"Appearance And Reality"*, is a vehement criticism against our intellectualistic ways of understanding.

In the same way Bergson points out that our intellect cannot grasp the 'flowing reality' for its 'natural inability to comprehend life.' Its function lies in dissection of the 'moving reality.' It goes 'about' the 'flowing reality', it cannot 'install' itself into it. This points out Bergson's emphasis on the 'resemblance theory of knowledge'. For him knowledge means being 'one' with reality. It is a merging into it. The intellect cannot merge into reality. It is only possible through 'intuition' where we live the life of 'pure duration'. This 'pure duration' is the very stuff of reality. It is not a hypothetical conception of the Absolute, not a 'thing-in-

itself', not an intellectual figment as an 'atomic sensation', but a 'concrete experience' of a 'flowing reality', which is all-pervasive and continuous whole, not an experience of 'mere succession', but of constant 'interpenetration'—a constant swelling of an 'explosive force' to manifest itself in creative varieties of multifarious forms in multifarious directions. It is a positive significant clear experience of a unity-in-multiplicity—a process dynamic and active, not a total grasp of all phenomenal diversity in one act of consciousness (Bradley), but a temporal process of change and flux in which there is all-progressive flow of qualitative differences and forms not all at once, but in continuous succession, some forms disappearing, others originating—a principle of ever-creative activity. This is the contribution of Bergson's thought to philosophy.

"If this conception of reality as held by Bergson," says Mr. Loomba, "has a sense of finalism or teleological vein in it, it is 'of a common impetus rather than a finalism of a common goal or ideal' (as held by other idealists including Bradley)". Like all other idealists, Bergson seeks the 'qualitative principle of reality', and thereby he shares the anthropomorphism characteristic of idealistic philosophy. We can safely say, following Mr. Loomba, that Bergson's philosophy is a development towards 'anti-intellectualistic idealism', which Bradley fails to achieve in spite of all his criticism against our intellectualistic ways of understanding reality. This failure of Bradley, according to the author, is due to his rationalistic bias. He takes intellect as merely 'logical', and reality as a 'static whole'. But the 'intellect' for Bergson is more a theory of life than an abstract theory of knowledge. Bergson's treatment of the intellect is 'biological', he is concerned with the historical appearance of the intellect. In this sense, Bergson is more true to reality. Bradley's last weakness lies in his conception of reality as a 'static timeless whole'. If reality is revealed to our immediate sentient experience, how can it be a static whole? It is an experience of a moment, not a total grasp of all experiences. The very conception of the Absolute as a total grasp of all experiences, leads him to think of a static whole where 'all' are 'somehow' found together. But this whole is non-relational, but yet not a homogeneous whole

like the Brahman of Advaita philosophy. It is a 'heterogeneous' whole as having qualitative variety. But how can there be qualitative variety without continuity? It cannot therefore be 'timeless'. It cannot be timeless as it is an 'experience'. To think of timeless whole, non-relational yet 'somehow' relational, cannot naturally follow from a strict logic.

This is why Mr. Loomba tells us to follow Bergson, who carries idealism to its last phase of development, viz., towards 'anti-intellectualistic idealism'. This new insight into Bergson's philosophy, which arises from the ashes of the philosophy of Bradley, and gleams with the freshness of life and vigour like the 'Phoenix' of old, must be deemed by all contemporary Western thinkers as a piece of original thought and research.

Anil Kumar Sarkar, M.A.

THE PHILOSOPHY OF ADVAITA.

By T. M. P. MAHADEVAN, M.A., PH.D.
Luzac & Co., 46, Great Russell Street,
London, W.C. 1. Can be had of the President,
Sri Satchidananda Sangha, 44, Nagapier Street, Triplicane, Madras. Pp. 284.
Price Rs. 5 or 7s. 6d. net.

To English readers Advaita philosophy is principally associated with the name of Samkara, though it has a far more ancient past and attained greater fullness and development in later years. Except, however, for brief references in histories of Indian philosophy post-Samkara Advaitism has hardly been made accessible to students and readers in a systematic and comprehensive manner. The present author, therefore, has made a contribution of great value to the subject by his masterly presentation for the first time of the Advaita doctrine, specially as set forth in the writings of Vidyāranya, whose reputation stands very high among the dialecticians of the post-Samkara period.

Vidyāranya is placed by many in the fourteenth century A.D. Later tradition identified him with Madhava, the reputed author and politician. In recent years there has been a tendency to discredit the view. Our author however finds such disagreement resting upon not very formidable doubts, and he gives ground for regarding the traditional view as of greater probability.

The work is principally based on the Panchadasi, the Vivaranaprāmēya Samgraha and the Drig-Drisya-Viveka, though the

presentation of the Advaita dialectics had to be rounded off by drawing upon other important sources like Dharmarāja, Vimuktatman, Chitsukha, and Appayadikshita. The epistemological approach to philosophy is characteristic of the great body of systematic thinkers of India; and the author begins his account by an exposition of the ways of knowing from the Advaita standpoint. The Advaita theory of knowledge is critical of the Nyāya and Sāmkhya accounts and principally rests upon its special theory of psychosis which is the transformation of the internal organ pervading the object. Such transformation of the internal organ in contact with the object brings the individual self into association with it and thus gives rise to knowledge.

The six means of valid knowledge, enumerated by the Advaitin, do not however rest upon the same level, for Śruti (Scripture) *pramāna* is superior to all. Truth, according to the Advaitin, is knowledge which is never sublated and is novel. But the knowledge which the senses etc. give, though valid in the empirical sense, is sublated at a later stage by the Śruti *pramāna*. There is thus error within Error. And the problem is, how does the Error arise? It is replied, Error is born of *avidyā* which does not admit of any precise determination either as real or unreal. The answer is the same as in all absolutistic metaphysics that distinctions and differences in the One are incomprehensible.

Three chapters examine the definition of Brahman as Existence-Intelligence-Bliss, and present Reality as intelligent experience where thought and existence unite in an inseparable whole. The rest of the work is devoted to the other main topics of Advaita Vedānta, namely, the character of Sākshi, Isvara and Jiva, and their mutual relation, —the doctrine of Māyā in its three different aspects, the Way and the final Goal.

The book is a very able and lucid presentation of the post-Samkara Advaita dialectics within a reasonable compass; and the exposition derives certain value from the fact that the position presented bears a certain relation to the author's personality as representing his own outlook on life and existence.

ZEN BUDDHISM AND ITS INFLUENCE ON JAPANESE CULTURE. By D. T. SUZUKI. The Eastern Buddhist Society, Kyoto, Japan. Pp. (including Index) 288.

Prof. Suzuki is already a well-known writer on the attractive subject of 'Zen Buddhism', and a book written by him on the subject dealing specially with its influence on Japanese culture is assured of a welcome from its readers. The romantic nature poetry of the Japanese, Prof. Suzuki knows, has nothing to do with Zen except in an indirect fashion, and that because of an experience of transparency—revealing the identity of the subject and the object; Zen is something more, living in and enjoying nature, not merely the perception of this identity. Zen attitude to modern times, the author says, is that of revolt against the materialisation of nature for the sake of pleasure.

The book makes delightful reading, inasmuch as it sparkles with pointed anecdotes and careful discrimination. It is of further interest to an Indian in that it throws light on certain aspects of Indian culture and practice that lack colour when viewed through a Western perspective. Thus asymmetry is not a stigma but it may be explained as an expression of national philosophy; the old practice of a student living with his preceptor also appears in a new light and stands justified, as brought out by the author's explanation of Zen and swordsmanship, while the experience of monks and ascetics turning away questioners by abuse and threats of personal violence also becomes understandable from his explanation of similar practices in Japan with teachers of Zen.

One feels tempted to ask, is not Zen the common property of all East?

PROF. PRIYARANJAN SEN, M.A., F.R.S.

SPEECHES OF BHULABHAI DESAI.

Published by Messrs. G. A. Natesan & Co., Madras. Pages X+615. Price Rs. 3-8.

Mr. Bhulabhai Desai occupies to-day a high place in Indian politics as the leader of those who are serving the country and fighting for its freedom through parliamentary system. Neither an extremist nor a conservative as Mr. Desai is, his speeches are always marked by sobriety of thought, soundness of reason and clearness of expression, and as such they invariably carry the weight and attention they deserve even from those who differ from him. His mellifluous eloquence and learned utterances on any subject he touches upon, be it political, social or economical, have ever been a treat

to many. Mr. G. A. Natesan has done a real service to the country by bringing out some of Mr. Desai's speeches in an attractive, well-printed and at the same time moderately priced book-form.

In the book under review are collected together some interesting speeches that were made by Mr. Desai on various occasions during the period from July, 1934 to September, 1938. Some are his electioneering orations which he delivered as the Secretary to the Congress Parliamentary Board, at various places, on the eve of general elections to the Provincial Legislatures; some are on the topics of common and national interest, viz., communal award, communism and class war, principles of a modern state, etc., and most of the rest are his speeches in the Central Legislative Assembly during its sessions both at Delhi and Simla. His slashing attack with dauntless courage on the policy of repression of the Government which the latter adopted not long before, especially in Bengal; his authoritative and informative speeches on the Indian Finance Bill, Indian Companies Bill, Indian Insurance Bill, etc., and lastly his trenchant, yet courteous and dignified criticism of the Executive Council, during the Budget Session—all, made on the floor of the Central Legislature by one of the chosen spokesmen of India's will and aspirations, we are sure, will be read with profit and profound interest, not only by the students of politics, commerce and law, but also by every Indian who has got a love for his country in his heart.

Of these speeches which are mostly political, that which Mr. Desai delivered at the Sen Gupta memorial meeting in Madras and is aptly put under the caption "India's mission in the world," may justly be ranked as a fine specimen of sermon on religion. "Religion," says he, "is that which stirs you to action, righteousness and truth." To inspire every one to act with a "spirit of service and self-effacement" is, according to him, the mission of India. This is indeed a noble ideal which, if rightly understood and followed, can go a long way to contribute to an enduring peace among the warring sects and the belligerent classes, not only in India but also in the outside world as well.

THE GANDHI SUTRAS. By D. S. SARMA, M.A., PRINCIPAL, PACHAIYAPPA'S COLLEGE, MADRAS. Price Rs. 1-8.

This is a highly praiseworthy attempt.

Mr. Sarma has, with great skill, ingenuity and devotion, addressed himself to a task which is expected to yield highly beneficial results. He has prepared a digest of Mahatma Gandhi's teaching in 108 sutras after the established practice of our country, and divided them into three chapters—ordinary rules of Dharma, Satyagraha, and its special implications. The Sutras in Sanskrit are his own, and they will satisfy the rigorous tests of the Sanskrit Sutra. Each Sutra is followed by its English translation, and then comes the Bhasya or commentary, which is carefully given in Mahatmajī's own words, with necessary references. For this the author had to ransack the files of the *Young India*, the *Harijan*, and similar other sources for a correct understanding of Mahatmajī's thought, and he has thus assimilated Gandhi ideas both analytically and synthetically. The presentation cannot but delight the heart of every one interested in Gandhi literature for whom the book is indispensable.

Its wide publicity is to be desired by students of Indian culture. The profits of the sale proceeds will go to the Harijan Sevak Sangha.

PROF. PRIYARANJAN SEN, M.A., P.R.S.

THE MYSTICISM OF TIME IN RIG-VEDA (WITH A CHAPTER ON SOMA). BY DR. MOHAN SINGH, M.A., PH.D. D.LITT., OF THE PUNJAB UNIVERSITY. Published by Messrs. Atma Ram & Sons, Anarkali, Lahore (India). Pp. 64. Price 5.

Dr. Mohan Singh of Lahore, who is an eminent scholar, is the author of several books in Hindi, Urdu and Punjabi, besides English. The learned author observes that the Veda is all Mysticism couched in terms of every day articles, animals, common ideas, popular conceptions and ceremonies. In this book he deals particularly with the Vedic Mysticism of Time by which he means Brahma-Vidyā of Kāla, contemplation of Brahman in Time and as Time, i.e., meditation of Brahman as Sākāra and Nirākāra Kāla or Time manifest and Time unmanifest.

In other words, Mysticism of Time is the search of God through Time, or, as the author terms it, 'theologisation of astronomy'. By Time is meant 'observations' carried out by Astronomy, Physics, Mathematics and Yoga. The author emphasises that the Vedic thought has basically a three-fold significance, i.e. Adhibhautic, Adhidai-

vic and Adhyātmic corresponding to the bodily, heavenly and metaphysical as found in the three kinds of commentaries on the Veda (Samhita) such as the Brāhmana, Aranyaka and Upanishad. The very word 'Samhita' denotes unity in the Trinity of commentaries meaning thereby that, though they explain the Samhita in three different ways, they have mutual correspondences.

The Vedic law of three-fold correspondences, the author remarks, exists between Time, Space and Causality or, in Vedic terminology, year, sacrifice and speech. All external things, events and processes have been used in the Veda correspondentially, the objective being to point out the mental and spiritual. Correspondences which are external make the Veda an eternal picture of archetypal patterns in all the three spheres. Astronomical terms are found in the Veda to correspond with Vedānta and Yoga, even as in the Tantras Yoga is linked up with Astronomy. For instance, Saraswati, the Goddess of learning, is the Saraswati, a river; Saraswati, the Nādi in the human body, and Saraswati, the Orion in the heavens. Parallelism between Yoga and Astronomy shows that microcosmic human system corresponds in every way with the macrocosmic universe even as New Physics has proved that an atom is a miniature solar system.

The Rig Veda of 43,200 syllables, the author opines, is the eternal whole recurrent Time, and the Samhita is the Time-order of a year, of 5 years, etc. Even the Vedic characters which are etymological formations are personifications of Time, Space and Causation. The Hindu Dramas, the Buddhist and medieval Hindu legends serve the same purpose of teaching us Brahma-Vidyā, and their elaboration through new events and characters has also been carried out with the definite purpose of teaching the mysticism of Time, Space and Causation through racial and geographical archetypal patterns. The Truth of Brahma-Vidyā is revealed to us through phases of Time as it stands at the Uttarayana (return journey), Nivritti (renunciation) and Parokṣānubhava (realisation). As the Rig Veda is, in the opinion of the author, mainly occupied with Time-mysticism, it has been called primarily a Time-Book (somewhat like the Chinese Time-Books).

The fundamental object of the Veda, Dr. Mohan Singh pertinently points out, is to teach the Brahma-Vidyā but the astro-

nomical data are there only to show the exact and comprehensive parallelism, inter-relatedness, inter-dependence and finally the identity or unity of the cosmic order.

Philosophy of Time is the dominant note in the scientific and philosophic thought of the modern West. Hence Vedic Mysticism of Time as thought-out and formulated by Dr. Mohan Singh will, we hope, shed new light on modern thought and will therefore be warmly welcomed by advanced students of both science and philosophy in India and in the West.

The get up of the book is not quite up to the mark and the price seems to be too high.

SWAMI JAGADISWARANANDA.

HINDI

1. SATHA-PANCHA CHOUPEYEE. Pp. 326. Price 10 annas.
2. BHAGAVAD-GITA BHĀSHĀ. Pp. 354. Price 4 annas. Both published by the Gita Press, Gorakhpur.

1. This volume, as the name suggests, contains five hundred quatrains taken from *Ramacharita Mānasa*, the monumental devotional work of Tulasidas. Each original verse, printed in clear bold type, is followed by its meaning, and a copious commentary in Hindi. The commentary is written in lucid popular language and the publishers have taken every care to make the book very helpful to its readers.

2. This book contains a running translation of 700 verses of the *Bhagavad-Gita*

together with an illuminating note (the *Māhātmya*) on each chapter.

SANSKRIT

SRI SUKTA BHASYA. BY SRI RANGANATHA MUNI. Edited by A. Srinivasa Raghavan, M.A., The Maharajah's College, Pudukottah. Price Rs. 1-8. Pp. 313.

Sri Sukta is the well-known hymn to the Goddess Lakshmi found in the Rig-Veda. The present edition contains the lucid and authoritative commentary, in Sanskrit, of Sri Ranganatha Muni, as well as the text of Sri Sukta with a running translation of each verse. It moreover contains many other Lakshmi Stotras composed by the Acharyas, among which mention may be made of Lakshmi Sahasranama, and also an alphabetical index to it. The book supplies a long-felt want and we hope it will be very popular among all religiously minded persons, chiefly the Vishishtādvaitins.

BENGALI-ENGLISH

BENGALI GRAMMAR AT A GLANCE. BY SWAMI MADHAVANANDA. Published by The Ramakrishna Mission Institute of Culture, 19, Keshub Chandra Sen Street, Calcutta. Pp. 46. Price As. 6.

The indispensable need of a grammar in mastering a language can hardly be over-emphasised. This handy edition of Bengali Grammar contains all useful information necessary for beginners, especially non-Bengalis who know English, but not Sanskrit. The book furnishes some practical hints on the alphabet as well.

NEWS AND REPORTS

SWAMI SUDDHANANDA

The Vivekananda Society of Calcutta organised a full two days' programme in sacred memory of Srīmat Swami Suddhanandaji Maharaj, Fifth President of the Ramakrishna Math and Mission, who was intimately connected with the Society for many years and took most active interest in its progress. A public meeting was held on the 11th February (after Puja, Homa and Chandipath at the Society Premises); in the spacious court-yard of Sī. Ramakrishna Dutt, an enthusiastic member of the

Society at No. 8, Jagannath Sur Lane. Three big-sized portraits of Sri Ramakrishna, Swami Vivekananda and Swami Suddhananda were very tastefully decorated with beautiful flowers, which were a great attraction to the public. Srīmat Swami Madhavananda, Secretary of the Ramakrishna Math and Mission, presided over the function and many prominent sadhus of Belur Math and lay members took part in the proceedings. The President and other lecturers in neat speeches dwelt on the many-sided qualities of the great saint and paid glowing tributes to his sacred memory. After the meeting,

members of the Siddheswari Kali Kirtan Sampraday of Chorbagan kindly entertained the audience with their melodious Sri Ramakrishna Kirtan which was highly appreciated. Next morning a procession started with songs and decorated portraits of Sri Ramakrishna, Swami Vivekananda and Swami Suddhananda from the society premises and went round several streets of North Calcutta. In the evening the members of the Ratnakar Sangha of Bhowanipur pleased the audience with their melodious Matrimahima Kirtan after which the function ended with distribution of Prasadam to the ladies and gentlemen present.

SRI RAMAKRISHNA MISSION AT LAHORE

At the request of a number of local devotees interested in the ideals and activities of the Mission, the Governing Body of the Mission decided to open a Branch Centre at Lahore at the beginning of the year and deputed Swami Adyananda for the purpose.

The formal opening of the centre took place on the 21st of February, 1939, on the occasion of the birthday anniversary of Sri Ramakrishna. There was *pūja*, *homa* and *path* at the rented house at No. 2/A, Lodge Road, where the Mission is located at present. In the evening a largely attended public meeting was held at the Sanatan Dharma College Hall, presided over by the Hon'ble Mr. Justice M. V. Bhide. The speakers included Swami Adyananda, Sir Gokul Chand Narang, Prof. S. N. Das Gupta, Principal T. N. Moulik, Dr. T. N. Sita Ram, Prof. Hiralal Chopra, Prof. Teja Singh, who addressed the meeting on the ideas, ideals and activities of the Mission in the different parts of the world.

Since the opening of the centre, Swami Adyananda has begun weekly religious classes at the Mission premises. Other activities will be gradually undertaken.

SWAMI SIDDHATMANANDA'S TOUR

Swami Siddhatmananda of Advaita Ashrama, Mayavati, recently went on a preaching tour in parts of U.P. and C.P. Beginning from December last he toured for three months visiting, among others, the following important places, Allahabad, Jubbulpore, Bilaspur, Raipur, Nagpur, Amraoti, and Akola. He delivered eighteen

public lectures at most of these places on various subjects, such as, "Religion and Society", "Religion and Modern Outlook", "Religion in our Daily Life", "Science, Philosophy and Religion", "The Message of Ramakrishna", etc. Apart from these he held conversations and granted private interviews at all the places and enlightened many seekers on the different problems of life, universal principles of Vedanta and teachings of Sri Ramakrishna and Swami Vivekananda. The meetings which were largely attended including the *élite* of the towns created great enthusiasm and interest everywhere. Particularly the students at all these places evinced a keen interest in the lectures and discourses; and the Swami was invited to speak at the City College and Robertson College, Jubbulpore, King Edward College, Amraoti, and Berar Arts College, Akola. These lectures were arranged by the Philosophical Unions and the students actively participated in the discussions which followed.

10TH BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA AT THE BELUR MATH, DT. HOWRAH

The Belur Math celebrated on Tuesday, the 21st of February, 1939, the 10th birthday anniversary of Sri Ramakrishna as usual with *Pūja*, *Homa*, and the feeding of the devotees. Nine Brahmacharins and fourteen probationers were initiated respectively into Sannyasa and Brahmacharya on this sacred occasion. In the afternoon a public meeting was held in the Math premises under the presidency of Dr. Prabhu Dutt Shastri, M.A., Ph.D., I.E.S., Vidyasagar, and speeches were delivered on the life and teachings of the great Master. In his presidential address Dr. Shastri dwelt at length upon the varied spiritual realisations of Sri Ramakrishna, and the harmony of faiths established by this great prophet of the modern age for the well-being of humanity. The learned President deplored the present pitiable condition of the Hindus and said that 'if the spirit of the teachings of Sri Ramakrishna were to enter into their soul, they would transform their lives into lives for mutual love, service and renunciation in the right sense, and in such honest living there would be no nation greater than the Hindus.' Among others, Swami Madhavananda (Secretary of the Ramakrishna Mission), Prof. Mahendra Nath Sircar, M.A., Ph.D.,

and S. Kumudbandhu Sen also addressed the gathering.

The public celebration was held on Sunday the 26th February in the Math premises. This year the magnificent newly built temple of Sri Ramakrishna was a special attraction, and pilgrims numbering about three lakhs congregated on that sacred occasion to pay their respectful homage to the great Master. In a specially erected huge pandal a large-sized photo of Sri Ramakrishna was tastefully decorated, and various bhajana and concert parties delighted the audience with their excellent performances. About 25,000 (twenty-five thousand) devotees were sumptuously fed on the occasion. Thirty-four batches of volunteers (numbering 1,200) rendered splendid service on the occasion, and the function came to an end late at night after the usual display of fire-works.

SRI RAMAKRISHNA BIRTHDAY ANNIVERSARY

RAMAKRISHNA MISSION, SINGAPORE

On the occasion of the celebration of the 104th birthday anniversary of Sri Ramakrishna held on the 21st of February last, the Mission premises were nicely decorated and a crowded programme was gone through. Worship, prayer and the recitation of devotional songs by the students of the Mission schools formed the main features of the morning programme, after which the feeding of the children numbering over two hundred took place.

The most important item of the day was in the evening when several instructive and inspiring lectures were delivered at the Mission Hall explaining the life and teachings of Sri Ramakrishna.

Brahmachari Kailasam spoke eloquently in Tamil on the "Message of Sri Ramakrishna", which was followed by a speech in English by Sotharar Ponuthuray.

Swami Bhaswarananda who presided spoke next on the "Human Aspect of the Life Divine" and explained in simple English how Sri Ramakrishna, who was himself an "Avatar" (an incarnation of God) showed to the world in a practical manner that Divine realisation was possible through meditation and devotion. Though a Divine Being himself, Sri Ramakrishna, (the

Swamiji said), did not lose the human aspect; but on the contrary, he lived a simple life dedicated to the service of humanity.

The function concluded with a lecture in Tamil by Brahmachari Kailasam who described at length the life history of Sri Ramakrishna with the aid of coloured slides which the large audience, especially the children, thoroughly enjoyed.

104TH BIRTHDAY OF SRI RAMAKRISHNA

RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL

The 104th birthday of Bhagavan Sri Ramakrishna Paramahamsadeva was celebrated at the Ramakrishna Mission Sevashrama, Kankhal (Hardwar), with great enthusiasm for six days. On the 21st of February the function began with puja, Sri Chandi-path, homa, arati and bhajan and was followed by Srimad-Bhagavat-path, music by the local musicians, Ramanama sankirtan and sadhuseva on which occasion copies of a Hindi booklet on the life and teachings of Sri Ramakrishna were distributed among the sadhus.

On the 26th of February a meeting was held at 4-30 p.m. under the presidency of 108 Sri Mangal Girijee Maharaj, Mandaleswar. S. J. H. D. Bahuguna, M.A., member of the Municipal Board, addressing the audience showed how even in his childhood Sri Ramakrishna although belonging to an orthodox Brahmin family could keep himself above caste distinction and said that the same ideal was inspiring the Ramakrishna Mission even now. Swami Muktananda referred to his visit to U. S. A., where he had seen the Vedanta Societies run by the Swamies of the Mission and said that it was the spirit of Sri Ramakrishna that was inspiring them to do philanthropic works in India and preach Vedanta in America. He exhorted all youngmen specially of U. P. and the Punjab to imbibe the spirit and take part in the activities of the Mission. Pandit Liladhar Shastri, Headmaster of the Rishikul Brahmacharyya Vidyalaya, spoke eloquently on the life of Sri Ramakrishna and said that his advent was for the revival of the Sanatan Dharma and showed how since his arrival it was being preached and accepted in many places even outside India. Swami Devananda spoke

on various activities of the Ramakrishna Mission in general and Kankhal in particular. Pandit Haribansa Shastri, of the Sindhi Pathshala, Brahmachari Darshan-ananda of Chaitandeva Kutia and S. Kishorilal Bajpayee of the Municipal H. E. School also spoke on the life of Sri Ramakrishna and his teachings.

The meeting which terminated late in the evening was attended by many sadhus and gentlemen of the locality.

BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA, VIVEKANANDA ASHRAMA SHYAMLAL TAL

The one hundred and fourth birthday anniversary of Sri Ramakrishna was celebrated on the 26th of February last in the Vivekananda Ashrama, Shyamlal (Himalayas), with due pomp and solemnity. In a specially erected pandal a big portrait of Sri Ramakrishna was tastefully decorated with abundant festoons and foliage. On either side stood the pictures of Lord Buddha, Acharya Samkara, Swami Vivekananda, Mother Kali and other gods, which added to the beauty and sanctity of the auspicious event. A large crowd gathered on that sacred occasion. About 400 poor hill people were sumptuously fed. Besides devotional songs, chantings of hymns and discourses on the life and teachings of Sri Ramakrishna in the afternoon, a meeting was also organised in the evening under the presidentship of Swami Lokeshananda. Swami Apurvananda dwelt at length upon the different aspects of the life and message of Sri Ramakrishna as also upon his substantial contribution to the world civilisation. The meeting was also addressed by Pandit H. R. Dhasmana and other prominent men of the locality. The President in the course of his speech emphasized the divinity of the Master and the simplicity of his gospel. The meeting terminated with the recitation of a selected piece from Swami Vivekananda's works by a boy of a neighbouring school. After the conclusion of the meeting different bhajana parties sang devotional songs to the delight of all.

VIVEKANANDA ANNIVERSARY, MYMENSINGH

The seventy-seventh birth anniversary of Swami Vivekananda was duly celebrated in the Ramakrishna Ashrama, Mymensingh on

Sunday, the 29th January last. In this connection a well-attended meeting was held in the Lecture Hall of the Ashrama with Mr. M. A. T. Iyengar, I.C.S., Additional District Magistrate in the chair. After the 'Bandemataram' and a beautiful song on Vivekananda sung by Miss Uma Devi, Prof. A. K. Banerjee, M.A. of the A. M. College, Mr. M. N. Roy, a Sub-judge and Swami Jagadiswarananda of the Belur Math spoke eloquently on the various aspects of the life and message of the illustrious patriot-saint of Modern India. Swami Brahmeswarananda, the monk-in-charge of the local Mission Centre, read an illuminating paper on the spiritual teachings of the great Swami. A large number of the *élite* of the town were present in the meeting which terminated after a short but excellent speech by the President who impressively dwelt on the vastness and deep significance of the Gospel of Vivekananda.

SRI RAMAKRISHNA MATH CHARITABLE DISPENSARY, MADRAS

REPORT FOR 1928

This prominent centre of service attached to the Ramakrishna Math, Madras, has been of immense benefit to the suffering people of the locality for the last twelve years, and the work of the dispensary has increased by leaps and bounds during this brief period of its existence. This is borne out by enormous rise in the number of patients treated now from what it was in 1925. The total number of cases treated during the year under review was 93,650 of which 33,746 were new and 59,904 repeated cases. The number of examinations in the newly opened laboratory section was 290. An appeal is made to the generous public to come forward with liberal contributions for fulfilling the immediate needs of the institution.

SRI RAMAKRISHNA ASHRAMA, JAGNATHPLOT, RAJKOT

REPORT FOR 1928

The annual report for the twelfth year of the Ramakrishna Ashrama, Rajkot, records a steady development of its missionary and philanthropic activities. The Swami-in-charge had an extensive lecturing tour through many places of Kathiawar and Gujarat. Anniversaries of Sri Ramakrishna, Swami Vivekananda and other prophets were celebrated with bhajans, devotional music

and public lectures. Feeding of the poor was an important item of the programme of Ramakrishna anniversary. The Charitable Dispensary which is situated at the Ashrama premises treated 21,191 patients in its Allopathic and Ayurvedic sections during the period under review. The Ashrama library had 2,001 books on different subjects, which were profitably utilised by the reading public. The free Reading Room attached to the library received 12 periodicals and 2 dailies. The total expenditure during the year was Rs. 7,276-8-0, whereas receipts were Rs. 7,809-8-8, thus leaving a balance of Rs. 533-0-3.

The immediate needs of the institution are:

(1) *The Vivekananda Gurukul*: A spacious building at an estimated cost of Rs. 10,000/- will have to be erected for accommodating the students of the Vivekananda Gurukul (A Residential High School) which the Ashram intends to start in June next.

(2) *Ramakrishna Centenary Dispensary*: The Ashram contemplates to equip the Dispensary with the latest scientific resources and also to make provisions for those who want to have indoor treatment under the direct care of the doctor. The estimated initial cost for the above needs of the dispensary is Rs. 10,000/-, and an endowment of Rs. 40,000/- is essential for meeting the present recurring expenditure of the dispensary.

(3) *Sri Ramakrishna Temple and Prayer Hall*: In order that the inmates of the Gurukul and the public can pray together a Temple with a prayer hall in memory of Sri Ramakrishna will have to be erected at an approximate cost of Rs. 20,000/-.

For carrying on the above activities, financial help from the public is badly needed. All contributions will be thankfully received and acknowledged by the President, Ramakrishna Ashram, Rajkot, Kathiawar.

THE RAMAKRISHNA MISSION, ASHRAMA, PATNA

REPORT FOR 1938

The Ramakrishna Mission, Patna, enters upon the seventeenth year of its useful exist-

ence. During the year under review it carried on its educational, philanthropic and missionary activities very satisfactorily.

Missionary: Weekly religious discourses and classes were regularly held in different parts of the city. Also the Swamis of the Ashrama arranged public lectures, undertook lecturing tours and granted private individual interviews to those that earnestly sought them.

Educational: The Ashrama has been conducting two free primary schools for the children of the labouring class. At the end of the year there were 50 and 82 pupils respectively in each of the two schools including five girls. The results of the last examination were satisfactory. The Ashrama maintained a Students' Home which provided free boarding and lodging to the University students and also trained them according to ancient Gurukul system.

Philanthropic: A charitable homoeopathic dispensary was started in July under an able and experienced physician. Within this short period the total number of patients treated was 8,484 of which 1,993 were new cases and 6,491 repeated cases.

THE RAMAKRISHNA MISSION, SINGAPORE

REPORT FOR 1936 AND 37

During the years under review the birth centenary of Sri Ramakrishna and the birthday of Buddha and Jesus Christ were successfully celebrated. Seven public lectures were arranged and fifteen religious discourses held at the Mission premises, while the bi-weekly classes were conducted as usual. The Mission conducted two schools for boys, one school for girls and a night school for labourers. The number of boys in the schools at the end of 1937 was 228 of whom 66 were free; the number of girls was 102 of whom 19 were free, and the night school had an average strength of 85 adults. Other activities of the Mission were: giving free medical aid to the poor, free distribution of clothings, food and cash to the poor and helpless on festive occasions and imparting of cultural education to the masses by holding lantern lectures. The Mission maintained a library and reading room for free public use.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

A PRAYER*

By JOHN MOFFITT

O King of kings, reveal Thy sovereign form,
Hide not away now that I seek Thy grace !
Ah, look upon me with compassionate eyes
And let me gaze upon Thee face to face !

I have laid down my soul before Thy feet,
Unworthy offering as I do confess,
All soiled and covered with delusion's dust,
And charred in the great fire of worldliness.

O gracious Lord, I am too near to death,
Too close enwrapped in these foul snares of earth !
Ah, lift again to my expiring lips
Thy nectar cup, and give my soul rebirth !

* Adapted from a Bengali song.

THE GITA AND MODERN LIFE

BY THE EDITOR

I

There is no gainsaying the fact that no scripture in the whole range of human literature contains in such a precise and systematic manner all the varied truths of spiritual life as the Gita, the quintessence of the Upanishads. In this Song Celestial one will find outlined in their manifold bearings all the aspects of the epic struggle of the human soul for the realisation of the highest Truth as also the different avenues of approach to the same end. Sri Aurobindo, one of the profoundest thinkers of the modern times, has rightly remarked in his *Essays on the Gita*, "The language of the Gita, the structure of thought, the combination and balancing of ideas belong neither to the temper of a sectarian teacher nor to the spirit of a rigorous analytical dialectic cutting off an angle of the Truth to exclude all the others; but rather there is a wide, undulating encircling movement of ideas which is the manifestation of a vast synthetic mind and a rich synthetic experience. This is one of those great syntheses in which Indian spirituality has been as rich as in its creation of the more intensive, exclusive movements of knowledge and religious realisation that follow out with an absolute concentration one clue, one path to its extreme issues. It does not cleave asunder, but reconciles and unifies." In this age when cramping religious views and sectarian sentiments are running rampant in the world to embitter mutual relations in human society, when disruptive ideas are widening the gulf between man and

man, between nation and nation, both the East and the West stand in need of the synthetic message of the Gita which it delivers unto humanity with its impressive note of universalism. It not only sings the immortal song of the Soul supreme, but strikes also at the very root of all dogmatism and narrow-minded bigotry which is the spring of the existing evils and feuds in the world. For the Gita proclaims, "Whosoever comes to Me through whatsoever path, I reach him. O Partha, all men are struggling through paths which in the end lead to Me" (IV. 11).

As the Upanishads have yielded to the different commentators different systems of thought, the Gita, the epitome of Vedanta, has likewise given rise to manifold theories hitherto generalised into three cardinal philosophical systems, viz., monistic philosophy of Acharya Samkara, qualified monism of Sri Ramanuja and dualism of Sri Madhva. There are indeed various passages in this treatise which easily lend support to one or other of the above interpretations. And it is no wonder that the exegetical acumen of the different Acharyas would evolve for each a philosophy of his own out of it to meet the needs of the different ages. The very fact that the Gita admits of such a variety of interpretations displays beyond doubt the richness of its contents and the universality of its outlook. In truth, the thought of the Gita is not confined to any dogmatic and one-sided view of life. It is 'a gate opening on the whole world of spiritual truth and experience,

and the view it gives us embraces all the principles of that supreme region. It maps out, but it does not cut up or build walls or hedges to confine our vision.' As regard the means of self-realisation, the Gita lays bare various methods to suit the mental equipment of the different types of spiritual aspirants. And each school has pitched upon one or other of these avenues of approach according as it harmonized with the exposition of its own system of philosophy. Some have found in the pages of the Gita nothing but an emphatic declaration of knowledge (Jñāna-Yoga) as the only means to the realisation of the One without a second,—the identity of the individual self with the transcendental Absolute. Some in their interpretation have accentuated self-less and unmotivated devotion to work (Karma-Yoga) as the solvent of all the intricate problems of human existence. Some have laid stress on unqualified love (Bhakti-Yoga) and absolute dependence (*prapatti*) on the Supreme Being as the only gateway to the realm of eternal felicity. Whereas there are others who have recognised the practice of mental concentration (Rāja-Yoga) as the surest means to the attainment of liberation. But it must not be forgotten that these paths that are found elaborately discussed in the Bhagavad-Gita are not watertight divisions and exclusive of each other. Each blends into the other and it is according to the type which prevails that the divisions have been so designated. The glory of the Gita thus lies in its weaving into a synthetic whole all the apparently conflicting systems of thought as also in its pointing out with unfailing directness a variety of trails guiding different classes of pilgrims to the apogee of spiritual realisation.

II

The need of this universal gospel of the Gita as a solvent of the intricate problems of the day can hardly be over-emphasized. The present world with its clash of ideas and ideals is already riddled with the dire consequences of a materialistic outlook which the modern civilisation has imposed upon it. The immense acquisition of scientific knowledge has led to the development of a militant culture in the West. And as a result her splendid creative powers in the domains of art and philosophy, literature and religion have now been shoved to obscurity in the maddening passion for working the furtherance of one or other of the political ideologies that have of late caught the imagination of the people. Our Indian philosopher is not wrong when he points out in his *East and West in Religion* that emphasis on logical reason, social solidarity, muddle-headed positivism, bellicose patriotism and national efficiency are the characteristic marks of the Western attitude to life. The outstanding epochs of Occidental culture—the Greek age, the Roman world before Constantine, the period of Renaissance and our own times—bear eloquent testimony to the great tradition founded on reason and science, on ordered knowledge of the powers and possibilities of physical nature, and of man conceived as a psycho-physical organism, and on an ordered use of that knowledge for a progressive social efficiency and well-being which will make the brief life of man more *easy* and *comfortable*. But such a barren humanism is quite inadequate to stem the advancing tide of those malignant forces which are daily decimating the finest fruits of human culture. For "When the foundations of life are shaken, when the ultimate issues face us demanding an answer, humanism

does not suffice. Life is a great gift, and we have to bring to it a great mood; only humanism does not induce it . . . Unless the mind is interpreted as one with spirit, we have not reached the ideal of civilisation . . . It is the transformation of the individual into the universal outlook, the linking up of our daily life with the eternal purpose that makes us truly human" (*Kalki*).

Needless to say that the idealism for which the Gita stands furnishes this missing link. It declares that unless the edifice of human life is built on the solid foundation of spiritual truth and the aspirations of humanity are oriented to the golden vision of the Realm beyond, the huge fabric of worldly life that stands on the quicksand of a godless ideology will topple down like a house of cards. Sri Krishna, the super-mystic, addressed the whole world through his worthy disciple, Arjuna, on the battle-field of Kurukshetra, and pointed out at the very outset that the supreme quest of human life is not the acquisition of pelf and power but the realisation of the infinite glory of the soul which the 'weapons cannot cut, the fire cannot burn, water cannot wet and the wind cannot dry' (Chap. II. 23). It stands deathless and ever effulgent in the midst of endless changes of phenomena. It is this immutable Self on which are strung the multiple creations of the visible and the invisible worlds like pearls threaded on a string (Chap. VII. 7). The Gita accentuates the need of realising the majesty of this Soul supreme, which is Existence-Knowledge-Bliss absolute. For it is through such a realisation that human life is ultimately blessed with that infinite peace for which humanity has been struggling from age to age. But the inordinate craze for earthly glory and material comfort for which the bubbling energy of mankind has been let loose

to-day has only served to inflame human passions and added to the misery of the world. No individual can expect to enjoy any measure of real peace unless his vision is withdrawn from the gloss and glitter of the fleeting vanities of life into the inner sanctuary of the soul—the real seat of absolute calm and felicity. The Gita therefore tells us, "Having obtained this transient, joyless world, worship Me" (Chap. IX. 33) — the Soul of all souls, for this is the only way to blessedness, to infinite bliss and immortality. But the soulless humanism of the West which is the dominant note of her philosophy is absolutely inadequate to ensure abiding spiritual comfort to the longing hearts. Time has come when the positivist and practical Western mind should make a thorough and appreciative study of the philosophy of India and realise the spiritual values of the intuitive deliverances of the Oriental genius. Frederick Schlegel has pertinently remarked, "Even the loftiest philosophy of the Europeans, the idealism of reason as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigour of Oriental idealism like a feeble Promethean spark in the full flood of heavenly glory of the noonday sun,—faltering and feeble and ever ready to be extinguished." Indeed it is the Gita that embodies in a synthetic form such a bold philosophy of life, and the West that is suffering to-day from world-weariness would do well to turn to the glowing pages of this monumental creation of the East for the solution of the perplexing problems with which she has been saddled by her present scientific civilisation.

III

But it would be a mistake to suppose that it is only the West that needs an integration of such a philosophy in her

organic life. The tendencies in the modern life of India are anything but encouraging. Dr. G. Tucci of the University of Rome, in one of his recent addresses in Calcutta, sounded a timely warning to the people of the East when he said, "Our intellect threatens in a certain way to kill our spirit. We are brains without heart. While Asia is looking forward to our machines and wants to be modernised at any cost, we suffer from our science and from our theoretical constructions. This should teach Asia to be very careful as regards her desire for Westernisation. Of course, science and technicalities are a fatal necessity of modern times, but every nation should at the same time try her utmost to preserve her spiritual resources and maintain herself against the impact of dissolving forces." We need hardly repeat that to-day India is passing through one of the most critical periods in the history of her national evolution. Conflicting ideas and ideals coming in the wake of the cultural onslaught of the West have given a rude shake to the foundation of India's social life. Modern science has made a ruthless assault on the citadel of her long-standing beliefs and practices. New-fangled political philosophies imported from the West are moreover trying to change the time-honoured politico-economic theories and conceptions of the East. Even democratic principles—once the governing forces in Indian life—have lost much of their original flavour in the midst of the kaleidoscopic changes that are sweeping to-day over the land in all the departments of its corporate existence. It is no use blinking at facts in a spirit of blind self-complacency. The destiny of India is now in a melting pot. It is therefore the imperative need of the hour to seek avenues for the harmonisation of these conflicting ideologies with an eye to the maintenance of

the integrity of our cultural traditions. The leaders of Indian thought would do well at this stage to pool all the spiritual and intellectual resources of the country to have this gulf securely bridged so as to prevent a complete collapse of its social and moral order. Notwithstanding many a drawback, the Oriental culture, it cannot be disputed, stands on the bedrock of the spiritual values of life that outweigh all the sordid considerations of a utilitarian mind. It lays accent more on the heart of the Reality than on its external wrappings, and as such any studied attempt to shift the focus of interest will be nothing short of a positive violence done to the sacred traditions of Indian culture. The gospel of the Gita, as already stated, is a bold challenge to the neo-cultural ideology that battens on mere intellectualism and ignores the spiritual basis of life. The Gita boldly declares from every page that life on earth is worth living only when its activities are directed towards and attuned to a cosmic purpose, that religion is more a matter of spiritual culture than of scholastic learning, and that scientific knowledge or intellectual convictions are of no avail unless they are backed by the compelling force of spirit. Instead of preaching any dry intellectual system bound up in empty formulas or categories, it recognizes the validity of everything that has a claim upon life and thus emphasizes the immediate awareness of relation with God, direct and intimate consciousness of the Divine presence. It is therefore a matter of supreme necessity to unfold before the Indian mind the actual import of our indigenous philosophy so eloquently propounded in this monumental treatise so as to counteract the forces that have begun to play havoc in the arena of Indian thought at the present day. The Gita, in short, opens a wide vista before the world and calls

upon humanity irrespective of caste, creed or colour to march 'straight to the centre,—to the Commander-in-chief of the unseen General Headquarters.'

IV

But apart from what has been stated above, the Gita speaks unto the Indian mind another inspiring message: it is the gospel of fearlessness and energism which is so much needed at the present hour to stimulate its dormant powers into activity. It is really a pitiable spectacle that the descendants of our heroic forefathers who were once the mighty torch-bearers of India's virile spiritual culture lie impotent and prostrate to-day and have not even the manliness to obey the stirring call of the age to rise to the radiance of spirit and to plunge into the battle of life for wrenching from the hands of destiny their long-lost freedom. India, if she wants to play a glorious role anew in the history of humanity, must shake off her present slough of inactivity and respond manfully to the stimulating message of the Gita that once nerved the despondent Arjuna to heroic action. "Yield not to unmanliness, son of Pritha! Ill doth it become thee. Cast off this mean faint-heartedness and arise, O scorner of thine foes,"*—is the stirring gospel of activism that rolled from the lips of the man-God of the Epic Age in the field of Kurukshetra. Countless centuries have elapsed but still that resonant voice that was once heard in the midst of the clang and clatter of arms vibrates and rings even now in our ears at this distant period with an irresistible appeal. This is indeed the message which the moribund people of India need to-day to kindle new hopes in their sinking hearts. The country is

already too much swamped with namby-pamby ideas; nothing but the trumpet blast of Vedanta will succeed in awakening new aspirations in the minds of its people. Rightly did Swami Vivekananda say, "This is not the time with us to weep even in joy; we have had weeping enough. No more is this the time for us to become soft; this softness has been on us till we are dead; we have become like masses of cotton. What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and the secrets of the universe, and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face." That is what we want at this psychological hour, and that can be created, established and strengthened by understanding and realising the lofty ideal as set forth in the Gita that calls upon the weak and the miserable, the fallen and the downtrodden to stand bolt upright on the invincible strength of the soul. Freedom, physical, mental and spiritual, is the watchword of this Song Celestial. "Inactivity," said Swami Vivekananda, "in the sense of passivity certainly cannot be the goal. Were it so, then the walls around us would be the most intelligent; they are inactive. Clods of earth, stumps of trees would be the greatest sages in the world; they are inactive. Nor does inactivity become active when it is combined with passion. Real activity, which is the goal of Vedanta, is combined with eternal calmness, the calmness which cannot be ruffled, the balance of mind which is never disturbed, whatever happens. The doctrine that stands out luminously in every page of the Gita is 'intense activity but in the midst of

* Chap. II. 3.

it, eternal calmness.†” India needs such a bugle call to action to shake off her age-long slumber and morbid sense of inferiority complex. The Gita has thus a message both for the East and the West. The somnolent and fallen India of today must actualise in her life once again this stimulating ideal of activism for her liberation from the octopus of alien ideas, and the over-active West that requires a temple bell

† Chap. IV. 18.

to rest and the inspiring gospel of the spirit, must spiritualise her outlook on life if she does not want to see her splendid creations perish in the near future. This is indeed the synthetic message which the Gita delivers unto humanity. It is time that we realised its profound significance and made an honest endeavour to see it materialise in all our activities both individual and collective for the well-being of the world at large.

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna was seated on the quadrangle in front of the Kali Temple at Dakshineswar. Near him were seated the master and other devotees. It was the 26th of September, 1883.

Shortly before the Master had been saying, “No calculation is possible about God. Infinite is His lordliness! What can man convey by words of mouth? An ant went to a sugar-hill and ate a grain of sugar. It became sated with it. Then it thought that it would return and take away the entire hill to its hole.

“Is it possible to understand Him? So my attitude is that of the kitten—wherever mother may place it. I do not know anything. The little boy is unaware of the extent of mother’s greatness.”

Sitting on the quadrangle Sri Ramakrishna was hymning, “O Mother! Mother, who art of the form of Om! Mother, they say so many things. I understand nothing of them. Mother, I don’t know anything. I have taken refuge in Thee! Mother, only so ordain that I may have pure devotion to Thy lotus feet. Mother, do not any more fascinate me by Thy Mâyâ (spell) which

holds the world under its spell. I have taken refuge in Thee!”

The evening service was over; Sri Ramakrishna was seated on the small cot in his room. Mahendra was sitting on the floor.

Sri Ramakrishna (To Mahendra): You have made a choice, haven’t you—the formless aspect of God?

Mahendra: Yes sir, but as you say everything is possible,—even a God with form.

Sri Ramakrishna: Good, and further know that He pervades the animate and the inanimate world as Consciousness.

Mahendra: I conceive Him to be the consciousness behind even the conscious.

Sri Ramakrishna: Hold on to that idea for the present; don’t change your attitude by an effort. By degrees you will realize that this consciousness is His consciousness only. Consciousness is His nature alone.

Well, do you feel drawn towards wealth and power?

Mahendra: No, except of course so far as it is necessary to be free from disquiet—to call on God in peace.

Sri Ramakrishna : That's just natural.

Mahendra : It is greed; isn't it?

Sri Ramakrishna : Yes, that's right, but who is going to look after your children then? If you have the knowledge that you are not the doer what will be the fate of your children?

Mahendra : I have heard that Knowledge does not dawn so long as the sense of duty persists. Duty is like the sun.

Sri Ramakrishna : Stick to that attitude for the present; it is different when the sense of duty will leave of itself.

Mahendra : To live in the world after gaining a bit of knowledge is like dying in one's senses—as in cholera! . . .

Sri Ramakrishna : And see of what use even money is! Jaygopal Sen has plenty of money, yet he complains that his sons do not obey him so much.

Mahendra : Is poverty the only affliction in the world? There are the

six enemies (impulses); besides there are disease and bereavement.

Sri Ramakrishna : Further there are prestige and honour, and the desire to be famous.

Well, can you tell what's my state?

Mahendra : It is just what happens to a man when he wakes from sleep. That is constant communion with God.

Sri Ramakrishna : Do you see me in dreams?

Mahendra : Yes, very often.

Sri Ramakrishna : How? Do you see me teaching?

Mahendra was keeping quiet.

Sri Ramakrishna : If you see me teaching, know that to be Sachchidananda.

Mahendra next related all that he had seen in dreams. *Sri Ramakrishna* listened to everything with attention.

Sri Ramakrishna (To M.): All this is very good. Don't argue anymore. You are followers of Sakti (God as Power).

SOME THOUGHTS ON HINDU RELIGION

BY DR. J. H. COUSINS, D.Litt.

The religious instinct in humanity is not a surviving memory of primitive fear of the powers of nature, but is humanity's inborn expression of a tension implanted in it by the Universal Life, of which it is a part, a tension of desire for release from the restrictions of physical life into the freedom of the life of the spirit; release from the *tamasa* into the *sattva*, as it is expressed in the philosophy of Vedic India.

All the religions can help humanity towards this liberation, and even an idealistic devotion outside the religions—a devotion to humanitarian service,

for example, or to the search for truth, or for perfect expression in poetry or music or sculpture—can also help it towards liberation.

Hinduism differs from other religions in that it does not claim to be the only way of liberation. Having as a guide to the shaping of its doctrine the truth that all varieties of outer expression have behind and within them the reality of the Universal Life, Hinduism recognises the signs of that inner unity wherever it is found.

The recognition of the unity of the Life that animates all its agents in the

world of substance and activity is not confined to Hinduism. When Lord Krishna, according to the *Bhagvad-Gita*, said: "However men approach me, even so do I welcome them, for the paths men take from every side are mine," he recognised the variety of ways by which humanity seeks union with its Divine source. But when the Bible tells us that the Lord Jesus Christ said: "Other sheep I have who are not of this fold: them also I must bring with me . . . and there shall be one fold and one shepherd," it tells us that he was uttering the same eternal truth that Lord Krishna uttered; the truth that, whatever differences time and place and climate set up between the various groups of the one human family, and the forms of devotion in the religions, the impulse to the religious life is one and the same in them all,—the hunger for God-consciousness: many paths, and the Divine Lover at the end where they converge: many kinds of sheep, and the Shepherd of Souls at the entrance to the one fold. These are but two figures of speech for one reality beyond expression in plain words: two worshipped names on earth for one Being eternal in the heavens. The Cowherd of Brindaban and the Good Shepherd of Nazareth are two masks for the one Divine Face. Change the name of the sayer of the sayings I have quoted, for each other, and the meaning remains the same.

This is the central truth of the religious life—unity in spirit, variety in expression. But human beings, under the influence of *ahamkâra*, the sense of separateness, become naturally attached to persons and places, events and customs, and regard those that serve their purpose as unique and universally obligatory. This natural tendency is less marked in those who follow the Hindu religion than in those that follow

other faiths, because of the guiding principle that I have spoken of. The result of that tendency is seen in the splitting up and weakening of the spiritual body of humanity, and the now almost uncontrollable activity of every kind of device and inducement to draw humanity away from the liberation of the spirit to the slavery of the senses, against which the religions are powerless.

The greatest day in world-religion will be that on which the religions that are separated because of differences of names and local terminology will hear the one Voice in whatever Name it spoke through in various times and places, and will unite in one aspiration for purity and illumination, and in one power against evil, unclouded by mental and emotional non-essentials, unweakened by erroneous enmities and superiorities.

Hinduism is to-day the religion of three hundred millions of people in India. In times past it was also the religion of large populations outside India, such as the population of Java. It had its votaries in ancient Abyssinia. There are tribes in the hills of eastern Europe that look to Hindu India as their ancestral home. Hinduism has been discovered at the base of the religion of the Polynesian islands. It is still the religion of Bali.

Naturally among such numbers in different physical conditions, varieties of religious expression were developed. But these centred round the intuitively felt necessity of ways and means for establishing an inner relationship between the individual life and the Universal Life, and for satisfying the hunger for a larger experience than that provided by the ordinary life in the world, a hunger that is the cause of all forms of worship, Hindu or other.

In the Hindu idea, such hunger for the greater Life can be satisfied any-

where. But long experience has shown that certain modes of procedure for allaying the tensions of the outer life can hasten the process of satisfaction. These conditions may be divided into three classes. They are, first, physical where they concern the location and circumstances of the place of worship and the purification and conduct of the worshipper. Effective contact with the larger Life cannot be made in uncongenial environment, or with unclean bodies, or through inattentive and disorderly activities. They are, second, psychological in the appeal which they are intended to make to the higher nature of the worshipper through which to quicken the process of unification of the individual consciousness with the universal Consciousness. They are, third, universal in their recognition of communion between the individual worshipper and the universal Life through any of its embodiments that Hinduism identifies under the name of Vishnu and His aspects such as Sri Padmanabhaswami, or Shiva and His aspects such as Sri Nataraja, and others.

In the setting up of the desired relationship between the worshipper and the object of worship, Hinduism has developed various details, such as words of power, or *mantras*, and images of power. The latter are commonly called idols, and this term is correct in the original Greek sense of "something seen," that is, in the Hindu sense, a visible reminder of an invisible object of worship. It is this use of "idols" that Sri Sankaracharya justified when he said that the *sâṅgrâma* stone could be used as a reminder of either Vishnu or Shiva by those who had not reached the stage of being able to worship without images. But the Rishi were aware of the tendency in the mass of humanity to allow the seen object to hide the true invisible object of worship, and he made

it clear that he did not mean his concession of a serviceable stone to those who needed it, to be taken as meaning that the stone itself was the object of worship.

The use of physical objects in worship as conceded by Sri Sankaracharya may be called symbolical, that is, the use of tangible and available means for reminding ourselves of Beings and Powers too vast and rarefied to be immediately contacted by our rudimentary and inadequate physical and mental instruments.

But there is another aspect of the use of images in Hindu worship that is more dynamic and impressive than the indirect symbolical aspect. This other aspect is the use of images, or other objects, as receptacles of special impartations of power from some aspect of the universal life. For worship in this way no special knowledge of symbolism or reading in philosophy is necessary, though these may make the worship more effective to those who possess them, and prevent the worshipper from forgetting the real inner object of worship whose influence justifies the use of the outer object. The tendency to do so is, indeed, stronger in worship in this sense than it is in the symbolical and philosophical sense, in which the mind is specially watchful against any falling under the influence of transient representations (*mâyâ*) of eternal Powers and Principles. Such a tendency to set special value on an object used in worship may easily lead to the claim of superiority and universality for one particular form of Divinity. This is the cause of false sectarianism. It is the ultimate religious heresy. It is also contrary to the spirit and thought of Hinduism.

Against the tendency towards worshipping images instead of that which they stand for symbolically or give forth

dynamically, Hinduism has its correctives. For those who are intellectually awake, these consist in the understanding of the symbols used and of the intention and procedure of the process of image-consecration. But these matters lie outside the interests of perhaps the majority of worshippers. For the simple-minded, who respond to the natural impulse from their inner nature to seek immediate contact with the greater Life, whatever be the superficial motives of worship, there is in Hinduism the corrective of multiplicity. Where a number of images of various aspects of the universal Life are used, such as images of Shiva and Ganesha in a Vaishnavite temple, or images of Lakshmi-Narayana in a Shaivite temple, these tend to neutralise the exclusive worship of any single aspect, and to establish, as a principle, rather than as a sentiment or an expedient, the exercise of tolerance towards worshippers by other images inside the Hindu religion or outside it.

Another corrective of single-image-worship, which is idolatry in the wrong sense, consists in varieties of representation of one aspect of the universal Life, such as Ganesha in the corpulent and lethargic form of South India and in the spare and energetic form of Nepal. These variations in various places not only neutralise the tendency to attribute exclusive sanctity to an image but also to a particular place. At the same time they leave unimpaired the sanctity attached to images and places as the result of consecration and long devotional intensity. This result is not a matter of traditional faith only. It has been observed by persons possessing a special degree of sensitiveness.

The central conception of the inner unity of the outer expressions of the universal Life, as expressed in tangible form, in sculpture, is generally taken to

be the *Trimurti*, or triple image, as seen in the colossal three-headed figure in the cave at Elephanta island off Bombay. It is not generally realised that the same idea is expressed in the image of Sri Padmanabhaswami. While the main figure is that of Vishnu, there is also the figure of Brahma seated on the lotus that emerges from the body of Vishnu, and there is also the emblem of Shiva, the *lingam*, over which the hand of Vishnu extends in an attitude of worship. Other images declare the same basic truth. The image of Hari-Hara declares that the two main forms of Hindu culture, the Vaishnavite and the Shaivite, are two nominally separate aspects of one culture. The image of Hara-Parvati, called also Ardhanariswara (half feminine, half masculine) declares that the masculine and feminine modes of the outer life of the Universe are aspects of the one Life.

From these facts arises the paradox of Hinduism, that in the multitude of idols there is safety from idolatry, at least as much safety as the higher mind of humanity can offer against the tendencies of the lower mind and the body of desires. This might be superficially taken as fostering religious indifferentism or reducing the power and efficacy of worship. On the contrary, its true tendency is to purify and intensify religious experience by freeing the mind and emotions of the worshipper from false superiorities and sectarian intolerance.

The tolerance of Hinduism is not only for Hindus of different groups. It extends to all religions and individuals who seek for reality either inside or outside the religions, since behind all forms of worship it recognises the search for individual and group realization of unity with the One Spirit of the Universe. Where such realization exists there can be no artificial barriers

between individuals or groups, and there is laid on them all the responsibility of so living their individual lives and so adjusting the relationships between individuals and groups that they will be

worthy of entering into the privilege of worship and of receiving the signs of community of both spirit and action between the Great Life and the life of the individual.

UNITY OF LIFE AND TYPE IN INDIA

BY SISTER NIVEDITA

Behind and within the unity of humanity, there is a stratification of man, which is to the full as interesting as the tale of the formation of the sedimentary rocks. Race over race, civilization over civilization, epoch upon epoch, the molten tides of immigration have flowed, tended to commingle, and finally superposed themselves. And systems of thought and manners have grown, by the accreting of the burdens of one wave to those of another, and their blending into a whole, under the action of the genius of place. Behind ancient Egypt, how long an historical spelling-out of elements there must have been! What a protracted process of adding race-syllable to race-syllable took place, before that brilliant complexus first emerged upon the human mind! Yet there was such a being as an Ancient-Egyptian, recognizable as a specific human unit, in contradistinction to his contemporary Phoenician, Cretan, or Babylonian. Or the same possibility may be seen in our own day, in the fact that there is such a being as a Modern-American, diverse in his origins beyond any type that has ever heretofore appeared, and yet marked by certain common characteristics which distinguish him, in all his subdivisions, from the English, Russian, Italian, who contributed to form him.

These miracles of human unification are the work of place. Man only begins

by making his home. His home ends by re-making him. Amongst all the circumstances that go to create that heritage which is to be the opportunity of a people, there is none so determining, so welding, so shaping in its influence, as the factor of the land to which their children shall be native. Spiritually, man is the son of God, but materially, he is the nursling of Earth. Not without reason do we call ourselves children of the soil. The Nile was the Mother of the Egyptian. The shores of the Mediterranean made the Phoenician what he was. The Babylonian was the product of river-plain and delta, and the Indian is literally the son of Mother Ganges.

In every case, however, this unity induced by place is multiplied, as it were, by the potentialities of confluent race-elements. Man learns from man. It is only with infinite difficulty, by striving to re-apply our powers in terms of the higher ideals of some new circle to which we have been admitted, that we raise the deeds of the future above the attainment of the past. Water rises easily enough to the level once reached. How much force must be expended to carry it above this! The treaty successfully imposed on the world by some great statesman, serves only to remind his school fellows of his old-time triumphs in playing-field or classroom. Many a brilliant general has been known

to study his battles with the aid of tin soldiers. The future merely repeats the past, in new combinations, and in relation to changed problems.

Thus we arrive at the fundamental laws of nation-birth. *Any country which is geographically distinct, has power to become the cradle of a nationality. National unity is dependent upon place. The rank of a nation in humanity is determined by the complexity and potentiality of its component parts. What anyone of its elements has achieved in the past, the nation may expect to attain, as a whole, in the future. Complexity of elements, when duly subordinated to the nationalising influence of place, is a source of strength, and not weakness, to a nation.*

India, at the present moment, in the throes of the passage from Mediaeval to Modern, out of a theocratic into the national formation, affords an excellent field for the study of these laws. Many observers—aware that the Indian people to-day are proposing to themselves this transition—see nothing before them but disappointment and defeat. "What?" say they of this school, "honey-combed as India is, by diversity of languages; ridden by the weight of customs that are alike in no two provinces; with a population drawn from races black, yellow, and white, and clinging with jealous persistence to the distinctive individuality of each element; filled with types as different from one another as Punjabi and Bengali; divided at best into two, by the cleavage between Mohammedan and Hindu, to talk of unity, in this seething variety, is the merest folly! The idea of an Indian Nationality is simple moonshine!" Such opinions are in fact held by most Europeans who have visited or resided in India: they are combined, moreover, with a genuine contempt for all who differ from them. Yet they may not be

the only conclusions possible upon the facts, and it is generally granted that sentence is not well pronounced, till both sides of a case have been heard.

The question arises then: Is there any unity of life and type perceptible amongst the Indian people, which might sooner or later serve as the foundation for a realised Indian nationality? It is perhaps true that the Bengali is the Irishman of India, the Mahratta the Scot, the Punjabi, the Welshman or Highlander, as we choose to name him; but is there anything common to all these, and to others, that relates them to one another, as the central fact of Briton-hood relates their western counterparts? On the existence or non-existence of such community of life and type must depend the ultimate reasonableness of Indian national aspirations.

The first treasure of a nation, geographical distinctness, India undeniably possesses, in an extraordinary degree. Around her feet the sapphire seas, with snow-clad mountain-heights behind her head, she sits enthroned. And the races that inhabit the area thus shut in, stand out, as sharply defined as herself, against the Mongolians of the North-East, and the Semites of the North-West. Within this land, Aryan ideals and concepts dominate those of all other elements. There is a self-organization of thought that precedes external organization, and the accumulation of characteristics in a single line, which this brings about, is what we mean by racial types. In India, the distinctive stock of ideas rises out of her early pre-occupation with great truths. Neither Jain nor Mohammedan admits the authority of Vedas or Upanishads, but both are affected by the culture derived from them. Both are marked, as strongly as the Hindu, by a high development of domestic affection, by a delicate range of social observation and criticism, and by the conscious

admission that the whole of life is to be subordinated to the ethical struggle between inclination and conscience. In other words, all the people of India show the results of education under theocratic systems, for the concern of churches is ever primarily with the heart. When Egypt was building her Pyramids, India was putting a parallel energy into the memorising of the 'Vedas, and the patient elaboration of the philosophy of the Upanishads. The culture begun so early has proceeded to the present day without a break, holding its own on its own ground and saturating Indian society with standards of thought and feeling far in advance of those common in other countries. A profound emotional development and refinement is the most marked trait of Indian personality, and it is common to all the races and creeds of that vast sub-continent from those of the highest civilization to those of the lowest and most primitive.

Again, the keystone of the arch of family devotion, alike for Hindu and Mohammedan, lies in the feeling of the son for his mother. Whatever may change or fluctuate, here our feet are on a rock. There can be no variation in the tenderness and intensity of this relationship. In it, personal affection rises to the height of religious passion. It is this fact of Eastern life that gives its depth to our symbol of Madonnahood,—the child as the refuge and glory of woman, the mother giving sanctity and security to life.

Very closely connected, but not identical with this, is the organic part played in the life of the Eastern household by the aged. A gentle raillery, a tender gaiety, is the link between them and members in the prime of life. This is one of the most beautiful features of communal civilization, that the old are an essential factor in the family. There is here none of the dislocation of life that

so often results, with us, from the loneliness and infirmity of elderly persons. Their wisdom forms one of the most valued of the common assets, even while their playfulness ranks them with the children, and the burden of attendance is easily shared, amongst the many younger women. India, with her memory of great leisure, is not easily vulgarised by the strenuous ideals that make a man feel himself useless, amongst us, when his working-days are over. She knows that only with the ending of activity can the most precious fruits of experience come to ripeness. Cooks and blacksmiths may need the strength of youth, but statesmen and bishops are best made at sixty.

We have few classes in Calcutta who seem to us so rough and worthless as our *ghari-cullahs* or cab-drivers. They are Mohammedans for the most part, who have left their families in the country, and they are not noticeable, as a type, for self-restraint or steadiness of conduct. Yet it was one of these whom I met one day, at the corner of my own lane, carefully, with an expression of ineffable gentleness, guiding an old Hindu woman through a dangerous crush of vehicles! He had jumped from his box, at the sight of the blind and stumbling feebleness, and left his *ghari* in charge of its small footman, or *syce*. It was the Prophet of Arabia who said, "He who kisses the feet of his mother attains to Paradise." *In devotion to the mother, and in chivalry for old age, Mohammedan and Hindu, high and low, in India, are absolutely at one.*

It is a mistake to suppose that even the religious demarcation between Hinduism and Islam has the bitterness that divides, for instance, Geneva from Rome. Sufi-ism, with its roll of saints and martyrs, contributes to Mohammedanism a phase of development which matches Hinduism in its highest forms.

The apostles of either faith are recognizable by the other. The real divergence between the two religions lies rather in the body of associated customs, than in doctrines, which are not philosophically incomprehensible.

The Mohammedan derives his customs from Arabia, and from a period in which the merging of many tribes in a national unity was the great need: the Hindu bases his habits on his own past, and on the necessity of preserving higher civilization from modification by lower. In other words, the difference between the two deals rather with matters of household and oratory, woman and the priesthood, than with those interests out of which the lives of *men*, and activities civic and national, are built. This fact is immediately seen, wherever either faith is sovereign. Many of the highest and most trusted officers of a Hindu ruler will be Mohammedans: and, to take a special instance, I may say that I have nowhere heard such loyalty expressed for the Nizam of Hyderabad, as by Hindu members of his Government. In the region North of Benares, again, where Mohammedanism has been tranquil and undisturbed for hundreds of years, there is something very near to social fusion between the two. A significant indication of this lies in the names given to boys, which are often—like *Ram Baksh*, for example—compounded of roots Sanskrit and Arabic!

With the exception of the word *magnetism*, there is probably no single term so vaguely used as *caste*. Taking this, however, as referring to a series of social groups, each thoroughly marked off from all others, and united within itself, by equality of rank, custom, and occupation, we shall quickly see that this institution is capable of proving rather favourable than the reverse, to solidarity of the public life. All over India to-day, as of old in Babylon or Thebes, or Peri-

clean Athens, the communal intercourse of streets and river-sides, stands out in bold contrast against the cloister-like privacy of the home. This is partly due to climate, and partly to the persistence, in this one country, of conceptions and associations which appear to us as classical. In this communal unity, there is no demand for social uniformity. Such matters, concerning only the intimate personal life, are relegated to the sphere of the family, and the care of women and priests. Caste is no concern of the school, the bathing-ghat, or the town. On this side indeed, the word connotes little more than a rigid form of good-breeding. It defines the ground on which no outsider may intrude. To regard it as a barrier to co-operation would be as relevant as to view in a similar light the fact that we may not ask a European woman her age. How absurd would be the statement that this rule of etiquette was any obstacle to united action! Granted that in eating and wiving a man consorts with his own, he may do what he chooses, and go where he will, in all other concerns of his life. Each caste is, in effect, to its own members, as a school of self-government, and the whole institution provides an excellent framework for labour-organizations, and other forms of socio-political activity. These facts, indeed, are so obvious to the eye that views them with the necessary breadth, that it is difficult to see how any other impression ever gained currency.

Many persons use the word unity in a way that would seem to imply that the unity of a lobster, with its monotonous repetition of segments and limbs, was more perfect than that of the human body, which is not even alike on its right and left sides. For my own part, I cannot help thinking that the scientific advance of the nineteenth century has enabled us to think with more complexi-

ty than this. I cannot forget a French working-man, calling himself a Positivist, who came up to me some years ago, in a university-settlement in the West, and said, "Have the people of India any further proof to offer of the one-ness of Humanity, beyond the fact that if I hurt you I hurt myself, and the other fact that no two of us are exactly alike?" And then, seeing perhaps a look of surprise, he added thoughtfully, "the fact that we are all different, is, in its way, a proof of our unity!" The conception thus indicated, I have come to think an exalted one. I find an overwhelming aspect of Indian unity in the fact that no single member or province repeats the function of any other. Against the great common background of highly developed feeling, the Bengali stands out, with his suavity and humour; the Mahratta exhibits his grimness and tenacity. The one may glory in his imagination, the other in his strength of will. The Punjabi has the faultless courage, and also something of the child-like-ness, of a military race. The Madrasi has the gravity and decorum of one whose dwelling is in the shadow of a church. The Mohammedan, wherever we meet him, stands un-

matched for his courtesy and grandeur of bearing. And everyone of these, we must remember, responds to the same main elemental motives. With all alike, love of home, pride of race, idealism of woman, is a passion. With everyone, devotion to India as India finds some characteristic expression. To the Hindu of all provinces, his Motherland is the seat of holiness, the chosen home of rightcousness, the land of seven sacred rivers, "the place to which sooner or later must come all souls in the quest of God." To the son of Islam, her earth is the dust of his saints. She is the seal upon his greatest memories. Her villages are his home. In her future lies his hope.

In both, the nationalising consciousness is fresh and unexhausted. That which Asoka was, seated, two hundred and fifty years before Christ, on the great throne of Pataliputa,—what Akbar was, at Delhi, eighteen centuries later, —that, in the sense of national responsibility, every Indian must become, tomorrow. For this is the age, not of thrones, but of democracies; not of empires, but of nationalities; and the India that faces the sunrise of nations, is young and strong.

LIBERTY IN THE MODERN WORLD

BY PROF. P. S. NAIDU, M.A.

(Continued from the last issue)

V

Understanding freedom and authority in the sense in which the terms have been defined in section III, we have now to consider what their status is in the contemporary governments of the world. These governments may be divided into two classes, the catas-

trophically collectivistic and the gradually collectivistic. With the downfall of liberalism, the democratic governments of the West have become so intolerant of criticism and have, in consequence, launched forth schemes for curtailing individual liberty, that it is plain that they are moving slowly

but steadily in the direction of totalitarianism. Socialism in democratic countries is merely another name for economic collectivism, and evidence is not lacking to indicate that other and more undesirable aspects of collectivism will be embraced with enthusiasm by the Western governments. These governments have become either suddenly totalitarian, or have set themselves definitely on the road to collectivism.

The political activities of the collectivistic governments of the present day are guided solely by economic forces. The economic motive is all powerful in the minds of the executive, of the legislatures and of masses in all countries. It has suppressed the higher values, which in the spacious days of liberalism guided the lives of individuals and groups. The most significant objective expression of this economic motive is *planning*. A psychological attack on planning will place us in a position of strategic vantage for the purpose of exposing the real status of liberty and authority in the modern states. Planning is the operation by which the executive in the gradually collectivistic states and the dictators in the catastrophically collectivistic states conceive a particular end as well as the means for that end, and thereafter force the citizens to work up the end by the means prescribed. In economic planning the acquisitive and assertive propensities of the planner are fiercely stimulated, while the dragooning and regimenting of individual citizens, who are conceived merely as so many tools in the hands of the dictators, results in the constant stimulation of submission and fear in their minds. The entire activity moves on the plane of primeval passion generating intense self-seeking and morbid sentiments. Individual initiative and freedom of action are incompatible with the ideology of plan-

ning. Individual personality as such is, in the eyes of the planner, a thing of no value.

The spectacular success which the planners have achieved in the economic realm has emboldened them to extend their activities to cultural fields. In the dictatorial countries everything is neatly planned out for the individual who has only to fit himself snugly into the inhuman system just as a little cog wheel of a huge machine falls slick into its place under the deft fingers of the clever mechanic.

Of liberty either as conceived by us or as conceived by the liberal party there is no trace; while fierce self-regarding authority debasing human personality is very much in evidence in the collectivistic states of the present day. Lenin said, 'The world cannot be made happy unless it is deprived of freedom, which is nothing but a torment and a burden to it, and unless men are by force maintained in a condition of earthly bliss thought out by the authorities in accordance with reason'; while Mussolini writes, 'The Fascist state organises the nation, but leaves a sufficient margin of liberty to the individual; the latter is deprived of all useless and possibly harmful freedom, but retains what is essential, the deciding power in this question cannot be the individual but the state alone'. Both communism and Fascism repudiate the value of individual liberty; but while the former justifies totalitarianism in the interests of the material welfare of the individual, the latter accords no recognition whatever to the claims of the citizen. Communism revolts against using the individual as a means for the ends of capitalism, but does not scruple to use him as means for its own ends. It places the individual in the focus of all government organisation, for, the avowed object of all its activities is the

achievement of 'a condition of earthly bliss' for the individual. The end of the 'good life' for the communist is the enjoyment in an equal measure by all individuals of the 'goods' of this earthly environment. That being his supreme goal, he despises religion, philosophy, literature and even morality.

If at this stage we pause to examine the doctrine of communism from our standpoint, we find that the communist has thoroughly misunderstood the structure and function of the human mind. He believes that the end of the good life is the constant titillation of the sense organs. Instead of guiding the fierce sex, food-seeking, combative and other propensities towards the Brahman-regarding sentiment, the communist programme arrests the growth of personality at the low level of concrete sentiments. Man must be made to enjoy 'earthly bliss'. Even so he is not free to choose what he will enjoy. He must enjoy as he is told, and the voice that tells him is that of comrade Stalin.

There is one invaluable act of service which Russian Communism has rendered to human personality, and that is the annihilation of the propensity of acquisitiveness. Whereas many of the elemental propensities may be ennobled or sublimated, this which has more of animality in it than the sex-propensity, must be pulled out and destroyed root and branch. The destruction of the sense of proprietary right over things and persons is the first condition of progress towards liberty. Communism is eminently justified in working towards the consummation of such annihilation. Apart from this characteristic there is little in communism to claim our approbation.

In its insistence upon earthly bliss communism differs profoundly from Fascism, but in its insistence on the supremacy of the dictator's will it is

whole-heartedly at one with the latter. As against communism, Fascism denies the materialistic conception of life and claims to enthrone religion in the heart of the individual. 'And above all Fascism', says Mussolini, 'denies that class war can be the preponderant force in the transformation of society'. But in the Fascist state the individual is reduced to a state of non-entity and his personality is only a means to the ends conceived by the dictator.

At first sight it might appear that Fascism is superior to communism in that it suppresses some of the elemental emotions in the individual mind. By the renunciation of material bliss the acquisitive, and by the denial of class war, the combative propensities are suppressed. Yet this is only an illusion, for the Fascist governments are out to fight and conquer in the name of the state. The acquisitive and combative propensities are very vigorously stimulated in the individual mind, but they are directed towards 'objects' desired by the dictator.

In the Hegelian conception of the state, which is claimed to be the foundation for all totalitarian governments, there lies hidden a fallacy which has not been unearthed by political philosophers. The myths of the corporate personality and of the collective will of the state have been exposed over and over again by serious-minded thinkers, but no one has attacked with vigour the view of the state as the final goal of human organisation. Hegel is disloyal to the central thesis of his own metaphysics when he says, 'The state is the divine idea as it exists on earth . . . it is the absolute power on earth; it is its own end and object. It is the ultimate end which has the highest right against the individual.' If the process of dialectical evolution is eternal and infinitely progressive (as it

ought to be in the proper Hegelian scheme), then to arrest it at the level of the state, is to do violence to the state itself. For the state must self-gather itself in that which is not the state, and both must be gathered up in the higher synthesis of internationalism. Nor is this the final goal. If we pursue the dialectical process to its logical conclusion we shall reach the Upanishadic Brahman as the final goal of evolution. Neither Fascistic nor communistic thinkers have had the courage to work out the conclusions of the premises which they have accepted and acted upon with great gusto.

The state, then, is the concept which inspires the political practices of the collectivistic governments. As it is its own end, the state is outside the pale of the moral law. 'All for the state and nothing outside the state'. So long as the individual conforms to the standards of the state his actions are tolerated. The individual is believed to have liberty only when he has learnt 'to desire what the state desires, to have no purposes but the official purposes, to feel free because they have become habituated to conform'. Since the state is beyond morality, it is intolerant of criticism of any kind. Freedom of speech and expression, and liberty of the press are to be ruthlessly suppressed. There is no such institution as a party in opposition in the totalitarian governments. 'It is forbidden to doubt, to question, to criticise, to investigate, to test the dictatorship-inspired beliefs. The dictatorial ideas must be accepted independently of rational and empirical testing'. The dictator-ridden governments would suppress, if it were possible, even freedom of thought. As dictator-dictated truth is the only truth that there is, academic freedom is to be banished from the state. All research in science and humanities should be

directed towards the exaltation of the state and the debasement of everything outside the state.

To achieve these and other equally inhuman ends the totalitarian states have assumed full control over education. Through carefully planned education they expect to mould the minds of the young according to their own rigid patterns, so that the latter will be so many little replicas of the mind of the ruling dictator. If the individual displays any tendency to non-conformity then force is to be used to bring him back to the 'path of righteousness'.

All associations within the state, whether voluntary or otherwise, are to be conscripted into the service of the government. 'There is nothing outside the state' is to be the guiding principle for every little act in the totalitarian states.

By a process of psychological jugglery collectivistic thought identifies the personality and will of the dictator with the supposed personality and will of the state. When this identification is achieved, we find that authority is supreme and liberty non-existent in the totalitarian states. But it is authority which injures him who exercises it and him who submits to it. Fierce self-assertive authority dominating over the individual through the arousal of submission and fear results in the stultification of personality. Mussolini declares quite openly that 'the principle that society exists solely through the well-being and the personal liberty of all the individuals of which it is composed does not appear to be conformable to the plans of nature, in whose workings the race alone seems to be taken into consideration and the individual sacrificed to it.'

In order to understand the enthusiasm which Fascism, Nazism and communism have evoked in the bosoms of

Europeans, we have to study their national temper. For a short while after the war in Germany, Italy and Russia the republican form of democratic government flourished, but its quick and sorry downfall in all these countries is the result of the impact between the ideals of democracy and those of their respective national cultures. Pareto, writing as early as 1898, observed that what strikes one in the politico-social life of Italy is the 'entire absence of political parties and an enormous extension of the functions of the state.' This state of affairs prepared the way for collectivism, and for the Mussolinian ideology of 'a party which entirely governs a nation.' 'The Germans', says Professor Roberts, 'have never wanted democracy, they crave for authority and respect the strong arm. They do not want individual freedom. The German is designed by history and nature to provide mass material for dictatorship'. With the submissive temper of the Russian mind forged by a prolonged sub-servience to autocracy, we are thoroughly familiar. In such a favourable European soil does dictatorship grow from strength to strength. But dictatorship is not without its subtle economic and political tactics. Under the guise of maintaining security it has deprived the individual of liberty, as though the two were mutually incompatible. It has managed to keep aglow the bellicose tendencies of the European mind by carefully staged foreign expeditions. Above all, it has transplanted emergency war measures from the battlefield and the war office to the peaceful homes in the state. In the achievement of these purposes dictatorship has taken selfish advantage of that irrepressible tendency in man to worship something outside himself. It has debased humanity on the plea that the vulgar masses are to

be sacrificed to bring to birth the noble man, the dictator, who is the supreme purpose of the state. This dictator is believed to confer real liberty on the individual when he terrorises the citizen into subordination. The dictator's atrocities are justified on the ground that he alone possesses the peculiar gift of intuiting the 'good' which the vulgar masses desire and grope after blindly, but never succeed in grasping. 'Dictatorship kills the spirit, deadens the mind, irons out differences, paralyses public life. It appeals to and relies upon the more primitive elements in man's nature, and discourages the exercise of his more lately evolved faculties.'

Of ennobling liberty there is no evidence, while ferocious self-regarding authority is very much in evidence in the contemporary totalitarian states.

VI

We have already remarked that, in spite of the powerful hold which totalitarian authority has over the minds of men at the present day, liberty will soon assert herself. And when she does assert herself, will she find a congenial home in democracy? It is pathetic that we have to admit that she will not. Democracy has fallen so low that Mussolini exclaims, 'Where is the shade of Jules Simon, who in the dawn of liberalism proclaimed that the state must labour to make itself unnecessary, and prepare the way for its own dismissal?' Democracy is in the doldrums because it has failed to give direction to individual liberty, and because the political machinery which it has evolved for enthroning the rule of the majority is steadily paving the way for dictatorship. Mussolini is perfectly right when he says that, 'the democratic regime may be defined as from time to time giving the people the illusion of sover-

ignty, while real effective sovereignty lies in the hands of other concealed and irresponsible forces. Democracy is a regime nominally without a king, but it is ruled by many kings—more absolute, tyrannical and ruinous than one sole king, even though a tyrant.' As regards liberty, democracy has emptied it of all significant content and has left the undirected individual so much to himself that he welcomes any occasion for feeling at one with his fellow-beings. It is this craving for oneness with the rest of the creation that is responsible for the flourishing of totalitarian states. But is war or a dictatorial regime necessary to secure for the individual the satisfaction of one of the deepest needs of his nature? Democracy has committed the stupendous psychological blunder of mistaking gregariousness for sympathy. Gregariousness after all pertains to the body. Graham Wallas has shown that 'human beings are not a gregarious species in the same way, or to the same degree as are the ants or the bees. Our normal instinctive course leads to the intermittent co-operation for certain special needs and not to constant co-operation for all times.'¹¹ The ant-hill and beehive civilisations are meant to serve as grave warnings to human beings, and not as models for imitation.

If the cultural basis of the West had been the Brahman-regarding, instead of the self-regarding, sentiment, then in the normal course of daily life the urge for fellowship would have found a free and natural channel of expression. It is tragic that the West should be blind to the fact that the deep unconscious nature of man is urging him, in spite of himself, to the realisation of Brahman.

Programmes in an endless variety have been suggested for the reform of

democracy, but no one of them is radical enough. In the first instance it should be clearly recognised that collectivism has come to stay. Democracy instead of offering fight to and suffering defeat at the hands of collectivism, should calmly assimilate the latter, and emerge as collectivistic democracy. In the second place, liberty of the individual as defined by us should be the chief concern of the government under spiritualised democracy. Lastly, Power Politics and Prestige Politics, the former rampant in Europe and the latter at home, should be crushed out of existence, and should be replaced by sympathy and service politics.

From the time of Aristotle down to the present day, the main problem, as yet unsolved, for the practical philosopher has been the reconciliation of authority and liberty. Any attempt at solution through the annihilation of one of the components will lead finally to the annihilation of the solution itself, for there will always be a part of human personality—the most valuable part responsible for creative activity—which will refuse to be assimilated by the totalitarian state. With Professor Hocking we counter the Mussolinian dictum 'Outside the state there is nothing,' by 'The state itself then is nothing.' For, creative man is always outside the state. Democracy has attempted to solve the problem by creating authority through consent, but this consent has often been obtained by disregarding the minority. Mill has pointed out that obedience (to the political majority in a government) is never a result of natural impulse, but always the result of coercion. Mill's remark is indisputable because authority has always been exercised through self-assertion and self-regard. If we are not to move round in a circle, but are to take a significant step in advance, then

¹¹ *Our Social Heritage*, p. 160.

self-assertion should be replaced by sympathy. To this end the political machinery will have to be thoroughly rebuilt on a plan, the vague outlines of which we are sketching in the following paragraphs.

We have said that the liberty of the individual, the only natural sanction for authority, should be the main concern of the government of the future. In a spiritualised democracy, the sole purpose of whose existence is the liberty of the citizen, the only person who can be entrusted with the task of governing the country is he who has renounced the pleasures of the world. He should be one who has, through the successful organisation of the Brahman-regarding sentiment in his own mental structure, achieved Brahman-realisation. He should, in other words, be a *jivan-mukta*. As in Plato's Republic, there should be a panel of *jivan-muktas*, who would take by turns to the task of ruling the country, each spending half the year in solitary meditation and the other half in administering the affairs of state. These *sannyâsin* rulers, being *jivan-muktas* themselves, would know how to maintain the liberty of the individual through the exercise of authority. They would make wise laws, but in enforcing the laws they would never exercise self-assertion, but only sympathy. If punishment be necessary, they would inflict such punishment on their own body, offering it as a sacrifice if necessary. They would not be afraid of criticism, nor would they plead with the public for the voluntary suppression of differences of opinion. In their own interests they would submit themselves, and their policies to unsparing criticism by their opponents. In exercising authority inside the frame-work of the government, there is always the danger of the self-assertive propensity being rekindled even in the minds of *jivan-*

muktas. The only ballast for self-assertion is submission. The rulers should, therefore, have the submissive propensity constantly stimulated in their minds by welcoming and even demanding criticism of themselves.¹² When the voice of criticism (or of opposition) is silenced then liberty is in great danger.

Every limb of government, composed as it ought to be of individuals who have achieved a greater or lesser measure of success in renouncing the world for attaining Para-Brahman, will be inspired by the high ideals of sympathy and service. The police, for instance, will not lathi-charge an infuriated mob, but will let themselves be charged by the mob, in order to maintain order. If their minds are in the right place, the crowd will soon realise its folly. Vicarious suffering inflicted on the bodies of government servants will be the guiding principle for the preservation of Law and Order, and for the administration of justice in a spiritual Democracy.

The plan that we have sketched above, for keeping individual liberty alive, is merely an extension of the political principles advocated by M. Bergson, Professor Hocking and Mr. Lippmann. Bergson, the true liberator of the human spirit in the contemporary world, but accused of having generated totalitarian ideology,

¹² Laski says in his *Liberty in the Modern State*: 'The best index to the quality of a state is the degree in which it is able to permit free criticism of itself'. 'The state which refuses to risk its own continuance to the free approval of its members, and that means risking their disapproval, gets no approval at all; for what it gets is mere compulsory conformity'.

(From our point of view this means that the state must have its submissive propensity constantly stimulated, allowing the citizen to exercise assertion over itself. The state should divest itself of all false sense of prestige).

says of the 'Noble Individual,' for whose sake the citizen in the totalitarian state is called upon to sacrifice himself, 'the emergent individual is not the master of society. He is rather the servant, who can help society further along its way.' He is not the enemy of democracy. He is its agent. This *jivan-mukta* ruling the state according to our scheme will not idly thunder forth, 'I have been elected by the majority. Am I to govern, or am I to be intimidated by the threats of the minority? Minority opposition will be crushed by me.' Nor will he lay it down as a dictum that 'the majority should never yield to the puerile will of the minority,' but will, in a spirit of humility, serve the state and offer himself readily as a 'burnt offering' at the altar of the minority. That is the type of individual who, according to the Bergsonian political theory, is fit to hold the reins of government.

Mr. Lippmann has investigated the possibility of working out the principles of collectivistic democracy in the economic realm. The state, according to him, is to hold itself responsible for maintaining a high standard of individual life, and for the operation of the economic order as a whole. But the liberty of private transaction is to be preserved by controlling production and not consumption. To keep individual enterprise in equilibrium and to correct the abuses of capitalism, the government is to transform itself into a 'gigantic public corporation ready to throw its weight into the scales to redress the balance of private transaction.'

Professor Hocking is a political philosopher who believes in the possibility of uniting liberalism with collectivism. His brilliant ideas are expounded in the symposium that we have already mentioned.

We have taken the quintessence of the ideas of these profound thinkers, and have built our programme thereon. That our programme is not merely utopian is established by two significant events in the political world of our day. Mr. Henry Ford has suggested the placing of a line of non-combatants between the belligerents in China. In our country Mahatma Gandhi is taking steps for the formation of a 'Peace Brigade.' Writing in the *Harijan* about the scheme for a 'non-violent army of volunteers' he said, '. . . . instead of one brave Pashupathinath Gupta who died in the attempt to secure peace, we should be able to produce hundreds. . . . Such an army should be ready to cope with any emergency, and in order to still the frenzy of mobs should risk their lives in numbers sufficient for the purpose. A few hundred, maybe a few thousand such spotless deaths, will once for all put an end to the riots. Surely a few hundred young men and women giving themselves deliberately to mob fury will be any day a braver method of dealing with such madness than the display and use of the police and the military.' The significant change that we have introduced in the scheme of the Mahatmaji is to make those young men and women members of the police and the military. Gandhiji has, in the article mentioned above, made the very significant statement that 'to the extent that the Congress Ministers have been obliged to make use of the police and the military, to that extent, in my opinion, we must admit our failure.'

In the spiritualised democratic form of government the individual will have his liberty scrupulously maintained by the exercise of authority. He will enjoy all the advantages of both democracy and collectivism without groaning under their disadvantages. He will not be

called upon to renounce his liberty in order to escape from want. In the name of security he will not be deprived of freedom. To enhance his dignity he need not 'lick the boots of tyrants.' In our scheme, liberty will be divorced from liberalism, and planning from totalitarianism, and both will be wedded to collectivistic democracy. Both will be filled with rich and significant content, the former by being guided towards Brahman-regard, and the latter by being spiritualised. The individual will have endless opportunity for continuous initiative. He can experiment with himself, think differently or act differently from his neighbours without danger to his happiness. In short, the condition 'of effective opportunity to share in the cultural resources of civilisation,' which Dewey lays down for the 'full freedom of the human spirit

and of individuality', can be fulfilled only in a spiritualised democracy.

M. Romain Rolland writes, "In a world crisis it is in India I repose my absolute faith for the emancipation of the human race." The voice of M. Rolland is really the voice of ravaged Europe in great anguish. If our country is to carry a message of hope to agonised Europe, she must first present her a spiritualised political programme, a programme which is not a cheap imitative mixture of communism and Fascism, but one which is native to our soil and pregnant with our spiritual genius. 'Politics must be spiritualised,' and one effective way of elevating political activity to the highest level within reach of human capacity has been indicated in this paper.

(Concluded)

MESSAGE OF SWAMI VIVEKANANDA

BY DR. SATKARI MOOKERJEE, M.A., Ph.D.

We cannot fully and correctly comprehend the significance of Swami Vivekananda's philosophy of life unless we have a clear grasp of the background, social, religious and political, in which he emerged. The country was being convulsed by the conflicting trends of thought and activity which came into existence in consequence of the impact of the Western civilization and culture upon India. The intelligentsia were forced to feel their humiliation and weakness in comparison with the British people, who undoubtedly possessed a higher standard of fitness and efficiency than the peoples of Asia. When the Britishers became the masters of India the Indian civilization and culture were in a deplorably decadent state. The

ideal of the rich, who had enough of the worldly advantages, was to spend their life in luxury and comfort and their vanity was pandered to by professional sycophants, who shared the indulgences of their patrons. It is not to be denied that there were exceptions who consecrated their wealth to the services of the nation and religion according to their lights. But the majority, the the masses, were sunk in the lowest depths of degradation and poverty and they consoled themselves with the thought that their suffering in the world would have its compensation in the next life. I do not know if a definite change has occurred in the mentality of the people and if they have shaken off the apathy and indifference due to their

ingrained belief in fatalism. The English-educated section felt the galling humiliation of their conditions, and from among them rose reformers and preachers who set on foot various movements for the betterment of the country and the people in the various walks of life. The foundation of the Brahmo church, the agitation for widow remarriage initiated by Vidyasagar and the nationalistic literature which preached the cult of political patriotism—all these contributed to break the placid contentment of the people with their existing condition. The result was dissatisfaction and distrust of our old values. The educated community came to feel shame for their religion and social organization and they drew their inspiration from the West. Europe's religion and social organization were thought to be the ideal pattern, and they sought to build anew the social structure after the same. There were arrayed against it the forces of orthodoxy, led by the Brahmin Adhyāpakas (scholars), who apprehended the downfall of their religion and culture from the subversive activities of zealots, who wanted to Europeanise themselves. Even the great Raja Ram Mohan Roy wrote to the Government that Sanskrit and Sanskrit culture were extremely worthless and if encouraged the result would be the acceleration of degeneration and superstition. The custodians of ancient culture resented this cheap condemnation of their religion and culture and looked upon the English-educated section with suspicion and dreaded their iconoclastic activities. There was another section of votaries of English culture, who were fast drifting into scepticism and irreligion. In this period of trouble and turmoil, when everything of indigenous origin was looked upon with contempt or distrust by the votaries of new culture, and the

orthodox community returned this sneering attitude with supreme contempt and condemnation, it was necessary that a leader should arise who would give the correct lead to the nation, and strike the balance between the contending forces. The services of Raja Ram Mohan Roy and of Keshab Chandra Sen succeeded in erecting a temporary bulwark against the activities of the Christian missionaries by the creation of a compromise, which applied to the sentiments of the English-educated classes. But the chief source of inspiration was the West and the Western ideas were sought to be camouflaged by parallel thoughts in the Upanishadic literature. The chances were that so far as the English-educated classes were concerned, they would almost all have been drafted into the theistic church of Brahmoism for which the uncompromising orthodoxy of the community was also responsible to an appreciable extent. Those who returned from England were pushed into the fold of Brahmo or Christian religion.

In this age the Prophet of Dakshineswar made his appearance, who by his simple ways of life and unflinching preaching of truths of ancient religion, realized by him in his Sādhana, made the wavering faith of the people firm and solid. Here was a man, who was not sophisticated by the philosophical jargon of Europe or India, and whose life and teaching threw a direct challenge to the pretensions of the *soi-disant* prophets. Sri Ramakrishna revived the faith of the people in the old religion and smashed the claims of zealous reformers, who wanted to introduce a form of pseudo-Christianity into the country. The mantle of Sri Ramakrishna fell upon his worthy disciple, Swami Vivekananda, than whom a more dynamic personality was not in existence in the period. What St. Paul did for Christ,

and Vyasa for Sri Krishna, Swami Vivekananda did the same for his Master. He fulfilled to the letter the prophecy of Sri Ramakrishna and gave the world the true interpretation of Hindu religion and philosophy. The richness of spirituality of Hinduism was super-abundant and there was absolutely no need for directing our energies and attention to the West or to the East for the discovery of truth. It was already there in its perfection and the world had only to acquire it and make it its own. The vindication of Hindu religion and culture at Chicago made history and the Hindus felt that they did not require to go with the beggars' bowl to the door of a foreign prophet.

What did Swami Vivekananda teach and what did he give to his nation and the nations of the world? He gave the message of freedom to his nation and the nations of the world. Europe had achieved mastery over forces of nature and had gained tremendous wealth and power. Swamiji told the nations of Europe and America that they must abandon their slavery to wealth and power and their vanity and must realize the supremacy of the spirit. Wealth and power are good things, but they become engines of hell if they are used for the oppression of the weak and the exploitation of the ignorant nations of the world. To India the Swami delivered the same message of freedom. India was and still is submerged in the depths of degradation and poverty and weakness, and the Indians thought their poverty and physical weakness as proofs of their spiritual superiority! This self-complacent vanity was shattered by the Swami. Poverty and weakness, cowardice and submission to tyranny, are never a concomitant of spiritual advance. Sacrifice is the privilege of one who has enough, and poverty was not synonymous with sacrifice. It was the

exact antithesis of spirituality. The power of the spirit is incompatible with weakness in any plane. India must regain her spiritual supremacy, and for this she must pay the price. She must be great in every sphere and must not submit to the tyranny of matter and, what is worse, to the tyranny of superstition and mendicancy alike. India must give up her policy of mendicancy to the West and she must shake off her age-old torpor and inertia, which are mistaken for signs of greatness. The message of Swami Vivekananda was thus the message of freedom—freedom of the spirit, and Swamiji made Europe understand that economic and political freedom which the conquest of material science had placed in her hands, could not be made contributory to the perfection and happiness of her nations, unless she realized the sovereignty of the spirit, in other words, unless she shook off her slavery to matter. To India Swamiji taught the lesson of the necessity of giving up her self-complacent vanity of spiritual greatness and religious superiority, and the necessity of acquiring material power to back up her spiritual pretensions. The salvation of a man depends upon the courage and determination of the people to fight the forces of tyranny and exploitation in all spheres of life. The weak have no chance of gaining salvation, spiritual or material. "The greatest sin is weakness. The greatest sin is fear." This message of fearlessness is the message of Vedanta, and it was left for the Swami to redeliver this message to his nation and to the world. Spiritual power is impossible without the fulness of life, without the fulness of material power and prosperity. This truth was delivered to India and the corollary of it that material prosperity cannot be maintained unless it was backed and govern-

ed by spiritual freedom was delivered to Europe. There is no contradiction or discrepancy in the teaching of the Swami. If one analyses it, if one probes it to its depth and cares to find out its significance, one must have to realise that it is the same truth of freedom of the soul that was the perpetual burden of Swamiji's teaching. If once spiritual freedom is realised, fear and hatred, oppression and exploitation will

vanish like a bad dream. Because fear and oppression proceed from spiritual bankruptcy. This is the truth which is embedded in the Vedas, and when India forgot it, she lost her supremacy and power. It was left for Swami Vivekananda to rediscover the truth and to preach it to the world. No individual, no nation can afford to forget or to ignore this truth except at its peril.

PESTALOZZI AND HIS THEORY OF VOCATIONAL EDUCATION

BY DR. DEBENDRA CHANDRA DASGUPTA, M.A., Ed.D. (California)

Johann Heinrich Pestalozzi was born at Zürich, Switzerland, on the twelfth of January, 1746. His ancestors were Italians who had fled to Switzerland on account of religious persecution. His father who was a physician of moderate means, died while Pestalozzi was still but a lad. The boy was brought up by his mother and a faithful maid-servant who had promised the dying father never to leave the family. This servant, Elizabeth Naeff by name, kept her promise faithfully, sacrificing all her comforts in order to do so. At one time when Pestalozzi's poor business ability had reduced his family to practical beggary this maid-servant maintained the family for a number of years by her own efforts. This living example of devotion and sacrifice standing before young Pestalozzi's eyes from his earliest years undoubtedly did much to develop in him the sense of self-sacrifice and sympathy for the poor which characterized all his educational work. Another influence in the same direction was his frequent visits to the poor with his maternal grandfather who was a pastor.

In spite of meagre resources Pestalozzi's mother contrived to give him all the benefits of the fine educational opportunities which the University of Zürich afforded at the time. At first he prepared for theology, then for law. For a short time he attempted to manage an experimental farm at Nienhof. Finally he found his life-work in teaching. He found this calling especially suited to his unusual talents and offering opportunity for the expression of his great-hearted compassion for the poor. Nienhof (1774-1780), Stanz (1799), Burgdorf (1799-1804) and Yverdon (1805-1825) were successively the scenes of labours which finally won recognition in educational circles throughout the world and whose influence persists to the present time. At Yverdon he laboured for twenty years as head of an institute which attracted visitors from other countries by the hundreds, and from which many teachers went out to establish similar institutions in all parts of Europe. However jealousies broke out among his assistants and led to the closing of the institute in 1825. Pestalozzi retired to his farm at Nienhof, the

scene of his earliest labours, and died here in 1827.

Pestalozzi's first educational writings were *The evening Hour of a Hermit*, a collection of educational maxims, and *Leonard and Gertrude*, a simple novel of peasant life in which besides advocating certain political reforms Pestalozzi also advocated the establishment of a public school system for the education of the poor people with a view to the improvement of their moral, social and economic condition. This book was written as a protest against the corruption of the existing government which grievously oppressed the poor and ignorant peasants. Pestalozzi was imprisoned for his political views but was subsequently released upon payment of a fine. Both of these books were written shortly after his first educational experiment at Nenhof, while engaged in work at Burgdorf he wrote his outstanding treatise on method, namely, *How Gertrude Teaches Her Children*, and several other treatises dealing with educational method. These writings as well as all the educational work of Pestalozzi show clearly the influence of Rousseau with whose theories Pestalozzi was thoroughly familiar.

Pestalozzi's theory of vocational education¹ was closely bound up with the social and economic conditions of his day. During the closing years of the eighteenth century the whole of Europe was involved in the Napoleonic wars following upon the French Revolution. Switzerland was invaded by the French armies and a new type of government

was forced upon her. When she offered resistance to these efforts, the invaders became infuriated, burned many villages, laid waste the land and slaughtered the inhabitants without mercy. Many people were left desolate and many children were left orphaned and homeless. Among the villages included in this destruction was Stanz where Pestalozzi, with the permission of the French authorities, attempted to repeat the experiment by which he had tried at Nenhof to effect the moral, social and economic regeneration of the peasants through education. He recommended both literary and vocational training for the peasantry of Switzerland as a means of making them worthy members of the home and citizens of the state. In doing this he showed the influence of Rousseau and also advanced beyond Rousseau. Pestalozzi followed the lead of Rousseau in emphasizing the inalienable rights of the individual. This was in sharp contrast to the theories of the sixteenth and seventeenth centuries which subordinated all individuality to the interests of the state. However Pestalozzi differed from Rousseau so far as the education of boys was concerned in advocating an education which would fit the individual not merely for a place in society but primarily for the home. With Pestalozzi worthy home membership seemed to be the supreme objective of all education, both literary and vocational. He regarded the home as the most important sphere of a person's activity. The home was looked upon as the smallest unit of the state and if the home were prosperous and the family preserved all would be well with the state. Pestalozzi maintained that these ends could be achieved through the moral, cultural and economic training of the individual. Therefore the supreme purpose of all education, both literary and vocational, was to

¹ A collection of Pestalozzi's educational writings consisting of miscellaneous personal letters dealing with educational subjects, and extracts from such works as *The Evening Hours of a Hermit*, *How Gertrude Teaches Her Children* and certain minor works, edited by J. A. Green, and Eva Channing's translation of *Leonard and Gertrude* have furnished the material for this article.

train individuals rightly to appreciate and enjoy the blessings of home life. "The family relationship is the first and foremost of natural relationships. Man works at his calling, and bears the burden of citizenship in order that he may enjoy in quiet the blessings of home. Thus the education of men for this or that occupation or for a particular social rank must be subordinate to an education which aims primarily at the purity and happiness of the family life. For this reason the home should be the foundation of any natural scheme of education. Home is the great school of character and of citizenship. Man is first of all a child, and then the apprentice of his calling."²

In dealing with vocational education Pestalozzi, like the other educational theorists, took into account the distinctions of rank and position. He recognized also individual differences in ability. He recommended that the education of children be adapted to their individual needs, abilities and social rank. However he did not adhere rigidly to social distinctions and did not regard such distinctions as impassable barriers. He would permit those of exceptional ability to pursue the higher branches of study irrespective of rank or social position. "Different ranks and even different individuals require advanced mathematical knowledge. It would be a good thing indeed if higher work were only attempted by those who show exceptional power, independent of their rank."³

Although Pestalozzi recognized the advisability of allowing the brilliant poor man to have the advantages of higher education he was nevertheless, so far as vocational education was concerned, chiefly interested in the training of

the working classes. He believed that through the proper vocational training of the working man the moral and social regeneration of society could be achieved. He put this theory into practical application by opening his experimental school at Yverdon through which he eventually exerted great influence throughout Europe and America.

Pestalozzi's plan of education began with the home. According to his theory literary instruction and manual training both should begin under the fostering care of the parents. In this respect the children of the poorer classes would have a distinct advantage over those of the rich. Rich parents could afford tutors and schools for their children whereas children of the poor would receive the rudiments of education in their own homes directly from the parents. They would begin their acquaintance with life's vocations through actual contact and practical participation under the direction of their parents. Sense perception through contact with the realities of life as advocated by Rousseau was thus incorporated in Pestalozzi's educational scheme. "In the evening he (Leonard, the Father in the ideal home pictured by Pestalozzi) helped his eldest son to build a tower of Babel, such as was pictured in this Grandmother's Bible, out of a heap of clay; and taught him to calculate the amount of lime and stone and sand necessary to construct a given length of wall. One day he bought Nicholas a mason's hod and apron, and no prince was ever prouder at the first wearing of his crown, than the mason's boy, when he donned the implements of his future calling."⁴

This early home training emphasized manipulative skill and the rudiments of

² J. A. Green, *Pestalozzi's Educational Writings*, p. 28.

³ *Ibid.*, p. 311.

⁴ Johann Heinrich Pestalozzi, *Leonard and Gertrude*, translated by Eva Channing, pp. 121-122.

arithmetic. "Although Gertrude thus exerted herself to develop very early the manual dexterity of her children, she was in no haste for them to learn to read and write. . . . Her verbal instruction seemed to vanish in the spirit of her real activity, in which it always had its source. The result of her system was that each child was skilful, intelligent and active to the full extent that its age and development allowed. The instruction she gave them in the rudiments of arithmetic was intimately connected with the realities of life. She taught them to count the number of steps from one end of the room to the other, and two of the rows of five panes each, in one of the windows, gave her an opportunity to unfold the decimal relations of numbers. She also made them count their threads while spinning, and the number of turns on the reel, when they wound the yarn into skeins. Above all in every occupation of life she taught them an accurate and intelligent observation of common objects and forces of nature."

Although in the early training emphasis was laid upon dexterity and the elements of numbers Pestalozzi did not overlook the importance of some literary training in one's vocational education. Pestalozzi always attempted to adapt the education of any particular period to the pupil's age, development and occupational needs. He saw that language was essential to any vocation and made a place for language instruction in the vocational education of even the poorest labourers. "The child of the soil and the whole class of landless agricultural labourers must learn in their language lessons to express themselves accurately about everything which has

to do with their calling, and their environment."

The vocational training begun in the home under the direction of the father and the mother was to be continued in workshops, in farms and in public schools organized for the purpose. These were the three main agencies through which the vocational education of the poor children was to be carried on. These agencies were to work hand in hand and would thus greatly aid in relieving the national distress occasioned by the Napolconic wars. "Every possible step should be taken for the rescue of the poor. We should try to combine the few industries our nation possesses with the most scientific knowledge of agriculture in districts where natural resources are favourable, and we should encourage a comprehensive knowledge of domestic thrift. Every method for relieving the distress of the nation by the advancement of culture is important to my plans."

Pestalozzi believed that the economic and moral regeneration of the poor people could be promoted best through industry and education. The leaders in industry would find that by promoting the vocational education of the working classes they would in reality be advancing their own interests as well as the interests of the working men. Through vocational education, for example, a group of trained workers would be produced from which factories might recruit their working forces and these trained workers would bring financial benefit to the factory. What could be accomplished in this manner through the efforts of individual leaders in industry could be effected on a larger scale through the organization of public elementary schools whose purpose would

* J. A. Green, *Pestalozzi's Educational Writings*, p. 800.

* *Ibid.*, p. 208.

* *Leonard and Gertrude*, pp. 180-181.

be to prepare the children of the peasantry for the various occupations in life by giving them the necessary intellectual, physical and vocational training. Such schools would be an important factor in solving the economic problems of the future workers of the nation. "Almost every head of an important branch of industry has some such opportunity of helping the poor, and co-operating with them in their amelioration. All employers know that good manual work is a source of wealth, and employers are in a position to promote the training, welfare, and education of the poor, if they can in the first place enable the children of their working people to get a sound training in the special knowledge and practical skill which is essential to that particular industry. . . . What individuals can do in this way might be done on a larger scale if schools for poor children were established in which, not only some isolated branch of technical work would be taught, but also the fundamental, intellectual and physical capacities could be trained, and the children would receive a good all-round education and reach a high degree of proficiency."⁸ In such recommendations as the foregoing, one sees clearly the distinctly practical and economic aspect of voca-

tional training as advanced by Pestalozzi.

Thus, in short, Pestalozzi in his social approach to education was concerned mainly with the vocational training of poor people. He advocated beginning the manual training of poor children early. The first efforts were to be directed by the father and the mother under whose guidance various manipulative skills would be definitely developed and some elementary instruction in the three R's given. Following the training in the home would come training in the public schools, in shops and in farms. That is, vocational training was to be carried on in the midst of an occupational environment and by means of sense perception. All the training would aim definitely at preparation for a life work and was to be adjusted to the children's mental and physical development. At the back of this immediate aim was the ultimate objective of worthy home membership and citizenship.

The chief contributions of Pestalozzi to the theory of vocational education were the idea of giving vocational training through the co-operative efforts of the farm, the shop and the organized public school, and the idea that vocational and academic training are inter-dependent.

⁸ *Pestalozzi's Educational Writings*, pp. 201-202.

COUNT KEYSERLING ON IMMORTALITY

BY DAYAMOY MITRA, M.A.

Count Hermann Keyserling's book on 'Immortality', 'a critique of the rela-

tions between the process of nature and the world of man's ideas', is one of the most thought-provoking publications of our time. Though the book does not contain his mature ideas because he wrote it when he was only a young man one can easily see how he anticipated a

* *Immortality*: By Count Hermann Keyserling. Published by the Oxford University Press, B. I. Building, Nicol Road, Post Box 81, Bombay. Price 10s. 6d. Pp. 232.

good deal of modern thought on the subject while even that which he now considers to be crude and out of date in the book might at least be regarded as important landmarks in the development of his philosophic thought. The author tries to interpret the problem of Immortality and its significance in the realm of thought from the point of view of History and Biological sciences, eschewing that which is purely metaphysical and purely abstract. The main lines of his philosophic argument are the same as we find in some idealistic thinkers of recent times, Bosanquet, for example, but his elucidation has a richness and colour that is essentially his own. His later works—and very notably those that have earned great recognition for him in the East as a thinker of the first magnitude and of wide sympathies, his 'Travel-diaries'—he considers to be in the direct line of development from this work of his youth. Count Keyserling believes in taking us by the application of analytic reasoning to the very gateway of Transcendent Reality and he almost succeeds in doing that, though he still keeps us, as he will himself admit, a little to this side of 'realizing Reality in all its fullness'. It is much certainly that intellect can give us but not surely the full blaze of Reality which is admittedly a state that is 'transcendent'.

Count Keyserling is one of the most outstanding scientific and metaphysical thinkers of Europe. He attracts us especially on two grounds, firstly by his combination of the philosophical knowledge of both the East and West, and secondly by his vision and charming literary style which makes his speculations all the more attractive and surcharged with those delicate shades of feeling that a philosopher of the formal type is never acute enough to detect. With him we never feel that we are

crossing the arid wastes of intellectual learning where we can never see the bloom of the flowers of thought. In this he reminds us of the sages of the Upanishads and, perhaps Bergson excepted, in no other philosophic thinker of recent times do we find that feeling of an artist coupled with vigorous logical abilities such as we find in him. First he criticises certain intellectual tendencies of the West. He points out how the evolutionists explain the belief in Immortality as an inherited pre-disposition, the belief being held as reminder of the early stages of human development. This is a kind of explanation that makes us wrap ourselves in smug and blind self-satisfaction believing that we have assigned a cause to something which when we come to analyse, we find we have not done at all. Simply to say that a belief in Immortality was at first necessary for a successful struggle for existence and therefore helpful for Natural Selection etc., does not explain it. We find that it has not only been helpful as adaptation to an end (in the biological sense) but also in the ethical sense. Therefore it must have a deeper meaning than the explanation by atavism plus adaptation to end (in the crude biological sense). The writer tells us that he will do no such thing as proves the Immortality of the soul or its continuance after death because these are not yet possible contents of knowledge for exact science, (the Psychical Research Society has now taken it up) but then he says it is possible to fathom the nature of the thought of Immortality as we have it and thus comprehend it in its full bearings. How is the thought of it at all possible? It is criticism in the Kantian sense therefore that he is after with regard to the main problem. All subjective phenomena of consciousness correspond somehow to objective relations. The

belief in the Transcendent therefore must have its ground in the natural being of man. This has some resemblance to Professor Pringle-Pattison's insistence on our recognition of something objective in the feeling that we have that it is intolerable that the world of values should have no relation to the world of facts. Our author's judgment of what is 'valuable' may not however exactly correspond to that of the former though the ground of the belief is the same. He criticises the Western standard of 'value' and sounds a note of warning that it will not do to set up the current European culture and 'cultural values' as the ideal goal of humanity. Neither is its ideal of progress a sound one to adopt. Scientists know that progress can be spoken of only in an identical biological relationship, and never in an absolute sense. It is better therefore to accept the cyclic theory of progress. The civilisation of the West is not more advanced than any civilisation that went before it and its present stage corresponds to equivalent stages only in other nations. The writer remarks very conclusively, "Nowhere is there a trace to be found of progress in a straight line." Swami Vivekananda also stressed this point emphatically in the nineties of the last century. Even the theory which is so glibly asserted sometimes implying our present progress in religious faith from crude fetish worship to noblest ideas, may after all seem to be an incorrect reading of facts. Everywhere, in spite of all our vaunted knowledge, we end in mystery and myths. At one time they believed in evil spirits, and now we believe in infection by bacilli. The value of the explanations philosophically interpreted remains the same. The mystery of the unknowable and the inscrutable surrounds us at every turn. In studying the mental attitude implied in Immor-

talinity, therefore, he will not consider whether our faith in it marks us as progressive or not or whether it is culturally valuable or not since all such ideas are inherently injudicious but what he would do would be only to state the implications of the belief and its moral significance by way of 'cold critical observation'. This contrasts a little with his purpose as stated in one of the prefaces. He then gives a highly discriminative account of the numerous racial and environmental factors that went to the formulation of different types of eschatological belief. His characterisation of the theory of eternal punishment as "ethical barbarism" is an apt one. "It is properly only coarsened or brutal races—and Christians—who believe in eternal punishment". To us Metempsychosis seems to be the logical outcome of a theory that would assert Eternity or Perfection as the final end if we abjure Eternity in its degraded form at the other end of the scale. The 'over-intellectual character' of the theory ought to be no bar to its acceptance. He supports it himself rather on biological and racial grounds. One remark of our author in this connection is interesting: "For the Hindus who have dialectic so strong in their blood that even the ordinary men could follow with comprehension the teachings of the Buddha, which strike us rather as lectures in Logic, at which the normal student infallibly goes to sleep—for them such a theory was exactly right." Very good, but philosophy knows no racial barriers.

First he takes up in his account of Immortality in general, the phenomenon of man being worshipped after death as hero by posterity. "All History is perforce mythology as all remembrance is romance." He then takes up the problem of Belief. He examines the manifold ideas of different peoples and

points to their common trait—the belief that the life-force which rules man does not coincide with its material substratum. One may call the Immaterial principle Atman, Entelechy, God, Soul, Spirit, Law or Energy and its substrate Matter, Maya, Appearance, Body or Shame—the deepest foundation of the idea is everywhere the same. Ontologies differ but the attitude of mind which asserts this dualism is there, held in common by all. Next comes the belief in continuance and imperishableness, the belief that something is there, however indeterminate that something may be. Even an unsophisticated man who trusts his senses instinctively distinguishes between life and matter. The ‘Ego’, the ‘Superego’ becomes for him the ultimate premiss and he experiences it as a function or force. But since force points to boundlessness, he feels that there is no ultimate in personal existence because personal existence in its essence is one of spatio-temporal limitation. This is surely a ground on which to base a metaphysical truth of great importance which Western philosophers and theologians in general boggle at because they are primarily interested in what they call their ‘individuality’ which only they know how to project to a so-called something greater in worlds not yet realised or in a posthumous heaven. To them the immediate awareness of their individual reality is the alpha and omega of Existence. A touch of Milton’s Belial (how apposite that it should be Belial after all!) is to be found in all these thinkers who have no higher conception than this—“for who would lose though full of pain this *intellectual* being?” As against this our author demonstrates the belief in that self which is greater than spatio-temporal reality to be the undertone and *leit-motiv* of the whole spiritual life of man. The thesis is

further developed in Chapter IV on “Duration and the Time-Eternal”. “Immortality”, he continues, “is not a context of possible experience; an actual infinite cannot be given in time.” The line of argument in our country is a familiar one. Death is not appalling. It is only the end of a stage. Death is innate in every birth. No stage can be set up as absolute. In the midst of life we are in death. *Infinity is the only dimension of the present*. We remember the echo of an older thought here which Swami Vivekananda expressed in this wise: “Life has its shadow—death. They must go together because they are not contradictory, not two separate existences.” In his lecture on Immortality, after explaining how there can be no such thing as motion in a straight line for ever and that a straight line infinitely produced becomes a circle, he goes on: “What are life and death but the obverse and the reverse of the same coin? Life is another name for death and death for life.” Then he goes further back to propound with vigorous logic that we were not born and therefore we cannot die. At each moment man’s deepest self stands in the centre of the field of vision. The self does not coincide with the person; it only lies at the basis of it.

This quest for Immortality is the basic problem of life for the seeker after Truth in the Upanishads. “What shall I do with that which does not bring me Immortality?” is the cry that goes out of the heart of the earnest aspirant for Truth. With the knowledge of True Existence which belongs to the super-conscious self the quest ends. Our author’s aim being to keep within the limits of closely reasoned truths he stops short after examining the contents of consciousness, yet so far as I can see he actually goes further than that. From the speculative standpoint his reason-

ings are of a very high order and with the wealth of historical and scientific facts at his command he tries to establish the truth of the existence of the super-conscious self. "Man deceives himself," he sums up, "if he believes that he desires to continue as a person; that is to say, he is putting an illusion in the place of natural Truth. The concept of an impersonal personality is something yet to seek for in modern 'Rational' psychology." Professor James Ward pointed out: "Modern psychologists vie with each other in writing a psychology 'Ohne Seele'. The ancient conception of soul has evaporated, and in its place we find a self which is regarded as a mere centre of interest." We commend our author's point of view to psychologists of all schools.

In his analysis of consciousness he starts from the position that to ordinary thinking consciousness and person seem to be interchangeable terms. But do we cease to exist when we have no consciousness of ourselves in deep sleep? The author refers to the Hindus who ascribed to the soul four states—waking, dreaming sleep, deep sleep and death (?)—and who have never seen in consciousness the essence of life. The passage that the author has in mind is evidently the one in *Māndukya Upanishad* (2—7) where instead of death we have the fourth stage characterised as "शान्तं शिवमहृतं चतुर्थं मन्यते स आत्मा" which might be rendered either as super-consciousness or, as one scholar has interpreted it, as pure self-consciousness. However it is death in the sense that it is the 'death of the old man'. This is the state of pure knowledge, 'when it is beyond thought and beyond the possibility of indication of all kinds'. Consciousness touches only the mere fringes of our True Being. In a footnote the author here reminds us that he wrote all this when the modern

psychology of unconsciousness was still in its infancy. His study of the psychology of sleep takes us one step forward therefore in the establishment of the non-personal character of the self*.

In the Chapter on 'Man and Mankind' he fortifies his idea of the supra-individual synthesis through examples from History and Biography. The phenomenon of man superseding his own little ego, of man rising at every step with the greatness of his soul can only point to this higher reality in us. This certainly is at the basis of man's ethical nature and the only true explanation of the categorical imperative. "It is an axiom of experience that the more valuable a man's life actually is, the less store he sets by it, the more readily he hazards it. The more deeply we penetrate into ourselves, the more we transcend our limitations."

In his last chapter on 'Individual and Life' the author anticipated the theories which he later developed in his 'Art of Life'. He characterises the different forms of social life, state, and culture as belonging not to the plane of Nature, but to that of Art because in all such we find an orientation towards a future beyond the individual. Death cannot wipe out everything. The end of life must be Life itself.

His is a noble idea, nobly worked out, and but for the obvious lacunae in thought, inevitable where reason is our only method to grasp at ultimate Reality, the book is a master-piece of philosophical reflection. It is surely a vital book of our time.

* It is interesting to note that in 1906 while Count Keyserling was busy with his analysis of the nature of the super-conscious self, William Ostwald on the other side of the Atlantic was delivering his Ingersoll Lecture at Harvard on the 'Immortality of Man'. His reading of the Universe could give him absolutely no assurance of Immortality.—Reviewer.

LAWYERS IN ANCIENT INDIA

BY PROF. K. S. SRIKANTAN, M.A.

Whether there were lawyers in Ancient India or not is a question which remains still unanswered. The elaborate rules of procedure given in the Dharma Sastras and the opportunities given to the accused for appeal however make it clear that lawyers must have existed in Ancient India, for without them people could not have taken full advantage of the numerous amenities provided in the Dharma Sastras for reaching the ends of justice. As a matter of fact in certain respects the ancient Indian Penal Code and Law of Evidence were far more complicated than their modern counterparts and even the very Law-givers often differed from one another in the interpretation of the texts. Lawyers consequently must have had a good harvest.

Earliest reference to lawyers however cannot be carried to a period earlier than the 2nd century B. C., for even Kautilya, in spite of his elaborate description of the Courts and rules of procedure, does not make any reference to lawyers as such. Almost the very first mention of lawyers is in that famous Buddhist document of the 2nd century B. C., called *Milinda Prasna*. In this, while describing the city of Sagala and its people the author refers to a set of men called *dharmapanikas* and *dharmarakshakas*. These expressions must be taken to refer to lawyers, for judges are referred to as *rupa dakshas*. The expression *dharmapanikas*, though not very complimentary to lawyers, is very significant. It means *sellers of law* and makes it clear that lawyers were charging fees for their

work. The expression *dharmarakshakas* is of course more complimentary, for it means *keepers of law*. There is no doubt that both these expressions stand for lawyers—the former a contemptuous term standing probably for mercenary lawyers and the latter for really able men.

The Burmese Code which is by the way based on the Laws of Manu not only refers to lawyers, but compares a lawyer to a physician especially when the former defended the prisoner in matters of life and death. Katyayana is certainly thinking of a lawyer when he observes, "A relation or a duly appointed person may undertake the plea or answer for persons who are weak of intellect or insane or old or women or minors or diseased." Again Narada speaks of authorised persons who can argue a case. Says he, "One who has not been authorised must not speak on any account at the trial. But authorised persons must deliver their opinion in an unbiased spirit." Again Pitamaha makes a reference to a body of people called the *sabhyas* who must have functioned as lawyers for, he says that these *sabhyas* had the right of carrying appeals from the lower courts to the chief court and from there to the King himself on behalf of the litigant parties. A most direct reference to lawyers however occurs in the *Sukra-Niti*. Says Sukra, "Representatives have to be appointed by the plaintiff and defendant who do not know the legal procedure or who are busy with other affairs, or who are not good speakers, who are foolish, mad and old, females, children and the diseased." Sukra provides

even punishment for those other than pleaders and close relations speaking on behalf of a litigant. "If some body is neither a brother, nor the father nor son nor a pleader, but speaks on others' interests, he should be punished." Thus it is clear that the profession of lawyers was recognised by the Ancient Hindu Dharma Sastras.

Compared to modern lawyers, the part played by the lawyers in Ancient India must have been inconsiderable, for many were the cases which could not be defended by a lawyer. According to Katyayana, "In prosecutions for killing a Brahmana, drinking liquor, theft, adultery with the preceptor's wife, killing a man, touching another's wife and also eating forbidden food, seduction and defilement of a virgin, violent language and actions, fraud and also treason, no *prativādi* shall be given; the doer of the act shall plead the cause himself." While Sukra observes, "In cases of murder, thieving, adultery, taking forbidden food, abduction, harshness, forgery, sedition and robbery, there are to be no lawyers as representatives. The perpetrators are to answer personally." This limitation on the scope of the lawyers was probably due to the anxiety of the Law-givers to see that the guilty never escaped punishment. Intelligent lawyers would have certainly succeeded in making good the escape of several offenders as their representatives do to-day. Thus the lawyers must have played a more prominent part in civil cases than in criminal cases.

They must have been specialists in Law. Only the man who knew the Law and the Dharma could be appointed as a pleader. There are several references to cross examination of witnesses. In *Milinda Prasna* the writer describes the lawyers as those "who according to the spirit and according to the letter, ac-

cording to justice and according to reason, according to Logic and by illustrations explain and re-explain; argue and re-argue." There is a reference to cross examination in *Apastamba* (II, 5, 11, 8). It must have been rather severe, for it is referred to as a torture. Even the accused was subjected to a meticulous cross examination. The Burmese Code of Manu gives a curious story of the origin of the cross examination. It was accidentally discovered. According to it in the time of Manu when some boys were playing, one of them arrived at the truth by constant questionings. A study of Sudraka's *Mrichchhakatika* reveals the extent and depth of knowledge that the lawyers had in those days.

The lawyers were entitled to remuneration from their clients. The rate of fees depended upon the amount involved if it was a civil case and upon the gravity of the offence if it was a criminal case. The Burmese version of the Law of Manu better known as 'Dharmathat' states, "Any good pleader, though the statement of his case may have not been taken down, if he has only just sat down or put up the sleeve of his jacket, shall have a right to his pay." About the scale of fees Sukra gives an elaborate account, "The lawyer's fee is 1/16 of the interests involved, for the fee is 1/20 or 1/40 or 1/80 or 1/160 portion as the amount of value or interest under trial increases. If there are many men who are appointed as pleaders in combination, they are to be paid according to some other way."

A high sense of professional etiquette was insisted upon. They were prevented from charging very heavy fees. In fact Sukra says, "The King should punish the pleader who charges excessive fees, i.e., fees over and above the limit prescribed." According to the Burmese

version of the Laws of Manu, fee was to be paid by the client in certain cases only at the end of the litigation. This was perhaps to prevent the lawyers from swallowing clients' money. While the clients were thus protected from bad lawyers, the lawyers themselves were protected from bad clients who wanted to deceive them. No client was allowed to engage another lawyer without the knowledge of the one already engaged and even if such a one was engaged, the client was expected to pay both according to rules provided in the Dharma Sastras. If fee had been paid wrongly, it could not be recovered after seven months. According to the Burmese Code of the Law of Manu, an advocate was looked upon as a surety for the client. But according to Narada a lawyer was not responsible for the failure of a case. Says Narada, "If

one deputed by the claimant or chosen as his representative by the defendant speaks for his client in Court, the victory or defeat concerns the party and not the representative."

It is clear from the foregoing paragraphs that lawyers existed in Ancient India; that they played a prominent part in promoting the ends of justice. Often lawyers spoke in the Court although they were not paid by any client, for, according to Narada and Sukra, the lawyers present in the Court were often consulted by the Judges. Even if they were not asked, they had the right of making suggestions and offering opinions. "Whether unauthorised, or authorised one acquainted with Law shall give his opinion" (Narada). This right however was denied to those who were not recognised lawyers.

MULAMADHYAMA-KÂRIKÂ

BY SWAMI VIMUKTANANDA

CHAPTER I

EXAMINATION OF CAUSALITY

Invocation

Nâgârjuna by way of obeisance to Buddha has given in the following couple of verses the gist of his philosophy.

अनिरोधमनुत्पादमनुच्छेदमशाश्वतम् ।

अनेकार्थमनानार्थमनागममनिर्गमं ॥

यः प्रतीत्यसमुत्पादं प्रपञ्चोपशमं शिवं ।

देशयामास संबुद्धस्तं वन्दे वदतां वरं ॥

यः Who संबुद्धः the perfect Buddha अनिरोधम् without destruction अनुत्पादम् without origination अनुच्छेदम् without annihilation अशाश्वतम् without permanence अनेकार्थम् without identity अनानार्थम् without differentiation अनागमम् without coming अनिर्गमम् without going प्रपञ्चोपशमम् the cessation of the phenomena शिवं

quiescence प्रतीत्यसमुत्पादम् dependent origination देशवासस instructed सं him वदताम् of the expounders वरम् the best (अहम् I) वन्दे salute.

I bow down to him, the perfect Buddha, the best among the teachers who instructed *pratityasamutpāda* (dependent origination) which is without destruction or origination, without annihilation or permanency, without identity or differentiation, without coming or going, and which is the cessation of all phenomena and is quiescence.*

In the *Mahānidāna-Suttānta* (*Samyutta N.*) was given the detailed description and the fullest exposition of *pratityasamutpāda* which explained the second Noble Truth, *samudaya*, the cause of suffering. It formed one of the most fundamental tenets of Buddhism, as Buddha himself had declared : "He who realizes *pratityasamutpāda* sees *dharma* (truth), and he who sees *dharma* sees *pratityasamutpāda*" (*Majjhima N.*). In the Mahāyāna literature a reorientation of its meaning was effected and it was no longer a religious doctrine but was a very important philosophical principle. Nāgārjuna has staked his whole philosophy on the issue of *pratityasamutpāda*. *Pratitya* (*prati-i-ya*) means after reaching (*prāpya*), or depending on (*apekshya*), and *samutpāda* means origination; combining the two we get dependent origination. According to this doctrine it is the nature of all entities (*bhāva*) to depend for their origination on a concurrence of causes, and what are so produced cannot be said to have an independent existence and are therefore without any reality. Of such unreal entities nothing can possibly be predicated. Here the eight "negatives" only depict the unrelatedness of everything produced through this process. This naturally leads to the unsubstantiality or *sunyatā* of the whole phenomena, and *pratityasamutpāda* is therefore rightly declared as "the cessation of the phenomena (*prapañchopashama*), and all quiescence (*śhiva*). The phenomenal world which presupposes relations cannot exist any longer in the *sunya* or the absolute. And along with the world go all its ills and ailments, turmoils and troubles, and the reality shines in its native purity, wherein reigns perfect quiescence.

When viewed from the relative standpoint (*samvṛitti*), *pratityasamutpāda* means origination of the world order depending on a number of causes and conditions, but looked at from the absolute view-point (*paramārtha*), it means non-origination at all times and is thus equated with Nirvāna. This is the cardinal truth of Nāgārjuna's philosophy, which he endeavours to expound in the whole book.

In order to explain the dependent origination by eight negatives he takes up first the negation of origination.

न स्वतो नापि परतो न द्वाभ्यां नाप्यहेतुतः ।

उत्पन्ना जातु विद्यन्ते भावाः क्वचन केचन ॥ १ ॥

केचन Any भावाः things क्वचन anywhere न not स्वतः by themselves न not अपि even परतः by others (i. e. depending on an extraneous cause) न not द्वाभ्यां

* In our translation of the original and in the note we have followed the commentary of Chandrakīrti.

(स्वपराम्बाम्) by both (i. e. by themselves and by others) न not अपि as well अहेतुतः without any cause उत्पन्नाः (सन्तः) being originated जातु at any time विद्यन्ते exist.

1. There exist absolutely no entities anywhere at anytime either being born by themselves or by an extraneous cause or by both or without a cause.

If there is origination it must abide by one of the above four alternative processes. In the first place a thing cannot originate by itself, because if it already exists there is no need of its being produced a second time. If its first existence is not a sufficient guarantee for its real existence, matters will not improve if it is born a second or a third time, and so on *ad infinitum*. A thing also cannot be originated by others, i.e., by a cause extraneous to itself. For, a cause that is to produce an effect must be an existent one. But it cannot be proved that a cause is self-existent as nothing exists by itself, and so a non-existent cause cannot bring about a real effect. Again if an effect can possibly come out of a non-existent cause it can come out of anything. An entity that cannot originate either by itself or through an outside cause cannot be said to be produced by a combination of the two, as in that case origination will be subject to the defects inherent in them both. In the next place it is a sheer impossibility for a thing to be born without any cause, for then all things can come into being at random and the law of causality will have no meaning at all. So it is concluded that there is no origination in reality, and after all it is non-origination that is signified by dependent origination.

The opponent may say that there is origination; otherwise why does one so often hear about various conditions (*pratyayas*) in the scriptures?

चत्वारः प्रत्यया हेतुश्चालम्बनमनन्तरं ।

तथैवाधिपतेयं च प्रत्ययो नास्ति पञ्चमः ॥ २ ॥

हेतुः Generating cause आलम्बनम् supporting cause अनन्तरम् immediately contiguous cause तथा एव in the same way आधिपतेयम् additional cause च also चत्वारः four प्रत्ययाः conditions (सन्ति are) पञ्चमः fifth प्रत्ययः condition न not अस्ति exists.

2. There are four conditions (for all things produced), such as, generating cause (*hetu*), supporting cause (*ālambana*), immediately contiguous cause (*anantara*), as also additional cause (*adhipati*) and there is no fifth condition besides these.

Of these four conditions which really engender a thing, *hetu* is the direct cause that brings about an effect just as a seed brings forth a shoot. *Ālambana* is the support or the objective cause of all thoughts and their sequels (*chitta-chaityah*) and comprises among other things, five attributes of things, such as, form (*rūpa*), sound (*śhabda*), smell (*gandha*), taste (*rasa*), touch (*spārsha*). In our visual perception form and the eye are the *ālambana pratyaya*. *Anantara* is the immediately preceding moment which signifies the

destruction (*nirodha*) of the cause to produce the effect just as the destruction of the seed brings forth the sprout. *Adhipati* denotes a cause which is invariably antecedent to the effect. This comprises the whole of contingency that produces an effect (*vide Abhidharmakośha* II. 2). Besides these four, the Buddhists admit no other cause such as *Ishvara* (God), as the causality in Buddhism is more or less a mechanical process and no intervention of a conscious agent or efficient cause is ever admissible.

In spite of the declaration of the existence of these causes non-origination seems to be in the very nature of things.

न हि स्वभावो भावानां प्रत्ययादिषु विद्यते ।

अविद्यमाने स्वभावे परभावो न विद्यते ॥ ३ ॥

भावानां Of things (produced) **स्वभावः** reality **प्रत्ययादिषु** in the conditions etc. **न** not **हि** verily **विद्यते** exists **स्वभावे** **अविद्यमाने** (सति) reality being non-existent **परभावः** production from another, i.e. an extraneous cause (or the nature of another) **न** not **विद्यते** exists.

3. The reality of things never exists in the causes and conditions. A thing which is unreal (in the cause or in itself) cannot be produced by an extraneous cause (or inhere in the nature of another).

A thing or an effect can be said to have reality only after it is ushered into existence. An effect is therefore non-existent and unreal before its production from the cause. Such being the case an effect cannot have any existence in the cause and the cause therefore cannot bring forth an effect that is non-existent in it. Or, an effect which is not self-natured (*svabhāva*) cannot be said to inhere in the nature of others (*parabhāva*), inasmuch as where there is no 'self' there is no 'others'. So no effect can be produced from an extraneous cause.

Some argue that although these causes cannot directly produce an effect, they can do so through some action (*kriyā*).

क्रिया न प्रत्ययवती नाप्रत्ययवती क्रिया ।

प्रत्यया नाक्रियावन्तः क्रियावन्तश्च सन्त्युत ॥ ४ ॥

क्रिया Action **प्रत्ययवती** inhering in the cause **न** not **अस्ति** is, **अप्रत्ययवती** without inhering in the cause **न** not, **प्रत्ययाः** the causes **आक्रियावन्तः** without action **न** not **उत** or **क्रियावन्तः** having action **च** (expletive) **सन्ति** are ?

4. An action does not inhere in the cause nor in the non-cause; neither causes are ever without action; then let them be with action?

It is said that a cause entirely depends on an action (*vyāpāra*) to bring forth the effect. But does any such action at all exist? If it does, whether it exists before the production of an effect or after, or at the time when the effect is being produced. It cannot exist before the production of the effect.

For an action is here connected with the cause to which it is an adjective, but a cause cannot exist so long as there is no effect as both are correlatives. So in the absence of an effect there is no cause and consequently no action that qualifies the cause. The action cannot exist also after an effect has come into existence, for the only function of an action is to bring about the result but when the latter is an accomplished fact there is no need of such an action any longer. The third alternative that an action exists at the time of the production of the effect is untenable as one cannot logically think of an effect 'being produced' save that it is either produced already or that it will be produced in the future. (This will be more elaborately dealt with in the second chapter). So an action being absent at all times it cannot inhere in the cause and without an action a cause cannot stand on its own leg.

NOTES AND COMMENTS

IN THIS NUMBER

In our *Editorial* we have analysed the tendencies and the various conflicting ideals of modern life, discussed the universal nature of the gospel of the Gîtâ, and shown how both the East and the West need its synthetic message at the present age for the solution of the problems that face the world to-day. Dr. J. H. Cousins, D.Litt., Head of the Department of Art in the University of Travancore, has ably dealt with the significance of Hindu symbolic worship, and the universality of Hinduism in his learned article on *Some Thoughts on Hindu Religion*. In the *Unity of Life and Type in India*, which is an unpublished lecture of Sister Nivedita, the readers will find a brilliant pen-picture of the inner harmony and unity of life and thought in the baffling multiplicity of races and religions existing on the soil of India. Prof. P. S. Naidu, M.A., of the Annamalai University, concludes his thoughtful article on *Liberty in the Modern World*, in which he has discussed the problems of 'authority' and 'freedom', and suggested a political programme for India whereby she will be able to achieve her liberation from the present state of bondage. In the *Message of Swami Vivekananda*, Dr.

Satkari Mookerjee, M.A., Ph.D., Lecturer in Sanskrit, Philosophy and Pali in the University of Calcutta, points out that the Swami's message to India was to develop her material power, for spiritual renaissance is impossible without the fullness of life. The corollary of it that material prosperity cannot be maintained unless it is backed and governed by spiritual freedom was the Swami's message to Europe. In the interesting article on *Pestalozzi and His Theory of Vocational Education* by Dr. Devendra Chandra Dasgupta, M.A., Ed. D. (California), Lecturer of the Calcutta University, the manifold contributions of Johann Heinrich Pestalozzi of Zürich to the theory of vocational education have been elaborately dealt with, and it has been shown that Pestalozzi in his social approach to education was concerned mainly with the vocational training of the poor people through the co-operative efforts of the farm, the shop and organised public school. *Count Keyserling on Immortality* by Mr. Dayamoy Mitra, M.A., Lecturer in the Department of English, Lucknow University, is a learned review of Count Hermann Keyserling's book on 'Immortality,' which is a masterpiece of philosophical reflection and a vital pro-

duction of our time. Prof. K. S. Srikantan, M.A., Professor of Economics in the Lingaraja College, Belgaum, shows in the *Lawyers in Ancient India* what a prominent role lawyers used to play in ancient times in this country in promoting the ends of justice. In the article on *Mulamadhyama-kārikā* by Swami Vimuktananda of the Ramakrishna Mission, the readers will find a word-for-word and running English translation of each verse along with elucidatory notes thereon, based on the commentary of Chandrakirti. This English translation of Nagarjuna's *Mulamadhyama-kārikā* will be presented to our readers every month henceforward.

SCIENCE AND RELIGION

Presiding over the annual gathering of the Allahabad National Academy of Science, the Hon'ble Mr. Sampurnanand, Minister of Education, U. P., gave a thought-provoking address which deserves the attention of every student of contemporary thought.

The speaker began by tracing the affinity of purpose between the scientist and the philosopher. Both worshipped Truth, and their yearnings, although the methods of inquiry differed, were the same. There was a time when the theologian claimed to have found the ultimate Truth by direct revelation and this claim was contested by science as the field of scientific research widened. Growing in power and acquiring self-confidence science finally rejected the claim of theology and religion to know and expound Truth, and set up a new pantheon bereft of all old images.

"It was," said the speaker, "a brilliant pantheon. There was the great atom whose dignity was, if anything, enhanced by the discovery that it was a miniature solar system composed of protons and electrons; there was that mysterious, all-embracing jelly, the

ether; there was the great law of gravitation which held together the whole universe from the most distant of the receding nebulae to the proverbial Newtonian apple; there were the laws of conservation of mass and energy; Space and Time, obeying the laws of arithmetic and Euclidean geometry. True, there were also those two disturbing factors, life and mind. The transition from crystal to protoplasm and from protoplasm to consciousness was not easy to describe; it is difficult to understand how extra-mental vibrations transform themselves into thoughts and feelings which, notwithstanding all that the advocates of behaviourism have been telling us, cannot be completely explained away."

But in spite of these uncertainties, continued the speaker, science had supreme confidence in itself and seemed to have reached the solid bedrock of reality. What was obscure was to be explored and known in course of time. But this self-complacency has now vanished. Science is no longer sure of its foundations. The Quantum hypothesis and its logical implications seem to indicate the existence of something which is allied almost to free will in the behaviours of atomic constituents and, consequently, defies prediction. Euclidean geometry cannot explain objective reality. Newtonian physics seems to have abdicated in favour of Relativity; the ether has been reduced to a myth and we are assured that we are the denizens of an expanding universe which is at once limitless and finite. It was difficult, added the speaker, to call all this, and Space and Time, a Doctrine, or anything like it. Scientists in other fields, the psychologists, the behaviourist and the rest, too, had found themselves, in surprisingly difficult position. And the main solution remained a puzzle as ever. Life and consciousness re-

mained elusive mysteries just as they were before.

The effect of all this has been remarkable on the scientific mind. The superiority-feeling born out of a false assumption of omniscience is no longer there. "The sense of sneering contempt for religion and the summary dismissal of all extra-scientific attempts to arrive at the Truth, have gone never, I hope, to return."

Citing Sir James Jeans, Mr. Sampurnanand remarked that science in its own way is on the quest of that which is the substratum of all that we see. And in its own way science has come to the conclusion that the world of nature from the mightiest sun to electron, from man to amoeba, is subjective in a very real sense. Sir James Jeans posits the universe as pure thought in the mind of a great mathematician, and Prof. Eddington explaining the limitations of physics, in other words, confirms him.

The speaker pointed out the strikingly identical finding of the mystic when he spoke of *manorajya*. He added, "When speaking of the impassable gulf which seems to separate matter from mind, have you cared to study Kapila's system, in which both have been derived from *pradhāna*? . . . I am convinced that the study of this kind will do inestimable good to both science and philosophy." Proceeding the speaker said, "It gives me joy to see the gulf between science and metaphysics being bridged, and without going into reasons for my statement I say with all the force of conviction of which I am capable that if scientific men would turn to some of the methods of the mystic, the methods of Patanjali, they will see light instead of darkness."

Science, however, has another sphere, that of practical responsibility of satisfying certain human needs. Science can take the credit for control

over disease and several other such benevolent achievements. But equally to science must go the discredit for all the mutilation, incendiarism, painful death and insane destruction of life and property which make modern warfare so hideous. Knowledge is a powerful instrument for good, and an equally powerful instrument for evil.

Summing up the speaker said that it should be a part of the vocation of the scientist to raise not only the standard of knowledge and comfort of humanity but to raise the level of its spiritual sense as well. It is not enough to cater to the demands of man, as we find him, to-day, but it is also necessary to decide what kind of man we want to inhabit this earth. So far science has neglected this duty. Science will neglect this duty further at its own peril, for its will be the responsibility for the inevitable collapse of civilization and of all that man holds sacred and beautiful.

India looks to the scientist for help. The country's forest and mineral resources are assets which should be exploited for the good of the nation. There are diseases which find our climate and our socio-economic conditions favourable. These have to be combated; so also famine, flood and early death. The vitality of the people has to be raised; healthier and less fatiguing methods of work have to be devised and peoples' earning capacity augmented. For help to achieve all this, India looks up to the scientist. "The Indian scientist has to remember," Mr. Sampurnanand concluded, "that it is his privilege to help in the regeneration of a country with noble traditions of scholarship and public service, but withal, a country which to-day is among the poorest of the poor and cannot give adequate recompense or recognition to scholarship and research."

REVIEWS AND NOTICES

THE FOUNDATIONS OF LIVING FAITHS: AN INTRODUCTION TO COMPARATIVE RELIGION. VOL. I. BY HARIDAS BHATTACHARYA, HEAD OF THE DEPARTMENT OF PHILOSOPHY, DACCA UNIVERSITY. *Published by the Calcutta University. Pages 526.*

It is a happy augury of the times that the study of religion is inviting the attention of the philosophic minds of all countries. The work under review is a recast of the *Stephanos Nirmalenidh Ghosh Lectures* (for the year 1933) delivered by the author. It is a comparative survey of the forms and practices, as well as the underlying principles, of all the living religions of the world. Religious experience, the author rightly holds, has something specifically unique about it: "The instincts in operation during religious exercises liberate energies and expressions which cannot otherwise be commanded, and these are of such a peculiar nature that a cold-blooded rehearsal of them in the absence of the sense of divine presence is an impossibility" (P. 3).

The author's studies of the various features of positive religions are not merely descriptive but also critical. He has dwelt not only on the vitalising forces of the great faiths but also on their weaknesses. He has everywhere attempted to show that the real stamina of a faith lies in its rationalisation. "A religion that is inherently incapable of sufficient rationalisation and moralisation for the advancing spiritual needs of humanity may be given artificial respiration for some time, but it will never completely revive." (P. 30).

The book is throughout replete with passages of real literary beauty. Here are some beautiful suggestive sentences: "A vertebrate animal is not all spine nor is a living religion all creed: the spine no less than the creed is cast out by the process of life itself. . . Religion is a life and not a creed, and as it does not owe its origin to conscious fabrication, it is always regarded as an uprush from within or an invasion from without . . ." (P. 29).

We have found the book on the whole very informative and true to facts. The volume bears the stamp of erudite scholar-

ship and critical thinking. The author has placed all lovers of the comparative study of religions under a deep debt of gratitude.

Prof. S. N. L. Shrivastava, M.A.

THE POLITICS OF BOUNDARIES, VOL. I. BY DR. BENOY KUMAR SARKAR. *Published by N. M. Ray Chowdhury & Co., 72, Harrison Road, Calcutta. Pp. 340. Rs. 2-8.*

The International politics is an intriguing one, so much so that it is an enigma to many. Prof. Benoy Kumar Sarkar being himself an economist and an ardent student of political science has, in addition, had the advantage of studying things at close quarters and gaining a first hand knowledge by his tours in Europe, America and the Far East. So whenever he writes on International relationships and world economics he wields his pen with a mastery over facts, clarity of thought and clearness of expression.

The present book, the first edition of which appeared in 1926, is a collection of a series of essays contributed by the learned author to various Indian periodicals. Besides the first essay 'The politics of boundaries', a study in the philosophy of *vishva-sukti*, which supplies the title of the book, there are twenty seven papers on such interesting subjects on International topics as: 'Europe through the French eyes', 'Reactionary tendencies in European public life,' 'the rising tide of German nationalism,' 'the foreign policy of Italy,' 'Mussolini vs. Democracy,' 'the eternal Chinese question,' 'War-spirit abroad,' etc. The book as a whole is an analytical treatment of world-forces with reference to the actual developments in the different states of Eur-Asia during the post-war years, viz., 1919-1925. For the interpretations of the subsequent years during which period the international relationships have become more complex and the cry of the much-affected states 'for colonisation' and 'mobilisation under one flag' has become louder, the author promises to bring out the second volume at an early date.

The book written in a style which is at once clear, simple and exact, we are sure,

will furnish stimulating reading even to those not well versed in International politics.

PRAYERS, PRAISES AND PSALMS. TRANSLATED BY DR. V. RAGHAVAN, M.A., PH.D. Published by G. A. Natesan & Co., Madras. Pages xx+512. Price Rs. 1-4.

This is a book of hymns in Sanskrit characters with their translation in English, specially intended for the English-knowing public who are not well versed in Sanskrit. Though in recent times books of this kind have been published, the publishers of the book under notice deserve to be congratulated on their having made available to the public a comprehensive and representative collection of no less than two hundred and thirty prayers and psalms at a very low price. The selections which embrace the various religious temperaments, cover almost the entire range of Sanskrit literature from the Vedas down to the devotional lyrics of the present day. The translation is lucid and faithful and furnishes delightful reading.

ZOROASTER. BY PROF. A. R. WADIA, M.A. Pages 140+x. Price As. 12.

BUDDHA. BY DEVAMITTA DHARMAPALA. Pages 144. Price As. 12.

Both published by G. A. Natesan & Co., Madras.

These two pocket-sized and attractively got-up books are published in the Natesan's series of "The World Teachers." In the first is given a clear account of the life of Zoroaster and his teachings, while in the second that of Lord Buddha—both narrated in a charmingly simple and interesting manner. The special feature of this new edition of Dharmapala's *Buddha*, which has already run through a series of reprints since its first publication, is the addition, by way of seven appendices, of the different views of such leaders of India, thought as Swami Vivekananda and Mahatma Gandhi whose interpretations of this great teacher are undoubtedly of outstanding interest. We heartily commend these two books to all students of religion.

SAYINGS OF SRI RAMAKRISHNA. Sri Ramakrishna Math, Mylapore, Madras. Pp. 400. Rs. 2-8.

This is a new edition thoroughly revised and enlarged and it contains in all 1121 sayings, arranged in twenty-two chapters under the following headings, viz., Man and the

World, the Ascent of Man, Man and the Divine, and Maxims and Parables.

The sayings are quite homely and simple, and to explain the highest truths the most commonplace things which we meet with in our day to day life, have been taken as illustrations. The recondite philosophical subjects that are hardly intelligible are presented in such a lucid manner that they can be easily understood by all.

It contains an Introduction giving a sufficiently elaborate account of the Master's life and unique features of his character. There is also a detailed subject-index with cross-references at the end.

MY FATHER IN HEAVEN. THE NEW EVOLUTION OF MAN SERIES—Bk. II. BY NARAYANA KOUSIKA. Published by N. G. V. Iyer, Nemmara (Cochin), S. India. Pp. 259. Price Rs. 2-4. Foreign 5sh. net.

This book is the second of the series entitled "The New Evolution of Man Series", the first book being 'The New Evolution' by the same author. The object of this Series, according to the author, is to 'present the philosophy of the new way of life for humanity for its progress towards the right ends of life.' The work under review purports to depict 'a new ideology and method on the background of life, thereby making it more practical and interesting.' It contains the theory and practice of the 'new civilization' to come, the philosophical basis of which has been broadly outlined in the first book of the Series. In this New Evolution lies the hope of achieving a successful new World Order giving rise to a suitable Universal Religion, an equitable control and distribution of wealth and food, a World State Organisation and a New Morality.

In the first part of the book, viz., Dedication, are given the reasons for the somewhat peculiar title of the book and the varied significance of the idea of Father in Heaven. It is interesting to go through the incidents in the author's own life at home which seem to have contributed much to his exposition of the New Evolution. His thoughtful conclusions on the Higher Life of Truth that can be attained through knowledge, Love and Service are embodied in the second part, Eternal Life. In the third part, The New Socialism, the author in the light of personal experiences exposes the "exploiting and mischievous conditions of present-day economic, political and social

life", which have aggravated the poverty of the masses to a miserable extent. A plan is also outlined in this section for the thorough re-organisation of the present social and economic systems with a view to bring about "the growth of Individualism of the Higher Life". This New Socialism which is "a synthesis of Socialism and Gandhism" is, according to the author, the panacea for all the evils of this world.

MAHA YOGA. By "Who". Published by the New Light Publishing House, Pudukotah, S. I. Ry. Pp. 119. Price Re. 1. Foreign 2sh.

The lives and teachings of persons who have realised the Highest Truth are always in full accord with the ancient Upanishadic lore, and the life of Maharshi Ramana of Arunachala is no exception to this. In this book the philosophical portions of the profound teachings of the Maharshi are presented along with the corresponding truths as stated in the scriptures, and the author attempts to show how the former go to confirm the latter in every way. The valuable and instructive sayings of the sage on a variety of religious subjects such as—the nature of Ignorance, the origin and nature of the world, the very subtle nature of the soul, the ways of deliverance from the bonds of egoism, the real goal of all life and self-less devotion as a means of attaining to that goal—are shown to be in complete consonance with the teachings of the Upanishads. We recommend the book to the notice of all those interested in the illuminating gospel of Ramana Maharshi.

THE KALYANA KALPATARU. DHARMA-TATTVA NUMBER. Published by the Gita Press, Gorakhpur. Pp. 336.

With its Dharma-Tattva January issue, the Kalyana Kalpataru enters upon the sixth year of its publication. The issue before us, which is excellently illustrated contains seventy-seven articles extending over 300 pages and aims at presenting a compendium of views on Dharma.

A number of recognised exponents of Hinduism find themselves included in this issue. The articles bearing upon the various aspects of Hindu Religion are well written and will be of considerable interest to those interested in Hindu ideas and ideals. Both in its comprehensive treatment of the subjects and the choice of its contributors, this issue compares favourably with the previous special issues of this journal.

HINDI

SRIMAD BHAGAVAD-GITA. GITA-GAURAVANKA, A COMMENTARY BY SWAMI VIDYANANDA. Published by G. M. Patel of the Gita Dharma Karyalaya, Sakshivinayak, Kashi. Pp. 404.

Perhaps no other book in the whole of Sanskrit religious literature has so many different commentaries as the Bhagavad-Gita. Here is yet another beautiful edition of the Gita, containing the first three chapters only with a new commentary 'Gita-Gaurava'. Swami Vidyanda of Ghanta-koti, Hardwar, is doing a great service by earnestly espousing the cause of the propagation of the valuable message of the Gita. This book has been compiled from the illuminating lectures of the Swami delivered in various parts of India, and most of these lectures appeared in various issues of the *Gita Dharma*, a Monthly conducted by him.

Each verse is followed by a free running translation in Hindi, then by the Swami's short commentary in Hindi and then by the 'Kathā-Prasanga' or his exhaustive dissertation on that verse. It embodies the principles of Advaita Vedanta presented in the easiest and most popular language and the Swami has quoted freely from Tulsidas. It is a great boon to the Hindi-reading public, especially those who are anxious to understand the Gita without going through the abstruse commentaries extant in Sanskrit. The book is illustrated and nicely got up.

SANSKRIT

KASHIKHANDAM: WITH BENGALI TRANSLATION BY NIBARAN CHANDRA DAS. THIRD EDITION: WITH PREFACE BY MAHAMAHOPADHYAYA PANDIT PRAMATHANATH TARKABHUSHAN. Published by Swami Satyananda, Ramakrishna Mission Srerasrama, Benares. Price Rs. 4-8. Pp. 851.

The Kashikhandam which is included in the Skanda Purāṇa is one of the most ancient and informative books belonging to the Pauranic literature of the Hindus. It is divided into one hundred chapters,—each dealing with a variety of subjects relating to Hindu religious beliefs and practices, the greatness of Lord Viṣṇu and other gods and goddesses adorning the Hindu pantheon. The importance of such a religious treatise can hardly be over-emphasized. The present edition with the original Sanskrit text (in Bengali characters) and its lucid and faithful Bengali translation is undoubtedly an

invaluable contribution to Hindu religious literature. The value of this edition has been all the more enhanced by the addition of an exhaustive index to the names of gods and goddesses mentioned in different chapters, and the appending of a big and graphic map of Kashidhâma showing therein the locations of the various temples and Kundas for the convenience of the readers. This ably edited book has removed a long-felt want, and we wholeheartedly recommend this edition of the Kashikhândam to the reading public who want to have an intimate and correct knowledge about the particulars of Kashi,—the holy land of Viswanath.

BENGALI

SAMAJ-VIJNÂN. PART I. *Chakravarty, Chatterjee & Co., Calcutta. Price Rs. 3. Pp. (including Index) 588.*

This is a collection of papers on sociology contributed by Prof. Benoy Kumar Sarkar and his colleagues, and in the list of contributors one comes across the names of Prof. Humayun Kabir, Dr. Narendranath Law, Dr. D. C. Dasgupta, Prof. Banerwar Das, S. J. Haridas Palit and other scholars

who have devoted themselves to the study of sociology in its different aspects. Prof. Sarkar leads with an article on sociological thought in Bengali literature, with a note on the programme to be worked out by his organization, *Bangiya Samaj Vijnan Parishat*, of which the volume under notice is the first publication. The reader will remember that the *Parishat* had declared its intention of starting a periodical as its organ; but the management recognises, and rightly, that the time is not yet ripe for such a venture.

Topics treated in the book, like 'the sociology of the prison-house', 'crime and punishment', 'the social import of the students' movement', 'duty and the individual in Kantian philosophy', 'Gidding's national consciousness', show earnest study, and in spite of obvious differences on personal and acquired grounds, the style is popular and the treatment lucid. Prof. Sarkar has undoubtedly succeeded in organising social thinkers, young and old, into something like a corporate body. The step taken in thus organising the forces of creatively critical thought is bound to stimulate further efforts.

PROF. PRIYANJAN SEN, M.A., F.R.S.

NEWS AND REPORTS

SRI RAMAKRISHNA MISSION VIDYALAYA, COIMBATORE DT.

REPORT FOR THE YEAR, 1938

This institution was started in 1930 as a boarding home with only 3 boys, and it has now grown into a first class Residential High School. With a view to give greater individual attention to the boys, the school is divided into four 'houses', each under a house master. As before the boys continue to manage in a great measure the affairs of the Vidyalaya. The school sent up its first batch of 12 boys for the S. S. L. C. Examination, out of whom 8 came out successful. The institution affords manual training for all the boys in carpentry, tailoring, spinning and weaving. Other activities of the school are "Bâla Bhârathi", the hand-written magazine, a Hobby Club and a Gymnasium. Music is taught to those interested in it and the boys devote about half an hour daily for spinning.

The 'Rural Service Section' is doing good work in the surrounding villages. Night schools were conducted at three different places and the Summer School for rural workers was organised during the year under review. The rural library continues to be used by the villagers. A ten-days' Refresher Course in the new method of teaching was arranged in May which was attended by a large number of teachers from surrounding districts. As in previous years the Vidyalaya organised various sports and also social service during the Karamadai Car Festival. Owing to failure of rain many parts around the Vidyalaya were stricken with famine and the boys toured the villages to offer as much relief as they could. As a token of sympathy the children gave up ghee from their daily diet and thus saved some amount in order to give employment to the suffering people.

The year witnessed a successful Rural Worker's Conference which was attended by the Premier of Madras, Sri J. C. Kumarappa,

Sri Aranyakam and many other distinguished persons. The authorities of the Vidyalaya are trying to work out the Wardha Educational Scheme in their own humble way and are attempting to establish a Training School to train teachers in the Wardha Method. The annual expenditure of the Vidyalaya comes to about twenty to twenty-five thousand rupees and an appeal is made to the generous public for encouragement and substantial help.

BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA, RAMAKRISHNA MISSION, NARAYANGANJ

The 104th birthday anniversary of Sri Ramakrishna was performed with great eclat in the Ramakrishna Mission, Narayanganj, on the 11th and the 12th March. A big meeting was held in the evening of the 11th under the presidentship of Sreemat Swami Gambhirananda Maharaj of Belur Math. In the beginning of the meeting Itai Debendra Chandra Majumder Bahadur, President of the Mission, requested the Swami to open the newly started Students' Home. The opening ceremony being over the proper work of the meeting began. On behalf of the Local Committee Sreejutt Rabindra Nath Banerjee read the annual report of the Mission. Then Rai Saheb K. N. Sen, S.D.M., Mr. H. N. Bose, Deputy Magistrate, Brahmachari Amiya Chaitanya and Professor Tripura Sanker Sen, M.A., delivered lectures on the religious harmony as propounded by Sri Ramakrishna, and his teachings and message to the modern world. In his presidential address the President laid special stress on Sri Ramakrishna as Super-man and expounded how his great renunciation is beneficial to humanity and how the services of the poor can do good to the world, and thus dwelt upon the different aspects of Sri Ramakrishna and exhorted the audience to follow his teachings.

Next day on the 12th March nearly two thousand *Daridra Narayans* and devotees were entertained with *Prasad*. The devotees greatly appreciated the *Padabali Kirtan* from 2 p.m. to 8 p.m.

On the 13th March, Swami Gambhirananda Maharaj laid the foundation stone of the Building of the Students' Home in the presence of Rai Saheb R. N. Sen, S.D.M., Mr. H. N. Bose, Deputy Magistrate, Dr. N. K. Guha, Sreejutt Panchu Gopal

Chatterjee, Supdt. of Post Offices, Sreejutt Umesh Ch. Ghosh, Pleader, Srijutt Jatindra Chandra Chowdhury and other gentlemen of the town.

SRI RAMAKRISHNA BIRTHDAY ANNIVERSARY CELEBRATION AT BASIRHAT, 24-PERGANAS

The 104th Birthday Anniversary of Bhagavan Sri Ramakrishna was celebrated at Basirhat on Sunday, the 12th March last with due solemnity under the auspices of Basirhat Sri Ramakrishna-Vivekananda Sangha at the Sangha premises. In the morning a procession was arranged by the local Deshpriya Byayam Samity. The procession headed by a portrait of Sri Ramakrishna paraded the important roads and lanes of the town, singing the name of the Lord which created a deep impression on the minds of the public. The Sangha premises with the adjoining ground was a place of pilgrimage throughout the day for the people of Basirhat town and many distant and neighbouring villages. The elite of the town and the general mass all joined the celebration with great devotion and enthusiasm.

Puja, Homa, reading of scriptures, and singing of devotional songs formed part of the programme till midday. From noon till late at night several hundreds of *Daridra Narayans* and devotees partook of *prasad*.

In a specially erected pandal, where decorated portraits of Sri Ramakrishna, the Holy Mother and Swami Vivekananda were placed on an elevated altar, vocal and stringed music by the local Binapani Concert party, singing of *Dhrupad* and other high class songs by S. J. Haridas Banerjee and others, singing of *Kali Kirtan* by Narkeldanga Kali Kirtan Samity continued throughout the day. In the afternoon a huge public meeting was held under the presidency of Prof. Dr. Benoy Kumar Sarkar. The presidential speech of Dr. Benoy Kumar Sarkar was highly appreciated. Besides the President, Swami Vamadevananda of the Ramakrishna Mission, S. J. Kumudbandhu Sen, formerly Girish Lecturer, Calcutta University, S. J. Bhujangadhar Roy Chowdhury, M.A., B.L., Dr. B. Banerjee, M.B. and S. J. Gokul Chandra Acharyya addressed the meeting. In the evening, S. J. Tarak Nath Roy, Asst. Secretary, Calcutta Vivekananda Society, delivered a highly inspiring

lantern lecture on "Sri Ramakrishna-Vivekananda".

A few monks of the Ramakrishna Mission and many distinguished gentlemen from Calcutta joined the function.

BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA, R. K. SEVASHRAMA, KATWA

The 104th birthday anniversary of Sri Ramakrishna was successfully celebrated in Katwa, from the 11th to the 13th March, 1939. Srimat Swami Asangananda, President, Ramakrishna Math, Colombo, came over here to deliver lectures. He dealt with 'Ramakrishna and the present age' in Bengali, 'Need of religion' and 'Student life' in English, and presided over a meeting on the 12th. Bhajan songs, recitations, paper reading and lectures suited to the occasion were successfully done in the pandal erected at the local "Jyoti Nibas" and at the Surjanarayan Hall. Every meeting was largely attended during these three days.

BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA VEDANTA CENTRE, ST. LOUIS, MISSOURI, U. S. A.

The Vedanta Centre at St. Louis, Missouri, celebrated the Birthday of Sri Ramakrishna on Tuesday, February 21st. Swami Satprakashananda opened the celebration at noon with meditation, prayers, and sayings of Sri Ramakrishna. The pictures of Swami Vivekananda and Sri Ramakrishna were placed on the altar which was covered with vases of beautiful flowers. Again in the evening at eight o'clock, the Swami opened with meditation, spoke on the life of Sri Ramakrishna, and closed with prayers. The members were served with delicious Indian food, which was thoroughly enjoyed by all. Among those who attended the function were Mr. and Mrs. E. Oldendorph, Mr. Hilmar Herold, Mrs. Martha Herold Prater, Mrs. M. Wilder, Mrs. Beatrice Harrison, Mrs. W. A. Rein, Dr. Rolland, Mr. P. M. Dauten, Mr. Anton Schmitt, Mr. and Mrs. A. P. Schroeder, Mrs. E. F. Kunz, Miss Ruth Petersen, Miss Grace Pitzer, and Miss Jane Tolkacs.

The Swami spoke on March 19th about Sri Ramakrishna, the Mystic Saint of Modern India, at a public meeting held at the Melbourne Hotel at 8 o'clock.

BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA AT DHANBAD

The Birthday Anniversary of Sri Ramakrishna was celebrated at the premises of the Ramakrishna-Vivekananda Society, Jharra Coalfields and Dhanbad, on the 2nd April, 1939. The principal features of the function were *Davidra Narayan Seva* and a mass meeting in the evening with Rao Bahadur D. D. Thacker, F.R.S.A., Colliery Proprietor, in the chair. The meeting was a crowded and a cosmopolitan one consisting of the intelligentsia of all communities in the coalfields and Dhanbad. After the opening song by Miss Kalyani Ghosh, daughter of S. P. C. Ghosh of the Indian School of Mines, the Secretary read the annual report for the year ending 1938. Among those who addressed the meeting were Mr. J. K. Dholakia, Lala Waliram Teneja, S. J. Mukunda Lal Bose, Swami Asangananda, and Swami Nirgunananda of the Belur Math. Rao Bahadur D. D. Thacker said in his presidential address that the message of love and service to humanity delivered by Sri Ramakrishna and Swami Vivekananda has found practical manifestation in the work of the thousands of their devoted and selfless followers both in and outside India. In these dark days of strife and struggle between man and man, between nation and nation, race and race, between the poor and the rich, between labour and capital, when civilisation seems well nigh to have come to an end, it is the Ramakrishna Mission which is holding high the torch of the great culture to which even the West is looking forward for its spiritual regeneration.

THE RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

REPORT FOR 1938

The Ramakrishna Mission Vidyapith which stepped into the 18th year of its useful existence in 1939 is a residential High School for boys. Run on the Brahmacharya line, the institution aims at training the boys in habits of self-help and self-discipline and corporate activities by providing ample facilities in these directions. The boys take part in various games and scientific physical exercises with or without instruments. Among the extra academic activities

of the institution may be noted the following, viz., "Boys' Court", boys' printed magazine, type-writing, gardening and dairying. The boys also get the advantage of daily physical exercise in the morning and some vigorous out-door games in the evening according to their age and growth. The Vidyapith boys won the Brojendra Memorial Shield Competition which was open to all the junior boys of the local schools. Excursion parties were sent out from time to time to different interesting places of the locality.

During the period under review, the number of boys on the roll was 137 and a good many had to be refused admission for want of accommodation. All the 12 boys who had been sent up for the Matriculation examination came out successful, 8 being placed in the first division. His Excellency The Governor of Bihar kindly visited the Vidyapith during the year and was most favourably impressed with the ideals and principles of the institution. Besides attending to the Vidyapith boys, the Charitable Dispensary attached to the institution treated, during the year, 3,174 out-door patients with Homeopathic medicines. Some of the urgent needs of the Institution at present are: (i) a sum of Rs. 3,000 for a gymnasium, (ii) Rs. 15,000 for a prayer hall, (iii) Rs. 10,000 for a library building, (iv) Rs. 10,000 for a dormitory to accommodate more boys. Willing donors can also endow sums for the maintenance of poor scholars and teachers.

THE RAMAKRISHNA MISSION SEVASHRAMA, RANGOON

REPORT FOR 1938

The Ramakrishna Mission Sevashrama, Rangoon, is not only one of the premier institutions of its kind in the Mission, but in point of efficiency and equipment it is counted among the major hospitals in the whole of Burma. During the year 1938 the total number of attendance at the out-patients' department came up to 2,53,824 including men, women and children, of which 98,190 were new cases and the rest repeated cases. The number of patients admitted to the indoor department was 4,701, and of these 3,649 were men, 932 were women and 120 were children. The average daily attendance was 696 (out-door) and 188 (indoor). The death rate was only 6.25 p.c.

The total receipts and disbursements during the year under review were Rs. 68,880-2-9 and Rs. 60,864-14-6 respectively, thus leaving a balance of Rs. 7,515-4-3. The Sevashrama at present needs a sum of Rs. 18,000 for an X-ray building, a separate kitchen for patients, a small steam laundry and workers' quarters.

THE RAMAKRISHNA MISSION SEVASHRAMA, BRINDABAN

REPORT FOR 1938

The Ramakrishna Mission Sevashrama, Brindaban, in the district of Muttra, enters upon the 33rd year of its useful existence in 1939. During the year 1938, the total number of cases treated in the Indoor General Hospital of the Sevashrama was 346, of whom 240 were men, 88 women and 18 children. The total number of new cases treated at the out-door dispensary of the Sevashrama was 15,810 and the total number of repeated cases was 26,399. A sum of Rs. 112-2-6 in cash, and cloths, blankets and other articles were distributed to 23 persons, mostly helpless men and women of respectable families. The total income during the year, including the balance of the previous year was Rs. 8,813-11-9 and the total expenditure under different heads was Rs. 7,988-10-3, thus leaving a cash balance of Rs. 825-1-6. The immediate needs of the Sevashrama, are: (i) a nursing room and a wall fencing costing about Rs. 5,000; (ii) about Rs. 5,000 for a permanent kitchen; (iii) about Rs. 15,000 for an outdoor dispensary building; (iv) about Rs. 10,000 for an embankment and a landing ghat for protection during floods.

THE RAMAKRISHNA MISSION VIDYAMANDIRA

SCHEME OF A RESIDENTIAL COLLEGE AT BELUR

It was a cherished desire of Swami Vivekananda to impart education to our youths on national lines in the manner of the ancient Gurukula system. Through this means alone the pupils can come in close personal touch with the teacher, and without being cut off from the healthy atmosphere of a home-life, can find ample opportunity to develop in a natural way their latent faculties. It is contact with living examples in a suitable environment that can inspire and ennoble life.

According to Swamiji, education should bring out strength of character and a spirit of philanthropy, foster in the students an ideal of self-reliance and self-sacrifice and afford them facilities for the assimilation of ideas. Above all, it must develop their will in such a way that they may face the most trying circumstances and carve a way for themselves through adamant difficulties. Moreover, education, to be a creative force in life, must be based on religion, which in a wider sense seeks fulfilment through the service of humanity—the worship of God in man. At the same time it should not lose touch with the socio-economic conditions; it should rather make every student conscious of the realities of life, provide him with the means of earning a decent livelihood and thus equip him for future citizenship. “We want that education,” says the great Swami, “by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one’s own feet. . . . What we want is Western science coupled with Vedānta, Brahmacharya as the guiding motto, and also Shraddhā, faith in one’s self.”

To materialize this object Swamiji wanted a full-fledged University to grow at Belur, the Headquarters of the Ramakrishna Math and Mission, where secular education would be imparted along with spiritual and moral culture. Despite its various efforts in the educational field, the Ramakrishna Mission is still far away from realizing this noble vision of Swamiji. Now the authorities of the Mission consider it expedient to make a definite move in this direction, so that a system of education best suited to the needs of the country may be evolved, which may in course of time be as popular as the philanthropic activities of the Mission.

To begin with, it is proposed to start an Intermediate Arts College of the residential type, on spacious grounds close to the Belur Math and the new Temple, where the boys, living in a holy atmosphere away from the tumult and temptations of a congested city-life, will be trained in both secular and spiritual studies. In addition to the advantages of University education, they will be helped to acquire, during this formative period of their life, a steady character and healthy outlook to resist the many evil in-

fluences to which our youths are continually exposed. Provision for vocational training will also be made to increase their efficiency, so that they may enter the world better fitted for the struggle for existence. Special attention will be paid to their physical well-being as well.

The College and the hostel will have a limited accommodation and will be manned by a mixed staff of monastic workers of the Ramakrishna Mission and qualified lay professors of a sacrificing turn of mind. It will be a nucleus of the University contemplated by Swami Vivekananda, and in time will be supplemented by other wings of general and technical studies.

It should be noted in this connection that arrangements will be made for the boys to appear in the examination of the Calcutta University.

IMMEDIATE NEEDS

As may be expected, the needs of the proposed College are many and various. The total estimated cost including the cost of land, buildings, etc., is Rs. 2,00,000.

For the present it is proposed that instead of waiting for the whole amount to accumulate, the College will be started on a piece of Mission land in a temporary structure as soon as a sum of Rs. 50,000/-, to meet the barest initial expenses of construction and equipment, is available, and will afterwards be shifted to its permanent site when the land is secured and necessary buildings are erected.

This is the humble beginning of a great experiment regarding a most important type of the nation-building activity, and it will take its own time to yield any appreciable result. But a great deal of its success will depend on the hearty co-operation of our benevolent countrymen, and specially those who appreciate the urgency of such an educational undertaking.

We earnestly appeal to those who think seriously about the proper education of our youths and have sympathy for such work, to contribute their quota towards making this scheme an accomplished fact.

Contributions ear-marked for the College may kindly be sent to the Secretary, RAMAKRISHNA MISSION, P.O. BELUR MATH, Dr. HOWRAH.

PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

A HYMN FROM THE DEVARAM *

BY M. ARUNACHALAM

Lord Siva's praise—my wisdom lore,
Lord Siva's praise—the art I know;
Lord Siva's praise—my tongue proclaims;
Lord Siva's praise—the right way shows.

What though ye bathe in Ganga's stream?
What though ye bathe in Kaviri's flow?
What though ye bathe in waters, cool
and sweet to smell, off Comorin?
What though ye bathe in waving seas?
It boots him not who does not feel
that everywhere the Lord pervades.

The Lord that gave us mouth to praise,
A head to bow, and mind to think,—
To Him not praying, at His feet
Not laying flowers, lovely sweet,
Why wasted I long years of life?

* These verses were originally sung in Tamil by Saint Appar, one of the Saiva Samayachariars of Tamil land. The Saint records some facts of his own spiritual experience and exhorts all men to lead lives of piety and godliness in the world.

As fire in wood, as ghee in milk,
 The luminous one lies hid within.
 First fix the churning rod of love,
 pass round the cord, Intelligence,
 Then twirl,—and God will bless thy sight.

AS MANY FAITHS SO MANY PATHS

(यत् मतं तत् पथः)

BY THE EDITOR

Every age has its own peculiar problems to solve. Different races and nations with their distinctive social and religious ideologies need from time to time a healthy readjustment on both material and spiritual planes so as to gather new momentum for the realisation of their destiny. And that is one of the cardinal reasons why great spiritual figures endowed with superb wisdom and powers appear in the arena of human life at different epochs. The modern age is not an exception to this universal law of Nature. The East, no less than the West, is torn to-day to a considerable extent by the interaction of multiple conflicting ideas and ideals. And every student of history knows it perfectly well how India, which was at one time regarded as the homeland of amity and goodwill amongst various creeds and sects, has of late developed into a theatre of warring principles and bitter communal strife. The situation in India, as elsewhere, demands a close scrutiny and proper understanding of the etiology of such a regrettable state of affairs. Various leaders of thought have tried and are still trying to tackle this knotty problem from their individual points of view, but the results hitherto achieved hardly warrant a legitimate confidence in the methods adopted for driving away this malig-

nant malady from the body of human society.

It is an oft-repeated phenomenon in the economy of Nature that the various religious systems bequeathed unto humanity by great spiritual geniuses more often than not lose their original freshness and vigour, purity and simplicity in the hands of their followers through the accretions of ages. Truths get institutionalised, and innumerable usages and customs, dogmas and ceremonials overlay the shining gems of spiritual truths in the process of time. "If you study the history of any religious movement," rightly has it been observed in the *Brotherhood of Religions*, "you will trace three stages, three periods, during which the true becomes corrupted, the good becomes vicious. The first period is the period of the Teacher, the Reformer, the Prophet. The function of every spiritual Teacher is a twofold one : first, to expose the corruption of religious creeds, and secondly, to teach the way of the Inner Soul Life. Then comes the second period : after His death, the true disciples, apostles, pupils, try to systematise the teachings and to promulgate them as faithfully as possible by repeating what the Teacher gave or recorded. In the third period the priest comes to the fore, and

organises out of the teachings another religious creed !” And that is why the illuminating gospel of a Buddha or a Christ, a Mohammed or a Chaitanya is not found to-day to prevail in its pristine purity and integrity in the lands of its origin or elsewhere. Innumerable sects, each with its own creed and formula, have sprung up in the fold of every historical religion. And so long as human nature exists, no body can prevent the growth of such sects or religious bodies in the world. These diversities are a psychological necessity. Rightly does Swami Vivekananda say, “You cannot make all conform to the same ideas. I am glad that sects exist. If you and I and all were to think exactly the same thoughts, there would be no thoughts for us to think . . . It is the clash of thought, the differentiation of thought, that awakes thought . . . Whirls and eddies occur only in a rushing, living stream. There are no whirlpools in stagnant and dead water. When religions are dead, there will be no more sects. It will be the perfect peace and harmony of the grave” (C. W., Vol. II, pp. 360-61).

In fact these varieties of thoughts, and different methods of approach to truth must exist so long as the world lasts. There is no harm in having different sects, different religions, each with its individual dogmas and ceremonials, philosophy and ideal, provided they all agree to live with fellow-feeling and mutual goodwill. In the words of Prof. Radhakrishnan, “The Supreme presents itself in a variety of aspects to the human mind. The bewildering variety of Hindu theism and pantheism, the Buddhist developments of an impersonal law and a personal saviour, the old classical paganism with its personal gods and goddesses, the Hebrew faith in an inflexible Lord of righteousness, the Catholic Christianity with its somewhat

distant personal deity and more immediate minor divinities from the Madonna to the Patron Saints, the Protestant view of a personal God, and the Muslim creed of one and only God are the different ways in which men have tried to orient their relations to the Unseen reality conceived as something higher, better and more sovereign than the individual self. If we admit the diversity of human nature, we can easily understand this variety of the appeal of God to it and the utter futility of reducing all dogmas to one. Underlying all the diversity of dogmas is the undefined and indefinable conception of an Ultimate Reality” (*The Future of Civilisation*). Mr. H. H. Wilson also sings to the very same tune when he remarks in his *Essays and Lectures* (Vol. II., p. 8), “Contrarieties of belief, and diversities of religion are part of the scheme of Providence; for as a painter gives beauty to a picture by a variety of colours, or as a gardener embellishes his garden with flowers of every hue, so God appointed to every tribe its own religion that man might glorify Him in diverse modes, all having the same end and being equally acceptable in His sight.” As a matter of fact an iron uniformity of thought or religious ideal is unthinkable in view of the diversities of human nature. If we want to prevent the sterilisation of the mind and the stagnation of the soul of humanity, we must not repudiate or refuse recognition to any one of the historical religions or sects. The passion to impose one’s own opinions on others belongs only to selfish tempers and is in most cases the fruitful cause of all atrocities and hostilities in the world.

II

It is interesting to note that the great spiritual geniuses of the world have never failed to discover the underlying link of

that not two are alike, and yet, who will deny that all these are photographs of the same sun, from different stand-points? Take four photographs of this church from different corners: how different they would look, and yet they would all represent this church. In the same way, we are all looking at Truth from different standpoints which vary according to our birth, education, surroundings and so on. We are viewing truth, getting as much of it as these circumstances will permit, colouring the truth with our own heart, understanding it with our own intellect, and grasping it with our own mind. We can only know as much of truth as is related to us, as much of it as we are able to receive. This makes the difference between man and man, and occasions, sometimes, even contradictory ideas; yet, we all belong to the same great universal Truth" (C. W., Vol. II, pp. 363-64). Endowed with such a width of vision and depth of understanding, it is no wonder that a great soul like Swami Vivekananda would declare, "I accept all religions that were in the past and worship them all. I worship God with everyone of them, in whatever form they worship Him. I shall go to the mosque of the Mohammedan; I shall enter the Christian's church and kneel before the crucifix; I shall enter the Buddhistic Temple, where I shall take refuge in Buddha and his Law. I shall go into the forest and sit down in meditation with the Hindu, who is trying to see the Light which enlightens the heart of everyone. . . . I shall keep my heart open for all that may come in the future. . . . The Bible, the Vedas, the Koran and all other sacred books, are but so many pages, and an infinite number of pages remain yet to be unfolded. . . . We take in all that has been in the past, enjoy the light of the

present and open every window of the heart for all that will come in the future" (*Ibid*, p. 372). This synthetic vision of the great Swami raised him far above the ordinary limitations of human nature and enabled him to proclaim unto the world the ideal of religious harmony received as a sacred legacy from his great Master, Sri Ramakrishna, the unlettered Saint of Dakshineswar.

III

It is now a common knowledge that Sri Ramakrishna explored in his own life all the varied approaches to the supreme realm of eternal wisdom. There is practically no religion he did not live, and no truth he did not realise. Every form of religious faith unfolded to his vision a new world of spiritual significance. We find that in Vedanta all religious ideals and aspirations of humanity have been generalised into three principal systems, *viz.*, dualism, qualified monism, and absolute monism, according to the graduated scale of spiritual experiences in the lives of different individuals. In the life of Sri Ramakrishna also we witness an eloquent vindication of this very fact; for he realised that these three great orders of metaphysical thought are stages on the way to the supreme Truth; that they are not contradictory but rather when added the one to the other are complementary. For, religions alike from the lowest fetishism to the highest absolutism are but so many attempts of the human soul to grasp and realise the Infinite, and in these three systems we find nothing but a gradual working up of the human mind towards higher and higher ideals, till everything is merged in that wonderful unity which is reached in the Advaita Vedanta. It is needless to point out that in this world of multiplicity one single system of thought can hardly fit into the diverse mental make-up of mankind. Every one is born with

his own individual fund of ideas and mind-stuff, and naturally it would be an impossible feat to prescribe the same ideal or the same method of approach to Reality for all and sundry. That is why numerous systems and paths have come into being to allow all types of minds infinite scope and freedom for their unfoldment according to their respective traits and lines of growth. The great synthesis, once arrived at by Sri Krishna in the *Gītā*, received an added light and life in the modern age in the many-sided personality of Sri Ramakrishna, who looked upon all religions as but so many paths for the realisation of the Supreme. He declared that, when followed with steadfast zeal and sincerity, each of the four Yogas (*Jñāna-yoga*, *Bhakti-yoga*, *Karma-yoga* and *Rāja-yoga*), would eventually lead to the same goal, and no colour, caste or creed would be any the least bar to the sacred temple of self-realisation. A Hindu and a Muslim, a Christian and a Buddhist, a Jaina and a Parsi—all were to Sri Ramakrishna but pilgrims following different trails according to their individual predilections to reach the same holy Land of Truth. For, does not the scripture also say, "Like different streams coursing through straight or crooked channels and losing themselves eventually in the one fathomless deep, men treading the various paths of religions according to their individual tastes and mental make-up, ultimately reach Thee, O Lord, who art the resort of all" (*Mahimnah Stotram*, 7)? Similarly does the *Gītā* sing, "Even those devotees who, endowed with *Sraddhā*, worship other gods,—they too worship Me alone, O son of Kunti, but without knowing the proper method" (IX. 28). "Whosoever comes to Me through whatsoever form, I reach him. O Partha! All men are struggling through paths which in the end lead unto Me" (IV. 11).

IV

The message of harmony thus delivered by Sri Ramakrishna at the present age to bring about peace and goodwill amongst the wrangling sects and creeds of India and of the outside world is reflected in most of his illuminating and inspired utterances. The Master says, "God is one—He differs only in names and forms. He reveals Himself unto a devotee in whatever form he wishes to see Him." "God with form and God without form are not two different beings. He who is with form is also without form. To a devotee God manifests Himself in various forms. Just think of a shoreless ocean—an infinite expanse of water—no land visible in any direction; only here and there are visible blocks of ice formed by intense cold. Similarly under the cooling influence, so to say, of the deep devotion of His worshipper, the Infinite reduces Himself into the finite and appears before him as a Being with form. Again, as on the appearance of the sun, the ice melts away, so on the appearance of knowledge, God with form melts away into the formless." "As the same fish is dressed into soup, curry, or cutlet and each has his own choice dish of it, so the Lord of the universe, though one, manifests Himself differently according to the different likings of His worshippers and each one of these has his own view of God which he values most."

Sri Ramakrishna illustrated this variety of expressions of the same eternal Being with a beautiful parable: "A chameleon lived on a tree. One person came and saw it was green, a second man saw it black, a third one, yellow. In this manner a number of persons saw it as of different hues. Each of them was disputing the other and saying, 'No, the animal is green.' Another called it red, another yellow, and so on. At last

they went to the man who had been sitting under the tree. He said, 'I live under the tree night and day. I know it is a chameleon; it changes colour every moment. And sometimes it has no colour at all.' Indeed, 'Various are the paths,' says Sri Ramakrishna, 'that lead to the Ocean of Immortality. Life is blessed, no matter by whatever means you get into it.' 'Different creeds are but different paths to reach the one God. Various are the ways that lead to the temple of Mother Kali at Kalighat. Similarly, various are the ways that lead to the House of the Lord. Every religion is nothing but one of such paths that lead to God.' In fact what Sri Ramakrishna demanded from the aspirants is not mere lip-homage to their respective religions but a deep-seated loyalty to their ideals, a crystal sincerity of purpose, and a spirit of love and respect for the faiths of others. The trouble arises when each one claims his own method as the *only* true one. Some say that only in a Shiva temple is communion with God possible; others declare that the Vishnu temple is superior. Muslims believe salvation to be possible only through the *one* Prophet, while Christians believe that Jesus is the *only* door, and if you happen to be a Roman Catholic you cannot be saved even by Jesus alone: you must also recognise the Pope! To these narrow-minded zealots Sri Ramakrishna replies, 'Be not like frogs in the well. It knows nothing bigger and grander than its well. So are all bigots, they do not see anything better than their own creeds.' 'A common man through ignorance considers his own religion to be the best and makes much useless clamour, but when his mind is illumined by true knowledge, all sectarian quarrel disappears.' 'When one is sincere he can realise the Lord through whatsoever path he proceeds. God is infinite; so are the paths

leading to Him.' 'I had to practise all religions—Hinduism, Islam, Christianity. I had to come through all paths—Shākta, Vaishnavic and Vedantic. I have realised that God is one and all are coming to Him through these different paths.' It is indeed wrong to imagine that a deep-seated love for one's own religion must spell a corresponding hatred and ill-feeling towards the faiths of other communities. On the other hand, as the life of the Master conclusively shows, deepest spirituality and broadest catholicity are not contradictory but can stand synthesized in one and the same personality. In matters religious, the more one's mind is chastened through spiritual practices, the more comprehensive becomes his outlook on life, and as a result the blind forces of bigotry and fanaticism get attenuated and ultimately yield to the compelling spirit of love and respect for all irrespective of caste, creed or colour. It is only the half-religious and the irreligious that fight and not the truly religious. For, the more religious one grows, the more tolerant of diversity he becomes. Higher intuition takes account of the natural differences of things and seeks to combine them in the ample unity of the whole. Sri Ramakrishna therefore urged that to realise God an aspirant must stick to his own faith but at the same time look upon all other faiths as so many paths, and shall never dogmatise that his is the only true faith and all else is wrong. He even did not allow his disciples to cherish hatred towards the secret cults followed by some esoteric societies of the Shāktas and Vaishnavas. 'There are many diverse entrances to a house,' he used to say, '--the front gate, the back-door and the door for the scavenger who comes to clean the dirty places in the house. Know these cults to be akin to this last-mentioned door. No matter through which door

one enters, when once within the house, all reach the same place. Are you therefore to imitate these people or mix with them? Certainly not. But do not hate them in any way".* In fact, to a seer of Light all apparent contradictions melt eventually into a stream of harmony.

V

It must not be forgotten that every religion is an expression of the mental and social evolution of the people who adopt it. The peculiarity of Hinduism lies in the fact that it has ever kept its door open for all men of all grades of cultural equipment and religious instincts. It has in fact maintained since hoary antiquity a religious atmosphere permeated by the highest philosophic wisdom as well as by symbolic worship to suit the temper and genius of the men of diverse religious calibre, and as such it has no word of condemnation for any form of religious faith. It recognizes that even the crudest religion has its place in the cosmic scheme; for, does not a gorgeous flower justify the muddy roots from which it springs? The crude conceptions will give way in slow degrees before earnestness and sincerity, and the duty of the true reformer is not to supplant the existing beliefs by new ones but only to improve the mental and moral outlook of men so as to make them fit for receiving higher and higher ideals. So did Swami Vivekananda emphatically declare, "If

anybody dreams of the exclusive survival of his own religion and the destruction of others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written, in spite of resistance, 'Help and not Fight,' 'Assimilation and not Destruction,' 'Harmony and Peace and not Dissension'." Man, born in a particular church, hardly realizes the saving truth that the aim of every religion is to teach its votary to outgrow its external forms through a natural process of mental evolution. It is indeed good to be born in a church but to die in it is a mark of moral stagnation and lack of spiritual illumination. With the gradual unfoldment of his inner being, the aspirant after Truth must outgrow the limitations of his church, however indispensable they may be at the initial stage, attain to a universal outlook through an intensive process of spiritual culture and learn to view with love and respect all the faiths extant in the world. In the significant words of Count Keyserling, no partial view will then be falsely taken for an all-embracing view, any non-central position will be abandoned, every spiritual foundation will be put in its astrologically exact position, and at the same time understood as the correct expression of the creative Significance which animates it. It is in this way that all religions may, as comprehension of Significance advances, remain in principle, on the plane of this life, what they were previously, and yet may nevertheless signify something absolutely new. It would simply bestow on them a fresh significance which would transfigure them. This, in short, is the crowning realisation of a true Advaitin (a monist), to whom toleration is a religion in itself. "While an individual owes special allegiance to his own religion or *svadharma*, which chooses

* For the above quotations, vide (1) *Teachings of Sri Ramakrishna*, pp. 8, 212, 280-294; *Advaita Ashrama, Mayavati*; (2) *Sayings of Sri Ramakrishna*, pp. 140-156; *Sri Ramakrishna Math, Mylapore, Madras*; (3) *Gospel of Sri Ramakrishna* (original Bengali), Part II, pp. 17-18, 22, 146, 166; III, pp. 11, 32, 46; IV, pp. 14, 141, 155, 288; V, pp. 24, 92-93, etc.

him rather than is chosen by him, he feels that the religion of others is not only sacred to them but to himself also. This in fact is the practical aspect of the Advaitic view of all individual selves being the one self The brotherhood that is practically recognized in this religion is the brotherhood of spirits realising their *svadharma*, the *dharma* of each being sacred to all. If then in this view it is irreligious to change one's faith, it is only natural to revere faiths other than one's own. To tolerate them merely in a non-committal or patronising spirit would be an impiety, and to revile them would be diabolical" (*The Cultural Heritage of India*, Vol. I, p. 500; Advaitavada and its Spiritual Significance: by Prof. K. C. Bhattacharya, M.A., George V Professor of Philosophy, Calcutta University). It will not be out of place to mention in this connection that a purely *ethical* principle is quite inadequate to establish harmony in the realm of faiths. It is, on the other-hand, as already shown, the recognition of 'all individual selves being the one self,' which is the *raison d'être* of the ideal of religious harmony and toleration. This is the dictate of Indian philosophy, and it is on the bedrock of this transcendent idealism that the great edifice of human unity and harmony of religions is to be built. The greatest day in world-religion, as Dr. Cousins pertinently observes, will be that on which the religions that are separated because of differences of names and local terminology will hear the one Voice in whatever name it spoke through in various times and places, and will unite in one aspiration for purity and illumination, and in one power against evil, unclouded by mental and emotional non-essentials, unweakened by erroneous enmities and superstitions.

VI

It is really gratifying to find that some enlightened religious bodies, both Hindu and non-Hindu, have set on foot in recent years a movement on a non-sectarian basis to bring together all schools of thought on a common platform. It cannot be gainsaid that such cosmopolitan gatherings offer an excellent opportunity to understand one another's viewpoints at close quarters, to interpret their respective creeds on a liberal basis, and to open thereby suitable avenues for eliminating, as far as possible, from the field of religion all grounds for mutual misunderstanding and suspicion, hatred and antagonism. Needless to say these Parliaments of Religions and Congresses of liberal thinkers furnish a wide forum to the competent exponents of all faiths to meet on terms of equality and mutual respect and to discuss the catholic message of every great prophet for the promotion of mutual understanding and harmony. They, in short, serve to break down the barrier of exclusiveness which more often than not balks a free enquiry into the truths of one another's religions and prevents the fostering of love and toleration so much needed to ensure amity and peace in human society. The more frequently such religious conferences are held, the greater are the chances of curing bigots of their swell of passion, thrust of desire, and blindness of temper. What is needed is to make a reverent and unbiassed study of the essentials of every religion. Instead of allowing ourselves to be swayed by silly sentimentalism and influenced by the seeming differences palpable on the surface, it must be the lookout of every religious-minded man, to whatever church he may belong, to cultivate a spirit of respect for every faith and to find out the underlying link

of unity in the substance and soul of all the religious systems of the world. The message of religious harmony bequeathed unto humanity in the latter part of the last century by the Prophet of Dakshineswar is still a living force to-day, and is steadily functioning through innumerable fields to create an atmosphere of peace and goodwill among warring creeds in India and abroad. It is a hopeful sign of the times that "the different religions are slowly learning to hold out hands of friendship to each other in every part of the world. . . The study of comparative religion is developing a fairer attitude to other religions. It is impressing on us the fundamental

unity of all religions by pointing out that the genius of the people, the spirit of the age and the need of the hour determine the emphasis in each religion. We are learning to think clearly about the inter-relations of religion. We tend to look upon different religions not as incompatibles but as complementaries, and so indispensable to each other for the realisation of the common end" (*The Hindu View of Life* by Prof. Radhakrishnan). It is time that we all worked in unison and in a spirit of fraternity for the realisation of this universal idea and prepared the ground for the dawn of an era of lasting peace and harmony in the society of mankind.

GOSPEL OF SRI RAMAKRISHNA

It was Wednesday, the 10th of October, 1883. Sri Ramakrishna had come to Adhar's house with a number of devotees including Balaram's father. Balaram's father was an old Vaishnava. . . .

Sri Ramakrishna (To M.): I thought, why should I be a particularist? I too put on the robe of the Vaishnava Vairagi (man of renunciation) at Brindaban; I remained so for three days. Again I got myself initiated into the mystic formula of Rama at Dakshineswar. I had a long devotional mark painted on the head, wore a piece of diamond round my neck. A few days later again I cast them all away.

A person had a tub. People used to come to him to get their clothes dyed. The tub contained a solution of dye. But whatever colour a person wanted, if he dipped his piece of cloth into that solution his piece would get dyed in that colour. One who had watched this was overcome with wonder and

said to the dyer, "Now, kindly give me the dye with which you have dyed these."

Was Master hinting that men of all religions would come to him and have enlightenment?

Sri Ramakrishna was further saying, "A chameleon lived on a tree. One person came and saw it was green, a second man saw it black, a third one, yellow. In this manner a number of persons saw it as of different hues. Each of them was disputing the other and saying, 'No, the animal is green'. Another called it red, another yellow, and so on. At last they went to the man who had been sitting under the tree. He said, 'I live under the tree night and day. I know it is a chameleon; it changes colour every moment. And sometimes it has no colour at all.'"

Was Sri Ramakrishna saying that God has attributes and assumes different aspects, and that He is again without attributes and beyond thought and speech, and he enjoys the sweet-

ness of God through the path of devotion, the path of knowledge and all other paths?

Sri Ramakrishna (To Balaram's father): Don't any more read books, but then read devotional scriptures such as the *Chaitanya Charitamrita*.

The long and the short of it is to love Him, to taste His sweetness. He is the sweet sap and the devotee is the enjoyer who drinks it. He is the lotus and the devotee is the bee. The devotee drinks the honey in the lotus.

As the devotee cannot live without God, even so God cannot remain without devotees. The devotee then becomes the sap and God, the enjoyer; the devotee becomes the lotus and God, the bee. He has become two to taste his own sweetness; this is the reason for the divine sport of Radha and Krishna.

Pilgrimages, wearing rosaries round necks, and other observances are necessary at first. When Reality is seen and God is realized, one gradually grows less and less fussy about outward appearances. Then one is content with His name alone and His remembrance and contemplation.

The small copper pieces which can be exchanged for sixteen rupees make a big pile, but when you put the sixteen rupees together they don't look so big. When you exchange them for a gold mohur it becomes so small. And if you change that for a piece of diamond, people don't know about it even.

The Vaishnavas carp at the absence of rosaries round necks and the lack of observances etc. Was it for this that the Master was saying that one does not so much cling to rosaries and robes, etc., after the realization of God? When God is realized, outward activities lessen.

Sri Ramakrishna (To Balaram's father): The *Kartâbhajâs* speak of

pravartakas (beginners), *sâdhakas* (aspirants), *siddhas* (men of realization), and the *siddha* among *siddhas*. The *pravartaka* wears devotional marks, rosaries round the neck, and adheres to observances. The *sâdhaka* does not bother himself so much about outward appearances, e.g., the *bâul*. The *siddha* is one who has true faith in the existence of God. The *siddha* among *siddhas* is Chaitanyadeva. He has seen God and holds communion with Him always. They call the *siddha* among *siddhas* *sâin*. There is none above the *sâin*.

Aspirants are of different natures. The *sâttvika sâdhanâ* is done in secret. The *sâdhaka* prays and practises in secret. Outwardly he appears to be a normal man. He meditates inside the mosquito net.

The *râjasik* devotee puts up a big front. He wears rosaries, dons a robe, *gerua* or silk clothes, and the beads are of gold. It is like sitting after putting up a sign-board.

The Vaishnava devotees do not have much respect for the *Sâkta* and *Vedântic* devotees. The Master was counselling Balaram's father to eschew that narrow feeling.

Sri Ramakrishna (To Balaram's father and others): Whatever be the religion and whatever the dogma everyone is calling on the same God; so one should not disregard or hate any religion or dogma. It is He whom the Vedas declare to be Sachchidananda Brahman. It is He whom the Puranas like Bhagavata and others declare to be Sachchidananda Krishna, and the Tantras Sachchidananda Siva,—that One Sachchidananda.

The Vaishnavas are of successive grades. The Vedas declare Him to be Brahman. One school of Vaishnavas call Him Alek Niranjana. Alek means one who cannot be viewed; one who

cannot be perceived by the senses. They say that Radha and Krishna are two bubbles of Alek.

According to the Vedântic doctrine there is no Avatâra; the Vedântins say that Rama and Krishna are the two waves on the Ocean of Sachchidananda.

There is only One and not two. Whatever one may say, one is sure to come to God if one calls on Him sincerely. It is necessary to have only yearning.

Sri Ramakrishna had been telling these to devotees in a state of ecstasy. He became a little normal then and was saying, "Are you Balaram's father?"

All were keeping quiet; Balaram's old father was telling beads silently.

Sri Ramakrishna (To M. and others): Well, they tell beads so much, they have

made so many pilgrimages; still why is it so? It is like a (slow-moving) year which seems to end after eighteen months.

I said to Harish, "Why go to Benares, if you don't have any yearning? If you have yearning, Benares is even here."

They go on so many pilgrimages, tell beads so much, yet why don't they have any result? It's because there is no yearning. He shows Himself if one calls on Him with yearning.

At the start of the Yâtrâ play there is much noise; Krishna does not appear then. When afterwards Nârada arrives at Brindaban full of yearning, and calls on the Lord playing on the lute and cries, "O Govinda, my life and my soul!", Krishna can no longer remain still. He comes forward with the cowboys and says, "Stay Dhabali, stay."

INDIA TODAY

BY JEAN HERBERT

This year, as during previous visits, I came to India as a pilgrim, only desirous of gathering from the wisdom of great Indian sages whatever little crumbs I could hope to grasp and assimilate, and it had not been my intention to give any critical opinion as to what those few months enabled me to see in present-day India. But many of my Indian friends came to me again and again with the same question, which after all was quite a natural one: "What is your impression of India this time?" and I felt it would not be quite fair to withhold from them any thoughts that might have arisen in my mind about the country of which I had the great honour of being a guest.

I shall do so in a spirit of great humility, realising full well that I saw

only a very few of the numberless facets of life in that sub-continent which is called India, where hundreds of millions of people have evolved a unique civilisation and culture in the course of thousands of years, and where everything now seems to be moving so swiftly. If I carefully avoid expressing any opinion on subjects of political controversy, it is not owing to any lack of interest on my part, but merely because I feel that the only internal politics about which a Frenchman should venture to take a stand are French politics, and that it would be highly improper for me to meddle with those of any other country.

What struck me most is the considerable progress which seems to have been achieved recently in the field of educa-

tion. I do not know what results statistics can show, and those after all are only of secondary importance, since they record quantity and not quality, but I felt that everybody in India was giving much more attention to the problem than was the case two years ago. I was amazed by the number of new educational institutions of all kinds which have been springing up all over the country, by the stupendous growth of many of those already existing, and by the keen effort made by all concerned to adapt the teaching to local conditions and local needs. The time seems now gone when the ideal of educators in India was to implant in the minds of the pupils a number of foreign ideas and habits without considering whether those would ultimately prove beneficial or otherwise. A great attempt is now being made to devise and apply methods chosen for their own merits, and not blindly taken over from some other civilisation. Both Swami Vivekananda and Sister Nivedita would certainly feel very proud of the turn education is taking in India.

The results which I was privileged to see in the kindergarten, primary, secondary and industrial schools, in Indian universities, in classes for children and for adults, in institutions for Harijans and for other special groups of society have convinced me that the effort is bound to succeed in bringing a rich harvest of results. While I do not wish to give undue prominence to any institution which I happened to visit, I cannot refrain from mentioning particularly, as being worthy of careful study and whole-hearted support, the Ramakrishna Mission Students' Home in Madras, the Kindergarten school of the National High School in Bangalore, the Ramakrishna Gurukul in Trichur, the efforts of Miss Gokhale among the

poorer classes in Bombay, and the Nivedita School in Calcutta.

But to me the greatest marvel was to see the extraordinary body of workers, most of them young men and women, who have devoted themselves heart and soul to the cause, many of them renouncing the joys of family life for the sake of their work, and embracing Brahmacharya. The value of a teaching given by a staff of that category cannot be overestimated. Whereas the natural tendency of a paid teacher who has chosen his profession mostly for the sake of earning a salary is to cram book-knowledge into his pupils in order to show good results at various examinations, those devoted young people, who are patriots in the truest and noblest sense of the word, are endeavouring to build up men and women who may prove a credit and an asset to their country. The enthusiasm and the remarkable technical efficiency with which I have seen them work is one of the main reasons why I have such great hopes in the coming generations of Indians.

Another great reason for looking confidently forward to the future of India is that in spite of the considerable spread of Western science, technique and culture, the thirst for spirituality remains practically unabated. It is only natural that young and immature students especially, attracted by the lure of what the West can teach them, anxious to give their country the full benefit of the power and knowledge accumulated by Western nations, should be ready, or even desirous, to brush away some at least of the spiritual preoccupations which have been the keynote of India through many centuries, and should feel inclined to substitute for the old Indian spirit of service that spirit of keen competition which has become characteristic of the West. They

may justly feel that this spirit of competition was one of the conditions without which the West would never have advanced so far and so fast in the realms of science and technique and worldly power. But many of them, even in their student days, and far more still in after life, have discovered under the wise guidance of their great spiritual leaders that Western acquisitions and Indian spirituality are not mutually exclusive. While the West probably needed the incentive of that spirit of competition to make all those wonderful scientific discoveries and technical inventions thanks to which we could now—for the first time in recorded history—feed and clothe and house all men, women and children on the face of this earth, it is nevertheless true that the results of all that research are now available for any individual and any nation to take and to use, without needing the incentive.

And it is equally true that if the West has so utterly failed to utilise its wealth and power for the benefit of humanity, but rather uses them for purposes of destruction, it is because it has not yet been able to disentangle itself from that spirit of competition which was once one of its most valuable tools. Many people in India seem to realise that the spirit of service and the thirst for spirituality which their country has preserved throughout the ages for the greater benefit of mankind can and should provide the answer to the great riddle of the modern world and show how the invaluable acquisitions of Western science and technique can be put to truly constructive uses.

Therefore it was most gratifying to me to see so many of the finest specimens of Indian youth and of the Indian intelligentsia still flocking to all the spiritual teachers to obtain instruction

and guidance in all the problems of life, and eagerly taking the advice given.

Another extremely encouraging indication is to be found in the type of men whom the various groups in India, political and otherwise, have chosen as their leaders. Whereas in the West astuteness and clever oratory are too often considered as the highest qualifications for political leadership, regardless of the spiritual, ethical or even intellectual worth of the man—so much so that in some countries, calling somebody a politician is tantamount to an insult—India seems to have preserved an entirely different scale of values, even in the great recent developments in the political situation. If India can maintain at the head of all groups and parties men who are exclusively actuated by an interest in the public weal, and whose character commands respect from their fellow-countrymen, irrespective of their opinions on debatable topics, she will have brought one more invaluable contribution to mankind, not to speak of all the benefit she will derive from it herself.

It is true that of late there have been some charges of corruption. If they are founded, it is a very serious matter, and if they are not, it is perhaps more alarming still that they should have been made. But the stir which they created is a definite proof that in this as in other matters, the masses are still healthy and uncontaminated.

As regards the problem of caste restrictions, which still looms sufficiently large on the social horizon of India to engage much of the attention of many great leaders, I will frankly admit that I have not been able to study it enough to give any considered opinion on what has been done or remains to be done, although I am full of admiration for many of the activities I have witnessed in this connection. The same applies to the various

problems arising out of the adjustment of communal differences.

I was glad to see that the inferiority complex which was manifest mostly among the young people educated on Western lines is gradually waning. Indians are now less prone than they were even a few years ago to be apologetic for everything that in their country does not conform to Western standards. They seem less inclined to use about Indian life deprecatory words like "idols" or "vernaculars" with which they were saddled by people suffering from a sad superiority complex. They no longer seem to believe that India is the only country in the world where dirt and filth and dire poverty can be found and that Western countries and people are all like the pictures on the magazine-cover. Many of them now admit that forks and spoons are not a sure criterion of civilisation or even of social standing, and that table-manners should vary with the kind of food taken at meals.

On the other hand I found little or no decline in what I might call the spirit of provincialism, particularly in the case of people from one province who have come to live in another. Indians too often look down with something akin to contempt on the people, the customs, the language, the art, the food, the culture of whatever does not hail from their own native region. While that is quite natural in a country where family, caste and local traditions are so strong and have contributed so much that is of great value, it nevertheless might some day prove a source of serious problems and even lead to the appearing of linguistic and ethnical minorities in various provinces. A European who knows what terrible calamities the existence of such minorities has led to may be excused if he expresses the hope that

such a situation should never arise in India and that steps should be taken in good time to prevent it.

Generally speaking, and with many notable exceptions, I also found little improvement in the Indian's sense of the value of time. I fully realise that all his traditions, religious and otherwise, have taught him to appreciate values for which the purely quantitative notion of time does not play a preponderant part, and that he is not trained to work "against the watch," and I am only too well aware of the fact that Westerners have gone to the other extreme and made a sad confusion between perpetual agitation and constructive activity. But in spite of that, and whatever philosophical or metaphysical excuses may be adduced by well-intentioned people, it remains a fact that if we want to achieve anything on the physical plane on which most of us still live, we must make the best possible use of the materials at our disposal, and time is one of them. When Indians have learnt not to waste their own or other people's time any more than is really necessary, their country will make a bigger step forward than most of them can possibly imagine.

The last few points however are of very minor importance as compared with the preceding ones, and in a country with such vast potentialities, such a capacity for whole-hearted devotion to a high ideal and such strong foundations in a noble civilisation thousands of years old, they are easy to remedy. Even if they should not be completely removed, they can at the most very slightly retard the full blossoming out of one of the most magnificent and beneficent periods which Mother India has known in the course of time, and which even a very superficial observer cannot fail to see coming in the near future.

THE BASIS OF RELIGIOUS DISCUSSION

By H. D. BHATTACHARYYA, M.A., B.L., P.R.S., Darsanasagar

One of the notable features of the celebrations in connection with the birth or death anniversaries of the prophets of different religions in recent times, at least in India, is the increasing participation of speakers of different faiths. Some movements are avowedly based on certain common fundamental principles of morality and religion (and also dogma) and their organization is such that it is possible for people of different faiths to participate in common religious activities without forsaking private or communal religion. The Theosophical Society, for instance, does not demand that a man should cease to be a Hindu or a Parsi or a Christian or a Muhammadan in order to join the brotherhood. In his social relations he continues to be as before, and although he has to profess faith in certain theosophical tenets he does not become a whole-time theosophist in the sense that he abjures the social practices or religious ceremonies of his community altogether. There are other brotherhoods which are more religious in the sense that they have a decided religious leaning. The Ramakrishna Movement with its Hindu religious background is primarily a Hindu organization although it is patronized by members of other faiths also because of its social service and its theoretical appreciation of the merits of each religion. In this particular movement seasonal gatherings would probably be addressed by people of diverse faiths, and tributes paid to the spiritual qualities of its prophet; but it is not expected that the speakers would become devotees of the Paramahansa in the religious sense and become converts to his creed. The Ahmadiyya Move-

ment is more definitely religious in the sense that it is not a mere brotherhood but a communal organization, and although people of other faiths are invited to speak on the life of Muhammad, only Musalmans can join the movement and that by adopting certain definite articles of religious belief. The New Dispensation of the Brahmo Samaj has also a system of celebrating the days of the prophets of different religions; but it too is a religious body of the dissenting type like the Ahmadiyya Movement. The Comtists had a calendar of the saints of different religions modelled on the Roman Catholic calendar of Christian saints, because according to them Humanity was the only object of reverence, being the only visible spiritual being, and this human species had evolved rare spirits in all places and at all times and not within the Christian Church alone. But the Comtists were not a religious body in the devotional sense and they had no transcendental beliefs or speculations about the supersensuous. Their positivistic assumptions precluded that type of faith and speculation.

When a particular religious organization invites people of other faiths to address gatherings in honour of their own prophet or saint, there might be present *two different types of motives*. The *one* is a rather political or diplomatic idea to have praises sung in honour of the prophet with the full knowledge that the speakers would reproduce certain pieces of information from standard books without any personal conviction. It is never expected in this case that the speakers would genuinely appreciate the message of the prophet in question; but

their speeches serve the purpose of delighting the audience and informing them (sometimes wrongly) that outside their own brotherhood or community there are thoughtful people who see the beauty of their creeds and they thus strengthen their faith by this outside appreciation. It is obvious that no useful purpose is served by inviting such speakers, for those who do not genuinely believe that every prophet has a message to give are not honest when they undertake to participate in such seasonal celebrations. The *other* motive is more laudable, namely, the idea is to give a speaker an opportunity to learn something of the message of the prophet in question so that he might know that spiritual truth is not a monopoly of any particular saint or messenger of God. Nothing is so chastening as a sense that in personal religion much is merely traditional and purely regional; and this enlightenment comes easily when one studies the tenets of different religions and compares the messages of different prophets. There are certain eternal verities on which all prophets have harped; but there are also certain topical revelations that are destined to pass away in course of time.

In a religious gathering a speaker is expected to appreciate the merits of a faith--of other faiths if he is invited to speak on other prophets. In parliaments of religion a speaker appreciates his own faith most without attacking other faiths and puts his own religion in the best light possible, not exactly with a missionary spirit in all cases but very often as a justification for professing the same personally. Men often put the telescope to the blind eye when looking at the faults of their creeds, and even when they know their existence they seldom point them out to aliens in faith. It would be an interesting gathering if people of different religious denomina-

tions were to meet and delineate openly the imperfections of their own religion so as to warn others against the pitfalls of their own faiths. Possibly they feel that in that case they would not be able to justify their own adherence to that religion. The fact is that the religion we profess is not a mere faith or dogma—it is more often a socio-economic attitude towards life, inherited and acquired, and therefore not easy to abandon. This is why reforming religions have always been obliged to make concession to the practices of the discarded faiths by incorporating elements therefrom in order to make themselves easily acceptable. Hinduism, Christianity, Judaism and Islam have all behaved in a similar manner to capture converts from older religions. If without making any compromise with the essential principles it is possible to conciliate an older faith, why not do it?—this has been the guiding consideration in all cases. The Kaaba might remain as the place of pilgrimage but the idols must be destroyed. The high places might continue to be the places of Yahwist worship but the images of the *bals* must disappear. The solar cult must be suppressed but the birth-day of the *Sol Invictus* might be appropriated to Jesus Christ. The Nāga worship must cease but the serpent might provide Siva with his sacred thread and Vishnu with his bed in the ocean. As religion is not philosophy and includes much else besides faith in God, an inability to justify belief does not bring about apostasy. This will explain why the educated people are so difficult to convert although they are the first to detect deficiency in their own religion—they can rationalize while the ignorant, not being so able, succumb more easily to the blandishments of other faiths. Of course, no mention need be made here of forcible conversion or conversion by allurements of prospects

in life or through economic pressure or on account of social oppression, for in these cases extra-religious factors operate to change a creed.

This will explain why in recent years, in spite of frequent meetings on a common platform to understand the basic principles of the different religions, practical animosity between different faiths has been on the increase. Interest in their theory and opposition to their practice characterize the attitude towards other faiths, with the effect that while scholars are delving into the mysteries of different faiths the general public are sharply dividing on communal lines and obstructing the peaceful performance of the religious practices of people professing other faiths. This has been specially the case where the Church and the State interests coincide. In these days of democracy power goes with population; and religion being one of the strongest bonds of union, it dominates secular alliances to a very great extent. Possibly the case would have been different had religion remained an affair of personal relation to God; but religion is the basis of society and each religious community entrenches itself within a wall of separation from other communities by prohibiting most of the important social relations through injunctions and taboos. No inter-marriage, no interdining, no common worship—this triple prohibition suffices to cut off cordial relationship. The practical abolition of the second prohibition in advanced sections of all communities has not improved social relation to any appreciable extent, for the cultural background of different faiths is so powerful that a complete understanding is possible only on the basis of complete surrender on the part of all other communities to one community and this no community is willing to do. In fact, communally we all suffer from

reminiscences of past quarrels and past wrongs, or else of past glory and past mastery—there is either resentment or contempt towards other creeds in the communal mind and this prevents understanding and concord. Very seldom is there any earnest belief that each religion has some advantage over the rest in some particular point, and the belief is least present in religions that claim a monopoly of spiritual truths personally communicated by God to the Prophets concerned. A race that knows least of the condition of things elsewhere is apt to remain in blessed ignorance of the diverse ways in which spiritual illumination may come to different people, and historical needs might also dictate a policy of uniform faith rigorously enforced upon a nation. This disallowance of private religion has necessitated almost invariably a theocratic organization of society, with the prophet or the priest as the highest power in the land. The resistance offered by the spiritual heads of such states to the spread of secular ideas results in the perpetuation of intellectual slavery in the community and a conservatism that effectively shuts out all progress and liberal thought. The rise of a class of religious ministrants, who are financially interested in the continuance of ignorance and superstition, is fraught with still greater danger; so also the rise of any political party which thrives by playing upon the fanaticism of ignorant masses. The position of such communities has been the same as that of countries in which war-time measures have become peace-time laws—what was justifiable for putting down defection or preventing migration from an infant community or a community in danger is however not defensible as a permanent institution. Communal war-cry deadens the voice of protest and closes the door upon rational thinking and a calm and dispassionate

examination of rival creeds. Similarly, a religion that ceases to experiment with its capacity to satisfy new people or develop new features in consonance with the growing intellectualism of the community shrivels up into a mummified dogma and degenerates into a tribal custom or a soulless practice.

If the intellectuals of any community attend religious functions of other communities or take part in extolling their religious heroes with the genuine intention of ventilating the narrow room of communal belief, periodical meetings and discussions have a value which cannot be overestimated. But unless liberal thoughts are backed by liberal actions and by attempts to enlighten members of one's own community regarding the good points of other religions, such contacts are almost valueless as a solution of communal problems. Certain religions are prohibited by their presuppositions from acknowledging that there might be truth in other religions also, just as they deny that there might be defect in their own creeds. If it is claimed by the 'scripturary' religions that every word in their scriptures is inspired and that they embody truth and nothing but the whole truth, then it is useless to argue with their votaries, for they would admit neither defect nor error nor contradiction in their particular religious belief and, to disarm opposition, make God the author of their scriptures, ignoring altogether the fact that other religions also claim the same right and yet these 'scripturary' religions do not agree among themselves and accuse one another of false teaching. If the Jew and the Christian and the Muslim all claim to communicate the only authentic voice of God and if Krishna commands all to forsake other religions and take refuge in him alone, the devout person naturally feels bewildered, not knowing what faith to

accept. Here either reason must decide the issue, or personal temperament and enlightenment must dictate an exclusive religion for each, or the faith of the ancestors must continue to hold us in thralldom in spite of its many inconsistencies and imperfections. The third alternative is what operates in the largest majority of cases, for few have either the capacity to evolve a personal religion or the courage to accept a faith that appeals most to their conviction—most of us have not the strength of mind necessary to make a sacrifice of social relationship and friendship and of economic advantage, which a change of faith involves. In former times asceticism and personal enlightenment were resorted to and even now the very few true mystics prefer to live isolated from all religious groups; but men at large prefer a snug corner where they may feel the contact of social groups having identical thoughts and practices. Religion, as it becomes a habit instead of being a conviction, holds us in thralldom not through its creeds but through its customs and communal organizations. This is why intercommunal gatherings bring enlightenment but no change of creed in personal life and neither of them in communal life. Culture spreads slowly and invisibly by infiltration of ideas through mass contact—very rarely does it extend to other groups by literary discussion. We are excepting, of course, cases of economic necessity and forcible conversion. The most effective method of changing creed and conduct is a communal consciousness of imperfection and contradiction in the philosophy of life and of the necessity of adjusting creed to the expansive knowledge of truth, and conduct to the widening circle of social life. To fail to take note of advancing thought in different fields of knowledge and to attempt to confine a community within mediæval darkness

and barbarous practice would not only prove futile but also turn out to be dangerous to the religion itself in the long run. In fact, no religion—not even a revealed religion—has been able to avoid development of all kinds; a frank recognition of this fact would prevent many misunderstandings and quarrels and would enable each religion to reorient itself to changing circumstances within the basic framework of its creed. In the heat of strife we are apt to overlook this salutary lesson of history and to endeavour to achieve the impossible task of putting the community into a strait-jacket for all times to come and cramping its natural growth.

This brings us to the foremost problem of all religious discussions, namely, whether they should accept the position that although there is truth in every religion, no religion is true. When we say that no religion is true we mean that it either contains wrong information about natural and spiritual life or that it does not contain the whole truth of spiritual life. Of course, another meaning is possible, namely, that all religion is a false attitude of life and that we should be wholly secular in our beliefs and practices. This attitude would mean disowning the spiritually supersensible altogether and accepting the sensible alone as having value and validity. We need not discuss this position just now, although it would not be irrelevant to point out that even professional scientists have to assume the existence of supersensible entities in order to explain sensible phenomena and that therefore religious men would be in fairly good company if they also accept supersensible principles for explaining certain features of their experience. But atheism, scepticism and agnosticism apart, there still remains the question whether religion is true only so long as a higher gnosis does not arise. Should

we believe that religion would one day be transcended altogether in certain rare cases and be superseded by a higher intuition or knowledge? Hegel thought that speculative reason or philosophy would take the place of religion in certain privileged minds when the standpoint of duality which all religions imply would be transcended and spiritual matters would be viewed not through imagination and understanding but through thought. Some again have claimed this position for Art. In India the Advaita Vendantists have claimed that God exists for lower knowledge only and that higher intuition annuls the distinction between the knower and the known—Isvara and the Jiva, and leaves the Brahman alone in the field—a philosophical view of which the nearest Western parallels would be the systems of Bradley and Bosanquet in more recent times and also of Taylor when he forgets his Christian theism. But theoretical speculation seldom changes the creed of practical life, and even if philosophically a Vedântist, a Mahâyânist and a Sufi are very much alike, each prefers to follow the prescriptions of his own socio-religious creed when he abandons high philosophy and comes down to the mundane level. In this, religious men have followed the Spencerian view that a negative contradictory is not a mere non-entity, for in that case all negative contradictories could be interchangeably used, e.g., unlimited for indivisible and indivisible for unlimited, which is not the case; they have, by coming down from the Real to the realm of the Unreal—from Mysticism to Religion, not come down to the same God but to their own communal God and refused to use interchangeably with His name the names given to God by other religious communities. And so it happens that monotheists fight about the name of God, as if God has any special name like

finite individuals; and, what is more, they have even professed to know the hidden name of God revealed to them for the first time through their prophet and also some specially sacred names by which their God wishes to be called on particular occasions if special favour is expected of Him.

It appears, therefore, that transcendence of religion is not seriously taken by any community and to that extent all religions claim a certain amount of finality. So the question arises whether any religion is true in the absolute sense. Religions all over the world have opposed critical and philosophical scrutiny by pure reason alone, holding that human reason is not competent to pass any final judgment on the validity of religious experience. We must be prepared to uphold partially this contention, for in religion there come into operation certain factors of human experience which philosophy rightly ignores to deserve being called the thinking consideration of things. This does not mean that philosophy may not examine religions and appraise their merits; for in that case all faiths would be of the same value and the squabbles of creeds would cease. What is meant is that man cannot know God unto perfection and also that the numinous elements of religion cannot be wholly handled in a rational way; this would leave scope for extra or supra-rational mode of apprehension, appreciation and affection which religion claims as its own. But it is one thing to say that religion may be true even if not philosophically understandable as a whole and another thing to say it is true even when not partially understandable or that it is true in an absolute sense, meaning thereby that it neither lacks any element nor contains any untruth. Now it is this last sense claimed by most religions that has caused all the troubles, for the

advocates of religion have drawn out implications from sacred texts to show their conformity to later known facts and also glossed over inconvenient contents of scriptures to defend their infallibility. Even if God speaks, He speaks through a human medium—no argument about plenary inspiration can get away from that uncomfortable fact. In order to avoid suspicion about inadequacy and imperfection, religions have adopted different methods to get over the human factor. The Vedas are supposed to be uncreate, the Bible is revealed through inspired prophets and even the voice of God is occasionally heard to dictate commandments and issue certificates, the Qur'an contains the actual Arabic words of the copy of the scripture in heaven conveyed through Gabriel who took complete possession of the soul of Muhammad when delivering the eternal Divine message, and God is Himself the speaker in the Gita. Each religion claims to be the real brand of Divine direction to man, insinuating openly or by implication that the other brands are either false or highly adulterated. Nay, some religions have gone so far as to suggest that God has divided the false gods among those nations and individuals whom He wished to keep in Hell, which would otherwise be emptied of its inmates. Although some religions have conceded that ultimately all souls would be garnered by God and the kingdom of Satan would be taken away from him, other religions have advocated the theory of an eternal hell and consigned to it the wicked, the apostate and the infidel. These would assure the assassins in the cause of the Church or the Faith eternal felicity in heaven but deny to the saints of other religions any place in that heaven. These childish fancies would have evoked laughter had they not had a serious bearing on inter-

communal harmony and intersocial dealing.

It is better to admit that no religion is wholly true and that at different times and in diverse places God has revealed His will and pleasure to man, but strictly in accordance with the capacity of the hearer has such revelation been understood and communicated. There can be no finality in revelation and with growing knowledge of men and things the laws of the spiritual life would be better understood as time advances. The Brihadaranyaka Upanishad puts the matter in a nutshell when it points out how the same Divinely uttered sound *da* was meant to be understood differently by the gods, the men and the devils—as a direction to the gods to be self-restrained, to the men to be bountiful, and to the devils to be compassionate. It adds also that the full direction is to practise all the three even though each type chooses one of the three meanings according to its need or capacity. Unless man becomes like unto God—as Christ, for instance, claimed to be in his occasional utterances—the possibility would always remain that even if God speaks the whole truth to all prophets alike at all times, they would not understand Him fully and that further revelations would be necessary to suit changed times, places and circumstances. God's hands cannot be tied down nor the potentialities of human wisdom limited for all times to come by a theory of final revelation. This then leaves us with the second alternative, namely, that there is truth in every religion.

But what exactly does this mean? Are we to understand the proposition in the sense that all religions are equally true relatively or equally untrue in an absolute reference? Just as the different perspectives of a solid object are true from particular positions but none

can take the place of the rest nor does any represent the whole truth about the object in question, do the different religions express adequately particular aspects of divine truth absolutely or relatively to the culture of the age or need of the time but none embodies all the aspects of the truth nor replaces the other religions which embody other aspects of the same truth? Did God reveal Resignation to Islam, Love to Christianity, Devotion to Vaishnavism, Fight against Evil to Zoroastrianism, Maintenance of Social Relations to Confucianism, Active Compassion to Buddhism and Non-injury to Jainism? If this is the meaning of 'There is truth in every religion', then in order to be fully religious one has got to collect the peculiar teachings of all the religions and synthesize them in one's life. But the difficulty is that mere aggregation is not equivalent to organization, and by simply collecting the tenets of different religions a man may find himself torn between conflicting loyalties. How to organize them all into a unitary whole is the most important problem, for the teachings may not automatically fit into one another like the pieces of a puzzle picture. When then we talk of a harmony of religions, do we mean that we are to attempt a synthesis of the good points of the different religions into a new faith? And what about the practices? Shall we build temples like the Hindus and pray like the Musalmans and observe the fasts and festivals of the Christians? Shall we celebrate the birthdays of all the prophets and the saints without exception to get inspiration about different spiritual truths? It is evident that no religion will accept this as a correct description of its proper method of regulating life, for each believes that it contains all the elements necessary for ensuring correct devotion and conduct. If we omit the

most bigoted, which would regard all other scriptures as inspired by the Devil, the utmost that any religion is willing to concede is that there might be truth in other religions but not to the extent possessed by itself. In other words, different revelations are not sections but perspectives of the Divine prescription, the religion professed by ourselves being the most satisfactory representation of reality. Difficulty arises, however, when a religion claims that it would remain the most satisfactory at all times to come without undergoing any change or development.

But would matters improve if each religion were to respect the rest and admit the validity of each? When it is proclaimed that every religion leads to the desired goal (*yata mat tata path**—every view is an avenue), the looseness of thinking that may lurk there is not properly apprehended. This spiritual *laissez faire* may be the best method of preaching toleration among warring communities but would hardly serve as a basis of spiritual advancement. Nobody would admit, for instance, that the savage worshipping his fetish is following a religion which is equal in value to the mystic vision of the seer or the highly developed monotheism of a Christian or a Muslim. All that can be conceded is that in the intellectual stage in which the savage is he cannot develop more satisfactory religious ideas and that it is far better that he should have the religion he understands than that he should be bewildered with a creed which

he cannot follow. But can the same latitude be given to a man who is capable of much higher thinking—should he be allowed to remain undisturbed in his primitive creed when all around much better creeds are available? Should it not be the duty of all advanced religions to convert the minds that are capable of understanding their message? If they are not capable, should it not be the duty of cultured communities to spread education and culture with the object of pulling up the level of their understanding and appreciation of spiritual values? All reforming movement and all missionary enterprise would stand condemned if it is not the right and the duty of all advanced religions to propagate their doctrines and, as an indispensable preliminary thereto, to educate the people at large. Should religion be treated as a matter of native taste and should people not be taught to acquire new taste in this particular direction? Should there be any experiment with truth or should we remain contented with the faith in which we were born, never trying to improve it in personal and social lives? The very fact that with the advance of age and education people spontaneously change or develop their religious attitude and belief shows that there is no native religion proper. And the fact that all conversions are not forcible or prompted by secular greed lends additional weight to the view that improvement in one's religion is possible. Men may find that religion is such an organic affair that it is not possible always to conform to the socio-economic institution of one religion while alienated in thought from its basic spiritual foundation. In such cases it is not possible to remain satisfied with the doctrine that every view is an avenue, which cuts both ways in fact because it justifies change of faith as easily as bigoted conservatism, seeing that to it the new and the old faiths are equal

* We have tried to bring out in our Editorial of this month the implication of the dictum "As Many Faiths, So Many Paths" (*yata mat tata path*), and also shown *inter alia* the need and usefulness of the Parliaments of Religions held on a cosmopolitan basis. The readers would do well to read our Editorial in connection with the observations made on these subjects by Mr. H. D. Bhattacharyya in his learned article.—Ed. P. B.

pathways to reality. Even if it be admitted that it only enjoins that a strict observance of one's own creed would suffice for salvation, it does so on the condition that each man tries to use his religion at its best and not choose the baser and darker aspects of the creed. But this is tacitly accepting the view that all paths are *not* equal and that inside *each* path there are some lines where hurdles obstruct the progress of the soul and others where the soul has an unimpeded motion towards spirituality.

The truth then seems to be that all religions are not equally true and that although there may be truth in each religion the degree of truth is not the same in all religions. It is necessary to dissociate the true and the false in each religion and to discard the temporal and retain the eternal element. Had it been possible to practise a religion without belonging to any community in particular and had truth been the only religion, national and communal boundaries would have ceased to exist and humanity would have been the brotherhood to which all men would have belonged. But when the false is accepted along with the true or when the local, the temporal and the historical have to be retained in the creed along with the universal, the eternal and the ubiquitous, men's outlook becomes narrowed and personal religion is sacrificed in the interest of social cohesion—this specially occurs in religions where the maintenance of temporal power is regarded as an essential part of the faith. It is difficult to say whether at any time a universal religion would be evolved, for the human factor cannot be omitted altogether from any religion and without omniscience provision cannot be made for meeting all contingencies of life. The claim of omniscience made by or on behalf of a saint or a seer is, therefore, easily understood; for if this claim is not conceded, his vision would

not extend to all times and places and the scripture revealed through him would lose its validity in course of time. There is the possibility that men would agree about certain fundamental metaphysical propositions; but then this would not be religion, for religion contains factors which philosophy is constrained to ignore. Similarly, principles of morality may attain universality in course of time even though their application may depend upon the understanding of the persons concerned; but religion implies an attitude of mind which mere ethics is unable to bring about.

What can be done, however, is to acknowledge that men do not belong to the same type and that different tempers require different religious occupation. Meditation which comes natural to an introvert may be extremely difficult to an extrovert who would feel quite at home in social service and ceremonial observance. Emotionalism is favourable for devotion but intellectualism is indispensable for speculation. The Indian religions broadly divided men into three categories—the devoted, the active and the curious, and prescribed the paths of *bhakti*, *karma* and *jñāna* respectively for these. If by 'Every view is an avenue' is meant that no man need despair of salvation because he happens to belong to one of these types, then the motto has an understandable meaning. Genuflexion in a mosque or a church may not suit the temper of a particular man nor compulsory fasting for a day or a month; but that does not mean that other men may not find this to be an excellent method of focussing their attention on things eternal. The Vaishnava (or Saiva), Mimāṃsā and Advaita methods of worship may thus appeal to different tempers, and a recognition of the fundamental diversities of human nature would prevent many misunderstandings of religious motives and practices. It would

be found on last analysis that men, to whatever religion they might belong, do differ in temperament and that kindred spirits are drawn to one another by virtue of their native equipment. Education

may change the object of our devotion or thought or action but does not alter our psychological type. In any scheme of universal religion this diversity of types must be acknowledged.

ACHILLES CATCHES THE TORTOISE*

By W. B. GROVE

The starry heavens—the dark-blue vault, “thick inlaid with patines of bright gold”—have been a theme for poets and philosophers since man came on the scene.

Go out of doors and sit in the garden on a calm, clear moonless night in February to look at the southern sky where Orion reigns supreme. No more wondrous sight can well be imagined for mortal eyes. Yet, strange to say, there is one important aspect of the sight which has attracted little attention until recent times, and, in fact, could not have done so while no clear ideas existed about the distance of the celestial objects from the human eye.

Let us consider a particular case: search for a telescopic field in which only two bright stars appear, and let us suppose that one of those objects is twice as far away as the other—say 1,000 million miles and 2,000 million miles respectively.

THE PATCHWORK UNIVERSE

If we had only the ordinary telescopic aids, *i.e.*, no means of spectroscopic analysis of the light, we might see two equally bright points, apparently indistinguishable from each other; while, as a matter of fact, at the time when we are looking at these, one of the objects may have exploded and vanished in dust many thousands of years ago while the

other is still untouched. The time taken by the light to travel to this earth must be taken into account or, to put in a sentence: *we never see the universe as it really is*, but only as a patchwork made up of pieces belonging to different ages put together like the fragments of a jigsaw puzzle.

Let us now study a contrasting scene: a picture on the “silver screen”, showing a crowd of people dancing in a public ball-room. Here we see couples whirling round, cannoning into one another, interweaving in complicated patterns, as one photograph after another merges into the apparently continuous whole. The point to be noted is that each of these pictures presents the crowd as it was *at one instant*, let us call it briefly an “instantograph.”

Comparing this with the universe as we see it in the heavens, it is plain that a similar series of photographs of the latter could be obtained only by a long and complicated process.

Imagine a celestial photographer who began, aeons ago, to take photographs of the sky at short intervals. To fix our ideas let us consider a small and

* Received through the kindness of Dr. A. H. Reginald Buller, D. Sc., LL.D., F.R.S., a friend of the writer (Mr. Grove), who passed away on January 6th, 1938. Dr. Buller informs us that this article was written by Mr. Grove in his 90th year.—

compact group of stars, the Pleiades. Let each of the photographs bear a date, and let us calculate the distance from us of each object in the group. Then it is clear that, if we could do this, we could name the exact moment at which each of these objects emitted the light-rays by which it was photographed.

Cut all the photographs into curvilinear pieces, as in a jig-saw puzzle, one object on each piece, and all the pieces of the same size and shape. Then from the whole complex of picture-pieces we could pick out the set which referred to the same instant of past time, and by putting these together in their respective places we could make up a composite picture representing the group of the Pleiades as it really was arranged at the exact moment chosen, an instantograph, and not as it was seen or could have been seen by any human being.

Suppose that a huge series of such instantographs could be made, at short intervals apart, and that all these were arranged to show in a machine like a mutoscope or a "zoetrope" in rapid succession in due order. The observer would then be in the same position as one watching the ball-room party on the cinema-screen. He would see the Pleiades as a solid scenic model, but one changing moment by moment as the stars went through their evolutions, i.e., he would see the group as it might appear to an all-seeing omnipresent, supernatural being.

In other words, he would see this little cosmos (or on a larger scale might see the universe) as a four-dimensional body, having length, breadth, and thickness (like an ordinary solid in this world) but varying continuously in those dimensions as time went on.

Perhaps one might be allowed to put it that he would make a minute ap-

proach to the mental state of a divine personality, who was omniscient, omnipotent, all-pervading, and all-seeing—at least in the particular respect of viewing this universe, externally, as it really is, an entity having four dimensions, three of space and one of time.

ZENO'S PARADOX

Permit me to retell Zeno's famous paradox in modern language. One morning Achilles was strolling aimlessly along a suburban road: the road stretched away to infinity, perfectly straight, exactly level. Suddenly he perceived in front of him, at a distance of one hundred yards, a fine tortoise ambling gently along. Now, Achilles could run ten times as fast as a tortoise: and he said to himself—"That's a fine fellow: I must have the little beggar." So he sprinted after him. But when he reached the spot, lo! no tortoise was there. Looking forward, Achilles saw the animal ten yards away in front of him, so he continued to run without a pause. Again he was disappointed, but he could see the tortoise was now only one yard in front. Another rush brought him with a little more than three-and-a-half inches, but still no capture.

In fact Achilles did not achieve his object, and Zeno argued, with perfect truth, that *under the conditions stated* he never could do so. The tortoise would always be at a shorter and shorter, but still measurable, distance in front. This argument is irrefragable, though, for two thousand and four hundred years, logicians have vainly disputed about it in a wilderness of verbiage, awaiting Einstein's coming.

Yet we know that Achilles could catch his tortoise; every-day experience proves it. Where is the error? It lies in the fact that the problem is incorrectly posed, as will be shown below.

DEFICIENCIES OF NOTATION

But, before doing so, let us consider a parallel instance.

Arithmeticians tell us that $\cdot\dot{9}$ is equal to unity. This is untrue in logic, though it may pass as true in the stress of daily life. $\cdot9 = 1 - 1/10$ th; $\cdot99 = 1 - 1/100$ th; and so on. There is always the possibility of adding another nine to the long row of nines, but, however small the deficit from unity may become, it still remains. One-tenth of a real and definite quantity is as real and definite as the first quantity; therefore $\cdot\dot{9}$ is not equal and never can be equal to unity. The reason why we are obliged to admit the untruth into our practice lies at the fault of our decimal notation.

A convincing proof of the deficiency in our notation may be given in the following way.

Imprimis, geometrical diagrams need not be drawn on paper; the old philosophers' way of sketching them upon sand with a pointed stick is as good for the purpose as our finest drawing materials. The true geometrical drawing upon which we reason is always drawn *by the mind, in the mind, and on the mind*, and is perfectly and absolutely exact.

Ask a dozen persons to make this simple diagram: "Draw two straight lines AB and AC at right angles to one another, each one unit (say one inch) in length". All the drawings will be different from one another; not one of the lines will be exactly one inch long, and none of the angles will be an exact right angle; the mental diagram with which we have to deal, however, will be perfect.

Join BC; then the geometrician tells us that BC is $\sqrt{2}$ inches in length: that is true, but when he goes on to say that $\sqrt{2} = 1.414\ldots$ an interminable decimal which can never be exactly evaluated,

he is trenching on an untruth, as our mental diagram shows.

Think for a moment: in it AB is drawn from a definite point A to a definite point B, and is exact in length; the same is true of AC. But BC is drawn from a definite point B to a definite point C and therefore must be as exact in length as they are. BC is correctly represented by $\sqrt{2}$, but is not correctly represented by 1.414..... If we cannot express the exact length in a form suitable for measuring purposes, that is the fault of our inadequate notation.

Perhaps the reason for the confusion of thought recorded above is to be found in the ambiguous use of the word *limit* by some mathematicians. When we say that 1.0 is the limit of $\cdot\dot{9}$, we mean that its value approaches nearer and nearer to unity as the long line of nines extends, but even if the line is continued to "the last syllable of recorded time" the sum is still short of unity, and can never actually reach it.

Again, on a circular arc take any point P and draw the chord PQ and the tangent PT. Then, as Q moves along the arc towards P, the direction of PQ moves nearer and nearer to that of PT. Finally, at the instant when Q is sliding over and becoming identical with P, PQ slides over and becomes identical with PT. We may say that PT is the limiting position of PQ, but the difference is that in this case the limit is actually reached; it would be better if the difference were marked by a change in the mode of expression.

THE TIME DIMENSION

There are four dimensions to space-time, but they are not four homologous entities. Three of them are measures of space—length, breadth, and thickness (along OX, OY, OZ); the other is a measure of time, of a quite different

character from the other three, and to be measured in a different way.

The nonsense which has been printed in many scores of ephemeral books during the last half-century, about this fourth dimension as being at right angles to the other three (an absolute impossibility in the universe to which we are born, however, thinkable it may be as a mere mathematical conception) has had its day and ceased to be. The time-axis (OW) cuts through all three planes of space at any angle, as the case may be.

It is not possible to draw two lines supposed not to be in one plane, at a right or any other angle, on the same piece of paper, except by a conventional device. It is true that, by such means, in solid geometry diagrams, we affect to represent the third axis, OZ, obliquely on the paper, at right angles to the plane XOY; but our imagination pictures this line as projecting from the paper into space on both sides. This trick is of no effect when we want to represent the fourth axis also.

But it happens that, in considering Zeno's problem we do not need to take into account more than two of the four axes. For the Achilles-tortoise race may be regarded as confined in space strictly to one straight line, and does not require to make any reference to the two other axes of space.

Let us draw a diagram in which OX represents the suburban road, stretching away to infinity. On OX mark off OA, 100 units long, and AT, ten units long. Then O may represent the position of Achilles, and A the position of the tortoise at the beginning of the race, while A may represent the position of Achilles and T the corresponding posi-

tion of the tortoise at any future moment.

Let the plane on which OX is drawn rotate round OX until it is brought into such a position that it contains the time-axis. Draw OW to represent this time-axis, at any angle with OX. Then we have in the field WOX *all* the materials required for plotting and tracing the world-lines of the two contestants, i.e., the routes of Achilles and the tortoise in space-time.

Draw AA' and TT' parallel to OW, and both of the same length; these latter lines represent the time occupied in the period considered, which is the same for both the actors in the scene.

Join OA' and AT'; then by the parallelogram convention these diagonals represent the actual motions of Achilles and the tortoise in space-time during the interval. That is Achilles does not move from O to A and then A to A', but along OA'; and similarly the tortoise does not move from A to T and from T to T', but direct from A to T'.

But since, by the conditions of the problem, OA' is inclined at a smaller angle to OX than is AT', it follows inevitably that these lines OA' and AT' must meet if produced and intersect somewhere in the field XOW, say at Q. Then Q represents the time when, and the point at which, Achilles overtakes the tortoise in space-time.

It is a fundamental postulate of the Space-Time of Relativity that the same route in space can never be twice traversed, i.e., by two bodies one succeeding the other. In a similar sense, one cannot bathe twice in the same river.

Thus Achilles captures his prey, as we know he did. Zeno posed the problem; more than two thousand years later Einstein solved it.

WHAT SWAMI VIVEKANANDA STOOD FOR

BY MRS. CHANDRA KUMARI HANDOO, M.A.

Within the last hundred years, our motherland has given birth to many great sons, who have contributed in various degrees to the renaissance in India to-day. Swami Vivekananda holds a high position amongst these makers of modern India. Though a versatile genius we honour his memory as a saint and a patriot. Primarily a man of action yet he scaled inaccessible spiritual heights. His courage and will knew no obstacle and defeat. Strength of mind and body, tenacity of purpose, utter sincerity, and fearlessness in all walks of life were his pass words.

But, more than all this, his sacred memory is clear to us for excavating the soul of Hinduism buried by centuries of superstition and vain customs. With his world famous speech at the Parliament of Religions when he took America by storm a greater Hinduism came to light.

Many attempts were made before him to revive the pure teachings of the Upanishads but in sifting the good from the evil there was a danger of much being destroyed. A hundred sects sprang up, each loud in praising itself and denouncing the other. To bring unity in this vast body of Hinduism was a task for no ordinary man. Hence we see the star of Ramakrishna rising in the Indian sky, undergoing all kinds of spiritual practices to find the underlying unity not only of the warring sects of the Hindus but also of all religions in the world. His disciple Swami Vivekananda carried his message far and wide. Unlike the others he rejected nothing. In the largeness of his heart he perceived the image

of God in the most grotesque idol, just as we may see a glimpse of the sky in the dirty drain as well as in the purest drop of dew. All roads lead to Rome. All radii converge to the same centre. No human soul is condemned for ever. Consciously or unconsciously we are moving towards the same goal which is God. Each individual should be free to choose his own Ishtam—the ideal which appeals best to him. Does he worship Siva or Shakti, Jesus or Buddha, Allah or Zoroaster, it matters not. It is but the same water which gets its form from the pitcher in which it is filled. Let each one drink its own water and allow the rest to drink theirs. Why need we quarrel with one another when there is plenty of water for everybody to drink.

Like our present Mahatma he was able to feel the pulse of India and in that lay his genius. Sunk in the depth of inertia and dullness we were posing as great ascetics who did not care for the pleasures of the world. The truth was just the contrary. We were too lazy to make an effort even for the ordinary pleasures of life. The line of least resistance was ours. Servility to meaningless custom and fear to depart from it even by an inch was sapping the very roots of Hinduism. Time seemed to bestow sanctity on many customs whose utility was long over. There was no spirit of enquiry. Fear of losing caste was uppermost in the minds of all. Religion consisted of "Don't-touchism" and had purely a negative value. Convention held everybody in a deadly grip, but Swami Vivekananda saw through this sham and hypocrisy. He

condemned weakness and fear wholeheartedly. 'Be strong and manly' was his advice to the young. In one of his lectures he said, "I have respect even for one who is wicked so long as he is manly and strong; for his strength will make him some day give up his wickedness and will then eventually bring him into the truth."

Swami Vivekananda was tall and well built, and men paid homage to him wherever he went. But behind his imposing exterior was a heart full of compassion. His love for the starving millions of India burnt like a steady flame which almost consumed him. Two conflicting desires fought for ascendancy in his mind. One was that of a monk desiring to lead a life of contemplation in solitude, and the other was to live in the world and serve his country and humanity. He had once said that his greatest ambition was to remain immersed in Samādhi—to be forever in sweet communion with God—but he had been immediately rebuked by his Guru who chided him for having such a selfish desire. He was born for a greater purpose, said Sri Ramakrishna who likened him to a great banyan tree which would give shelter and rest to many world-weary travellers on their path of life.

To fulfil this destiny he remained in harness till the very last. In America he was the guest of the richest in the land, and they literally smothered him with luxury; but in the comfort of their palaces he sobbed away the whole night thinking of his countrymen to whom were denied the bare necessities of life. During an epidemic—a Pandit once complained of not being able to talk to him of religion. At that moment he said, "So long as even a dog in my country is without food my whole religion will be to feed it".

His heart, so full of love for suffering

humanity, has been compared to that of Lord Buddha who appeared to him in a vision while still a young boy. In physical appearances there was a marked resemblance between the two. Swami Vivekananda loved the Prophets and Saints of all religions. Lord Buddha was the special object of his love and reverence and he spoke of him often to his disciples. On one occasion some one struck by his devotion to Buddha asked him in surprise if he was his follower. He replied with great emotion, "I am a servant of the servant of the servant of Lord Buddha".

As a wandering monk he had walked the length and breadth of India and had lived with the highest and the lowest. India was to him no figure of the imagination but she was a living mother at whose feet he poured the love of his heart. He had the vision to foresee the greatness and glory of India which is but partially realised to-day. "India is immortal", he said, "if she persists in her search for God. If she gives it up for politics she will die". He prophesied that as in the days of Buddhism a spiritual wave from India had spread all over the world, so another and a greater wave carrying the seeds of India's spiritual heritage would now fertilise the earth again.

On his way to America he went via China and Japan and in both countries he found many relics of old Hindu civilization. This led him to believe in the spiritual unity of Asia. India was the mother country and the Buddhist countries were her spiritual daughters. India had never conquered by the sword but by love, and her mission was to spread peace and goodwill on earth. Her empire was of the spirit alone.

Superficially the unity between Eastern and Western Asia does not seem to be so pronounced but here again India is the connecting link. Asia has given

birth to all the great religions of the world, and these pearls of her thought have been strung together on a thread which runs throughout this vast continent. The life of her people is based on religion and a culture of the spirit as against the West which is ever striving for the conquest of nature or the outer self.

Swamiji had the greatest regard for Islam,—a religion very often misunderstood by many. Unfortunately Islam has been associated in history with bloodshed and forcible conversion. But this does not detract from its original spirit of catholicism and tolerance. Violence and coercion were never preached by the Prophet who himself was a man of great gentleness and humility. Love for all human beings and even for birds and beasts has been strictly enjoined on his followers, and it is a religion essentially based on what is known as love or Ahimsâ.

Swami Vivekananda's love for Christ

is well known to those acquainted with his life. On being asked what he would do if Christ were alive, he answered reverently, "I would wash his feet with the very life blood of my heart". His was a universal religion. In the light of his Master's teachings his sole aim was to help us in our own chosen path, be it Christianity, Hinduism, Islam or any other religion in the world.

With the advent of the British, India was nearly carried away by a slavish imitation of the West. But Swami Vivekananda stemmed this tide, and reminded India that her ideal unlike the West was not enjoyment but renunciation and service. He believed that India had a message to give to the world. Within the brief span of two score years he woke the nation up from its slumber, defended her faith abroad, and showed the world that India would not sacrifice any part of her spiritual culture against the onslaught of material civilization.

SOME VEDANTIC VIEWS ON UNIVERSAL CAUSATION

BY PROF. ASHOKANATH SHASTRI, M.A., P.R.S., VEDANTATIRTHA

VACHASPATI MISHRA'S VIEW¹

Vâchaspati, the author of the *Bhâmati*, feels very strongly against calling Mâyâ the material cause of the world. According to him, Brahman is the apparent cause of the world. Mâyâ, on

the other hand, is regarded as the instrumental cause (*sahakâri*) only, but never as the material cause proper.²

Vâchaspati postulates two different types of Mâyâ or Avidyâ.³ The first is called the original or causal Mâyâ (*kâranarûpi*), and the second is the totality of the memory-impressions of previous illusions (*vâsanâ*) possessed of the power of creating the appearance of

¹ In two of our previous articles (*vide*, P. B., June and October, 1938) we endeavoured to give in brief the views of the authors of the *Padârthatattvanirnaya*, *Vivaraṇa*, and *Samkshepashâriraka* about the question of Universal Causation. In the present article, we shall try to analyse the views of a few more Advaita writers on the same subject. The next thinker chosen for this purpose is Vâchaspati Mishra, the celebrated author of the *Bhâmati*.

² "Vâchaspatimishrâs tu Jivâshritamâyâvitsâyikritam brahma svata eva jâdyâshraya-prapanchâkârena vivartamânatayopâdânam iti mâyâ sahakârimâtram"—S. L. S., p. 77.

³ Anirvâchyâvidyâdvitayasachivasya prabhavato . . .—*Bhâmati*, introductory verse 1.

the multifarious entities.⁴ These individual *vāsānās* exist as potentialities in the causal Avidyā, and by an inherent energy are actualised in the perceived illusions. The causal Mâyâ is an identity existing from the beginningless time in the individual self. It has got a double function. In the first place it functions as the repository of the *vāsānās*, and in the second place, it screens the Reality from our view.

The question of insentience of the world may be raised here also. Vāchaspati thinks that the insentience of the world is not derived from its material cause, but is an attribute natural with the effect. So there is absolutely no need to bring in Mâyâ as the material cause of the world to justify the insentience found in the product.⁵

Prof. Radhakrishnan, however, observes in this connexion, "The insentience (*jadatā*) of the world must be due to something else than Brahman pure and simple, and it is perhaps better to say that the world with its finite-infinite nature is to be traced to Brahman-Mâyâ."⁶

Prof. Radhakrishnan seems to think that Vāchaspati has failed to explain the origination of the material world from Pure Absolute Consciousness (Brahman), and for this he believes

⁴ "Svakârane'nirvāchyāyām avidyāyām līnāh sūkshmena shaktirūpena karmavikshepakāvidyāvāsānābhīh sahāvatishthanta eva . . ."—*Ibid.*, under 1.3.30., N. S. Ed., p. 333. Also—"Kāranabhūtayā layalakshana-yāvidyayā prāksargopachitena cha vikshepasamskārena. . ."—*Ibid.*, under II.2.2., N. S. S., p. 404.

⁵ "Jagaty anugatam jādyaṁ na kāraṇa-guṇaḥ, kintu jagata eva svābhāvikaḥ; atas tatsiddhaye māyāyā upādānatvam kāryā-nugatadvārakāranatvam vā na kalpanīyam"—S. L. S. Tikā, pp. 76-77.

⁶ *Ind. Phil.* Vol. II, pp. 552-53. In making this statement, Prof. Radhakrishnan seems to prefer the solution given by the author of *Padārthatattvanirṇaya* to that of Vāchaspati.

that the service of a Cosmic Mâyâ, existing in Brahman, must necessarily be requisitioned. We, on the other hand, are inclined to think that Vāchaspati's explanation of the insentient world as an appearance over Brahman through the instrumentality of the two-fold Mâyâ is neither inadequate, nor logically inconsistent. It may, however, be and has actually been attacked on other grounds which we are stating below.

Many an eminent writer of Vedānta has lent his support to this view of Vāchaspati. Thus Achyutakrishnānandatīrtha, in his commentary on the *Siddhāntaleśhasaṁgraha*, while introducing the view of Vāchaspati, explicitly states that the insentience of the world is not to be traced to its ultimate cause, but is a natural attribute of the product.

This view of Vāchaspati derives its final support from Bādarāyana himself. Because, the objection raised by the Sāṅkhyas (in the '*Na-vilakṣhanatva adhikāraṇa*') that the effect must be of the same nature as the *causa materialis*—sounds consistent from this point of view only. According to the *Bhāmati*, the cause (*i.e.* Brahman) is intelligent, but the effect (*i.e.* the world) is non-intelligent. The objection raised by the Sāṅkhyas can, therefore, be urged against this position of the *Bhāmati* with the greatest force.

The answer given by the *Bhāmati* is also very cogent; for the *Bhāmati* states that every attribute of the product cannot possibly be traced to its material cause. In that case the difference between the cause and the effect would be indiscernible. The insentience of the world, for example, is not to be deduced from the material cause (Brahman), but is natural with the effect itself (the world). The *Sūtra-kāra*, too, supports this answer in the

aphorism—"But it is seen"—where he declares that the objection of the Sāṅkhyas is without any force; since the homogeneity of the cause and the effect is not an essential condition of causality.¹ It is often seen that animate objects such as scorpions, etc., are produced from inanimate matter such as cowdung etc. Thus a non-intelligent material cause (Mâyâ) need not be dragged in to explain the insentience of the world. On the other hand, those that assume a non-intelligent cause merely on the ground of explaining the insentience of the world would not be able to make their positions consistent with that of the Sūtrakāra. The objection raised by the Sāṅkhyas and the refutation of the same by the Sūtrakāra would be utterly meaningless from their viewpoint. For the reply given by the Sūtrakāra to the Sāṅkhyas objection distinctly points out that the homogeneity of the cause and the effect is not necessary at all. So it is the *Bhāmati* only that has been able to grasp the true spirit of the *Brahmasūtras*,—while others, who insist on a non-intelligent cause (Mâyâ) to account for the insentience in the effect, would find it extremely difficult to reconcile their positions with the doctrine set forth by Bādarāyana in connexion with this topic.

It is for this reason that Vāchaspati contends that the individual self (Jīva) is the locus of Mâyâ. He finds no reason to associate Mâyâ with Brahman and to trace the causality to Brahman-Mâyâ, as almost all other schools of Vedantic Monism and Qualified Monism have endeavoured.

¹ "Drishyate tu"—*Br. Sū. II. 1. 6.*

² This principle is adopted on all hands by all subschools of the Advaita system and by Rāmānuja as well—in fact by all who have tried to refute the objection raised in this connexion by the Sāṅkhyas.

³ "Chinmātrāshritam ajñānam Jivapakshapātivāt Jivāshritam uchyate"—*Vivaraṇa-prameyasaṃgraha.*

According to Vāchaspati, ignorance rests on the individual self, because all our actual experiences of ignorance are of the form—"I am ignorant" (*aḥam ajñāh*). On an analysis of the judgment it is found that it is consciousness as determined by the ego-sense that is the locative of ignorance. There can be no steadfast rule that the locus and the object of covering should be self-identical. Ignorance situated in Jīva, therefore, can easily cover Brahman as its object, though the latter is distinct and different from the former (of course, from the empirical standpoint, where alone the question of covering by ignorance can rise at all). The authors of *Vivaraṇa* and *Saṃkṣhepaśhārīraka*, however, controvert this view saying that Brahman must be the locus and object of Mâyâ, since there is no incompatibility in the object and the substratum of a covering being identical and coincident. This is seen to be the fact in the case of external darkness. Darkness covers the very place in which it exists, and Avidyā or ignorance is nothing but internal darkness and should have the same incidents. But Vāchaspati contends that just as in ordinary illusions, the individual ignorance located in Jīva, covers up the consciousness particularised by the shell which is situated outside, so in the case of the original ultimate Avidyā, too, the object and the locus should be different.

The entire dispute turns on the interpretation of the common experience of ignorance expressed in the proposition—"I am ignorant." Vāchaspati, we have pointed out, holds that the subject of ignorance is not unqualified Consciousness, but Consciousness as determined and delimited by the ego-sense (*ahantā-vishishtam chaitanyam*). Ignorance is seen to be predicated of this limited consciousness or self. It will be wrong

to hold, Vāchaspati contends, that ignorance is predicated of Consciousness pure and simple. Because this interpretation runs counter to the unmistakable evidence of experience. Prakāśhātman, however, does not accept the analysis of the illusory experience as offered by Vāchaspati. He holds that the predicate in the judgment—'I am ignorant'—is not ignorance only, but also the ego-sense. The two adjectives 'ignorance' and 'ego-sense' are simultaneously predicated of Pure Consciousness as the Subject and the judgment follows as a matter of course (*ekatra dvayam iti rītyā jñamānam vishishtajñānam*). Mādhava, however, tries to reconcile the view of Vāchaspati with that of the *Vivaraṇa*. He thinks that the difference between the two views is not fundamental. Though the individualised consciousness as Jīva is regarded as the substratum of ignorance, still the real locus is Pure Consciousness, which forms the background of the Jīvahood. Achyutakrishnānanda also lends support to this view. He says that Consciousness is the locus of ignorance and the individuality of the Jīva only serves to determine the incidence of ignorance and certainly does not enter as a factor into the locus of ignorance. So there is ultimately no difference between the two schools in the matter of Consciousness alone being the locus of ignorance. There is, however, a very material difference, viz., that Vāchaspati does not subscribe to the existence of one cosmic ignorance or *Māyā* existing outside the individuated selves as an adjunct of the Absolute, which is the position of the *Vivaraṇa*. The result is that Personal God becomes a matter of individual illusion and thus has no independent existence outside

the individual minds. He becomes as much a product of individual ignorance as the phenomenal world—an apparent anomaly in which we have a man-made God instead of a God-made man,—the protests of the *Kalpataru* notwithstanding.

Now, the fallacy of logical 'see-saw' (*anyonyāśhraya*) or mutual dependence, has been urged against Vāchaspati's conception of Avidyā as residing only in the individual selves. Vāchaspati thinks that Avidyā is responsible for the defects of ignorance and as these cannot be conceived to exist in the Absolute, Avidyā is incompatible with it. Its existence in the individual is, however, indisputable; so the individual self is regarded as its locus. But here also a difficulty arises. There is no denying the fact that Brahman is the only Reality and the existence of the multiform world and the multiplicity of Jīvas or individuals is a false appearance due to the influence of Avidyā. So Avidyā must have a prior existence in order that the existence of Jīvas may be possible. Avidyā is the cause of individuation and to make this Avidyā dependent upon individuated selves is to put the cart before the horse. Individual selves are dependent upon Avidyā; and to make this Avidyā, again, dependent upon the individuals for its very existence and functioning is clearly a case of arguing in a vicious circle.

Followers of Vāchaspati contend in reply that there is a case of reciprocal dependence in the very connotation of Jīva. But this reciprocity does not involve any logical absurdity. Only those cases of reciprocity are vicious which make the independent origination or cognition of the things in reciprocal relation an impossibility. In other words, where a particular thing

A can come into existence, in dependence upon another thing B, and this B, again, is supposed to owe its existence to A, or the cognition of A is made possible by B and the cognition of B by that of A,—it gives rise to a logical fallacy. The implication is that this fallacy arises where the relation in question is one of causality. But in the present case, the relation of Avidyā and the individual is not one of causality, but one of co-existence. And such co-existence of two factors, though mutually determined is not logically absurd, as it is attested in uncontradicted experience. To take a concrete example, there is such mutual dependence between a thing being a substance and being a substratum of attributes. Now, the possession of attributes determines a thing to be a thing and *vice versa*. Or, as in a triangle, the attributes of triangularity and three-sidedness are found to be co-existent and mutually determined without any question of priority or posteriority. But this is not open to logical objection, as the relation, though one of mutual implication, is not one of causality. The existence of one is not brought about by the existence of another as a condition precedent. The two factors co-exist as a matter of logical necessity. Had this relation been one between an antecedent and a consequent, it would have been a case of logical see-saw. The existence of the individual implies the existence of Avidyā, and this implication is logical and not causal. The two factors are really aspects of the same thing, involved by an equal logical necessity in the very meaning of it. Avidyā and individuality are thus two co-existent facts logically involved in a self-identical situation, and no question of priority or posteriority, therefore, arises.

Another objection is advanced against the position of Vāchaspati regarding the causality of Brahman. Now, Brahman is regarded as the substantive cause of the world-appearance by all schools of Sankara Vedānta, and this is held to be possible by the existence of a quasi-real principle, viz., Māyā in and upon Brahman. In fact, as we have made it clear, the world is but the effect of Māyā, and is regarded as the effect of Brahman because Māyā and Brahman are co-associated. According to Vāchaspati Māyā or Avidyā exists in Jīva, and so the world as the effect of this Avidyā should be regarded as the effect of Jīva-cum-Māyā.

But this will be in direct opposition to the accepted position of Vedānta. Vāchaspati in reply contends that the location of Māyā is immaterial. It is the substratum of the world-appearance that should be regarded as the material cause. Māyā, though located in Jīva, operates upon the substratum or Brahman and focuses the world-appearance upon it. Vāchaspati thus succeeds in bringing his position into line with the accepted doctrine of the causality of Brahman; but that has been possible only by virtue of a forced interpretation of the concept of material causality (*upādānatā*). A material cause is defined as not only the substratum of the effect, but one that is possessed of productive efficiency. In Vāchaspati's view, the productive efficiency cannot be predicated of Brahman. So one important factor is lacking. In this view, moreover, no means or criterion is left to us to distinguish between what should be a material cause proper and a mere locus. For example, the ground surface, on which a table rests, is a mere locus and not the cause. But in Vāchaspati's interpretation, the locus should be

regarded as the material cause which is absurd.¹⁰

And the fatal objection is that Vāchaspati reduces Vedānta Philosophy to pure Subjectivism, and Solipsism is but one step farther from it. The objective world may have an ontological foundation in Brahman which rather serves as the silver screen of the Cinema show, but it has no extra-subjective status. For consistency's sake, Vāchaspati cannot believe in the existence of the world when the individual ceases to perceive it, "*Cessante causa cessat effectus*"—the cause having ceased to act, the effect ceases also. Belief in the existence of other thinking subjects does not improve matters. This would at most make the world inter-subjective, and so far as the objectivity of the world and its independent laws of existence and function are concerned, it is only a blank. The Idealism of Vāchaspati is perilously near to the Subjective Idealism of the Vijñānavādins and of Berkeley and is thus exposed to all the consequences of those two types of philosophy. It should, however, be noted in fairness to Vāchaspati that his metaphysics is entirely different from the metaphysics of the Buddhists and of Berkeley in more than one fundamental respect. To be brief, Vāchaspati is a monist; the individual selves are a creation of eternal Avidyā and they have no independent existence and are ultimately merged in the Absolute; whereas the Subjectivistic schools maintain the existence of a plurality of selves. Another momentous difference from the Buddhist Idealism lies in the nature of the objective world. Though according to Vāchaspati the world is but

a manifestation of Avidyā inherent in the individual, this manifestation is made possible only because the Absolute serves as its background. In the Buddhist account, the world is but an unfounded illusion. Vāchaspati, therefore, insists that though a creation of the individual's ignorance, the world-appearance should be affiliated to the Absolute Consciousness as its cause, as it cannot emerge without such a substratum.¹¹ The individual and his ignorance rather serve as an occasion and as a condition only; but the world-appearance becomes possible only because it is supported on the Absolute. It would have been a purely subjective creation, if the world could come into existence without the assistance of the substratum. The causality of Brahman, therefore, stands unshaken, as without it the individual Avidyā or *vāsanās* are absolutely impotent to bring the world into existence.¹²

Before bringing this review of Vāchaspati's philosophy to a conclusion, we feel it imperative, in view of the paramount position it occupies in the history of Vedānta, that we should go deeper into the meaning of material causation. Of course, Isvara, i.e., Brahman, endowed with a Cosmic Energy in the shape of Mâyā, is regarded as the material cause of the world in other schools of Monistic Vedānta, pre-eminently the Vivarana school. And this conception of Brahman as creating the world from its own Self serving at the same time as its background, makes the causality of Brahman more intelligible to our understanding than the conception of Brahman acting only as

¹⁰ Compare and contrast the position of Vijñānabhikṣu who advocates the doctrine of locative causation (*vide*, part II).

¹¹ Cf. "Niradhishtānavibhrānter abhāvād ātmano' stitā; Shūnyasyāpi saśakṣitvād anyathā noktir asya te"—*Pañchadasi*, VI. 76.

¹² *Bhāmatī*, under Jagadvāchitva adhikāra—*Br. Sū.* 1.4. 16-18.

its substratum, as Vāchaspati maintains. But though this interpretation holds good of personalised Brahman, it is absolutely inapplicable with regard to the Impersonal Absolute. The *Vivaraṇa* cannot deny the causality of the Impersonal Absolute. But this causality can be possible only in the sense of its merely being the substratum of the world-appearance. If it is maintained, as is really done by Appaya Dīkshita in his *Siddhāntaśeṣasamgraha*, that Impersonal Absolute, divested of all relation with the Cosmic Energy, is not yet an accomplished fact, but would emerge only after the exhaustion of the world-process with

the emancipation of all the individual Jīvas, the view would be open to the charge of another extremism. Vāchaspati may be ridiculed for making Personal God contingent upon the individual; but the other view makes the situation worse in making the Impersonal Absolute a future contingency. In other words, Brahman, according to this view, would be an imperfect, rather a less perfect Being than the Impersonal Absolute, whom alone we can conceive as the most perfect existence. Had the Personal God been a perfect existence we would have no warrant to postulate the existence of another Ultimate Impersonal Absolute.

A PRACTICAL MYSTIC

By REV. DR. RALPH O. HARPOLE, PH.D.

First of all, when so many people hear the word "mystic", they think of it in terms of irrationality. They think of a mystic as being psychopathic and of religious ecstasy as being a sort of mild form, at least, of religious epilepsy. It is desirable therefore to start with a definition of mysticism which is generally acceptable to-day. Rufus Jones says that a man is not only a mystic but a practical mystic when his life becomes an organ for the life of God, and when by his efforts he raises the moral tone of his church, of a school, of a village or even of the Sunday School. A man is called a mystic when he has an immediate and direct experience of God.

Horace Bushnell had such an experience. He was born in 1802 in Connecticut. His life was practically contemporary with that of Darwin and of Abraham Lincoln, and that helps us to locate him. Perhaps it explains in part why so many people have called him the

Emancipator, the Liberator of American theology. I wish to point out how he does fit into the category of Rufus Jones, *i.e.*, how his life became a direct organ for the life of God and an instrument for raising the tone of the church, school and community.

In the first place, Horace Bushnell started out with a mild religious experience in his youth. Later, after he had graduated from Yale, his religious life ran down, and when a tutor he was overcome by the darkness of death. In a religious experience which was chiefly based upon Jesus, he affirmed that if he found the truth he would follow it, if there were a God he would give him all of his life. It was not, however, until 1848 after he had become a minister in the church at Hartford that he woke up in the middle of the night and roused his wife to say that the letter which they had been waiting for, more than they had been waiting for the dawn, had

come. She said, "What?" And he said, "The Gospel." The Gospel had been opened to Horace Bushnell in such a way that he changed the whole tenor of Protestant theology, in America. Up to that time the theology of Jonathan Edwards had, with its strict, rational logic, ruled the field of Protestant thought; but Horace Bushnell brought in something of God's love which was lacking in the older thought. It was his efforts which caused thinkers to adjust their thought to the new science that was just being born at the time. In the first place, Jonathan Edwards had talked about the enslavement of the will, bound under the adamantine chain of cause and effect, and Horace Bushnell in his book, *The Natural and the Unnatural*, spoke about the freedom of the will, and in that book he put forward the right of religious thinkers to accept the accredited results of true science as these results were then being brought into existence. In his book, *God and Christ*, he broke away from the old Tri-theistic position in theology. In that book he had something of the warmth of God's love which was absent from the variant and divergent theories of atonement which were produced at that time. One of our greatest American thinkers, Frank E. Foster, wrote that Bushnell had left a deeper impression than any other man since Jonathan Edwards upon the field of American thought.

Horace Bushnell was profoundly a preacher, and he wrote what, the *New York Tribune* said, was one of the three greatest sermons in American literature. His writings were the outpouring of his deep religious life. We pass from this contribution that he made to thought to a little about his own personal experience, the experience of the Gospel that had broken into his life. Horace Bushnell could be called a Protestant saint. Many people are aware of the

story of the little boy that had gone with his parents into a great cathedral. They had come home and he was asking his mother what a saint was, and she said, "Don't you remember the pictures of those lovely looking characters in the old stained glass windows of the cathedral?" "Yes, Mother," he said, "I do remember. Saints are men who let the light shine through, aren't they?" Stand outside of the great window at Notre Dame and the glass is opaque, but when one gets inside the light shines through. That is what the inner experience of the presence of God did for Horace Bushnell, and time after time, he speaks of how the soul is opaque until the light of God shines through. Horace Bushnell was constantly stating that as a step towards the possession of the sense of the immediate presence of God, one must first of all clear out the rubbish of sin in one's life, before he could enter into the state of love, and he consequently thought that by realization, by acceptance and by trust, one could recognize the God who is seeking for His children in love.

We may call him a practical mystic for some of his practical works. If you go down to the City of Hartford to-day, you see a park in the centre of the city. It is Bushnell Park. If you see the State Capitol there in the centre of the city, Horace Bushnell picked out the site. If you take a drink from the faucet, it was Horace Bushnell whose engineering skill showed them how to bring down the water from Windsor to supply the municipal needs of Hartford. Someone wrote of him immediately after his death what was written about Sir Christopher Wren in his great cathedral in London: "If you wish a monument, look about you." The Hartford paper said the morning after his death, "Seldom has it been in our time that any man has left such an imprint upon the

life of a city as Horace Bushnell has left upon the City of Hartford." It was he who gave the great impetus to the public school system. It was he who was interested in every matter of social reform, who not only suffered because of his new theological beliefs, but also suffered as a social and a religious reformer in his day.

Not only by his practical works, by the monuments that he left, but also by the ideals that he had, he was a practical man. When the University of California was looking for a site, it was Horace Bushnell who chose the site of Berkeley for it in one of his enforced vacations. Again, when other engineers were undecided about the route that should be taken through the mountains in California, it was Horace Bushnell who suggested a site for the railroad across the Sierra Nevadas and the Coastal

Range, a site that thirteen years after became the site for the new railroad which was built. Here is a man that was an engineer, a social engineer and a religious engineer, a practical mystic.

Early in his career he became tubercular, and we are told that on one occasion when he climbed Mount Mercy his trail was left up the mountain side in blood on the snow, from his lung. They were trying to find a new route up the side of Mount Mercy in the Adirondacks, and having rested the night, Joseph Twitchell said, "Bushnell, don't you think we had better go back?" He turned to him and said, "You may go back if you wish, but I am going on," and his spirit was ever thus. His religious experience made him what William James said of Ignatius, one of the most powerfully practical human engines that ever lived.

MULAMADHYAMA-KĀRIKĀ

BY SWAMI VIMUKTANANDA

CHAPTER I

EXAMINATION OF CAUSALITY

An enquiry is now being made into the definition of *pratyaya* (cause).

उत्पद्यते प्रतीत्येमानितीमे प्रत्ययाः किल ।

यावन्नोत्पद्यत इमे तावन्नाप्रत्ययाः कथम् ॥ ५ ॥

इमान् These प्रतीत्य reaching उत्पद्यते originates (कार्यम् effect) इति therefore इमे these किल verily प्रत्ययाः causes (भवन्ति are) यावत् as long as न not उत्पद्यते arises (कार्यम् effect) तावत् so long इमे these अप्रत्ययाः non-causes कथं how न not (भवन्ति are) ?

5. Those facts depending on which an effect originates are verily called causes. But so long as no effect is produced why should they not be non-causes?

An antecedent contingent depending on which an effect is produced is called a cause or *pratyaya*, so a cause is inseparably connected with the effect.

But when the effect is not yet produced no one can consistently think of a cause at all.

It is opined that while we have seen some similar causes producing some effect at some other time, why should we not call a particular thing a cause assuming that it will also produce some result in the future? This is not acceptable, for, it is taken for granted that some thing in the past was really the cause of some effect, which is not a fact, as the same difficulty will present itself when we shall make an enquiry into the causal relation between the past cause and effect. So causality is an impossibility.

नैवासतो नैव सतः प्रत्ययोऽर्थस्य युज्यते ।

असतः प्रत्ययः कस्य सतश्च प्रत्ययेन किम् ॥ ६ ॥

असतः of non-existent अर्थस्य of thing प्रत्ययः cause न not युज्यते becomes proper एव verily (तथा so) सतः of existent (अर्थस्य of thing) न not एव truly, असतः of non-existent (अर्थस्य of thing) कस्य of which प्रत्ययः cause (स्यात् should be) सतः of the existent (अर्थस्य of thing) च also प्रत्ययेन by a cause किम् what (स्यात् should be) ?

6. It is not proper that either a non-existent or an existent thing should have a cause. If it is non-existent, then whose is the cause? and if existent, what for the cause?

A cause is redundant in the case of an existent entity as its production a second time is superfluous. But in the case of a would-be effect one can speak of a thing as its cause if the latter has the potentiality (*shakti*) to produce the result. A lump of clay that has the potentiality to produce a pot may be called a cause with reference to a future pot. But this is untenable. It is the invariable condition of a cause to have its effect co-existing with it, and what now exists is not the effect but only the potentiality to produce it. The particular cause in question is never the cause of the co-existing potentiality but it is desired to be the cause of the result. So in the absence of the result a cause is no cause.

Thus causality in general is refuted; now the refutation of particular causes is attempted.

न सन्नासन्न सदसन्धर्मो निर्वर्तते यदा ।

कथं निर्वर्तको हेतुरेवं सति हि युज्यते ॥ ७ ॥

यदा while सन् existing धर्मः thing न not निर्वर्तते comes into being असन् non-existing (अपि also) न not, सदसन् existent and non-existent (अपि also) न not, (तर्हि therefore) एवं सति this being so निर्वर्तकः generating हेतुः cause कथं how हि verily युज्यते becomes proper ?

7. While there never originates an existent or a non-existent entity nor one which is both existent and non-existent, then how can there be any generating cause at all?

It is already seen that an existent entity has no necessity to be produced again, and a non-existent one cannot be produced at all, and a third entity that is at once existent and non-existent is an impossibility, and so there is no production for it. As there is nothing to be produced there is hardly any need of a generating cause.

Next is denied the supporting cause (*ālambana-pratyaya*).

अनालम्बन एवायं सन् धर्म उपदिश्यते ।

अथानालम्बने धर्मे कुत आलम्बनं पुनः ॥ ८ ॥

अयं This धर्मः (चित्तवैतः) the mental phenomenon अनालम्बनः without any supporting cause एव verily सन् (सालम्बन इति) as having (a cause) उपदिश्यते is instructed अथ then धर्मे अनालम्बने (सति) the mental phenomenon having no cause (and therefore without any existence) कुत how पुनः again आलम्बनम् supporting cause (सम्भवति is possible) ?

8. Although *dharma* or mental phenomenon has no supporting cause, yet it is instructed (as having one). When such phenomenon has no cause (and is, therefore, non-existent), how could then a supporting cause at all exist?

Ālambana or the supporting cause serves as a base for all mental modifications. But such a cause cannot be maintained in view of the fact that it cannot be the cause of either the existent, non-existent or existent-non-existent mental phenomena for the reason already shown.

अनुत्पन्नेषु धर्मेषु निरोधो नोपपद्यते ।

नानन्तरमतो युक्तं निरुद्धे प्रत्ययश्च कः ॥ ९ ॥

धर्मेषु अनुत्पन्नेषु Before the origination of things निरोधः cessation न not उपपद्यते becomes proper निरुद्धे (कारणे) while there is cessation (of the cause) च also कः what प्रत्ययः cause (भवति is) अतः therefore अनन्तरम् immediately contiguous (as cause) न not युक्तम् is permissible.

9. Cessation (of the cause) never becomes possible before the origination of things (i.e. effects); and if the cause ceases to exist (even before the effect coming into existence) what would be the cause (of the effect)? So *anantara* or the immediately contiguous (as a condition for production of things) is not permissible.

The destruction of the cause at a moment immediately preceding the origination of an effect is a necessary condition of causality. This is what is signified by the *anantara* (or *samanantara*) *pratyaya*. But here is a difficulty. It is seen that so long as there is the cause there is no effect, and as soon as the effect has sprung into existence the cause has been destroyed, and thus the two can never meet. So no relation of cause and effect can be established between the two, for such a relation always implies that the relata must be

co-existing. Thus there is no cause, neither any effect, and the cessation of the cause and the origination of the effect have therefore no meaning at all, and so *anantara pratyaya* cannot stand.

This verse can also be explained by following the principle enunciated in the first verse of this chapter. While there is no origination there is no cessation as well, and origination and cessation being absent there is no scope for *anantara-pratyaya*. And if there is cessation of the cause (to produce the effect) there is nothing that can be called a cause.

Next is considered the additional cause (*adhipati-pratyaya*).

भावानां निःस्वभावानां न सत्ता विद्यते यतः ।

सतीदमस्मिन् भवतीत्येतन्नेवोपपद्यते ॥ १० ॥

यतः Because निःस्वभावानाम् without any essence or particularity भावानाम् of things सत्ता existence न not विद्यते is (यतः so) अस्मिन् सति that being इदम् this भवति becomes इति thus एतत् this उपपद्यते becomes possible एव verily न not.

10. Inasmuch as the entities are devoid of essence and, therefore, without any real existence, the assertion "this being that appears" has no validity ; (so there is no room for an additional cause or *adhipati-pratyaya*).

An additional cause or *adhipati-pratyaya* is described as "this being that is" or on whose existence depends an effect. Here the reality of both the cause and effect is taken as an *a priori* truth, whereas in point of fact everything is of dependent origination and therefore devoid of any reality. So how can it be declared that "this being that is" when both "this" and "that" possess no reality? *Adhipati-pratyaya* is therefore impossible.

It is proved that the four causes are inadequate to produce any effect separately. Can they do so corporately?

न च व्यस्तसमस्तेषु प्रत्ययेष्वस्ति तत् फलं ।

प्रत्ययेभ्यः कथं तच्च भवेन्न प्रत्ययेषु यत् ॥ ११ ॥

तत् (तत्र) There व्यस्तसमस्तेषु प्रत्ययेषु in the causes separate and composite च also फलम् result न not अस्ति is यत् which (फलम् effect) प्रत्ययेषु in the causes न not भवेत् is तत् that (फलम् effect) च again प्रत्ययेभ्यः from the causes कथम् how (भवेत् arises) ?

11. The effect neither exists in the individual causes nor in their aggregate ; how can an effect which is not contained in the causes come out of them?

The causes cannot produce either individually or corporately an effect which is not in them. A piece of cloth cannot be in reality produced by the thread or the weaving implements separately nor by their assemblage.

Even if an effect can come out of such causes it will not be free from defects.

अथासदपि तत्तेभ्यः प्रत्ययेभ्यः प्रवर्तते ।

अप्रत्ययेभ्योऽपि कस्मान्नामिप्रवर्तते फलम् ॥ १२ ॥

अथ Then असत् non-existent अपि also तत् that (effect) तेभ्यः from those प्रत्ययेभ्यः from causes प्रवर्तते proceeds (सर्हि then) अप्रत्ययेभ्यः from non-causes अपि even फलम् effect कस्मात् why न not अभिप्रवर्तते proceeds ?

12. If the effect being non-existent (in the causes) can come out of those causes, why should it not proceed even from non-causes ?

If it is not a necessary condition for an effect to inhere in the cause, it can originate equally from a cause and from a non-cause, and it will naturally lead to the absurd position that everything can come out of everything. This will cut at the root of all causality, as causality always presupposes some definite and invariable law to guide all happenings and admits no caprices in nature.

Even if the result is directly derivable from the cause, one cannot consistently explain causality.

फलं च प्रत्ययमयं प्रत्ययाश्चास्वयमयाः ।

फलमस्वयमेभ्यो यत्तत्प्रत्ययमयं कथं ॥ १३ ॥

फलम् The effect च (expletive) प्रत्ययमयम् derived from the cause प्रत्ययाः the causes च again अस्वयमयाः not self-caused (i.e., have no cause for themselves and therefore non-existent) अस्वयमेभ्यः from uncaused causes यत् which फलम् effect तत् that कथं how प्रत्ययमयम् derived from the cause (भवेत् is) ?

13. The effect is derived from the cause ; but the cause in its turn is not derived from any other cause. How can an effect that is produced from an uncaused (i.e. neither caused by itself nor by any other cause and therefore non-existent) cause, be said to be derived from a (really existent) cause ?

An effect may be said to have the nature of the cause if it can be proved that the cause has any intrinsic nature of its own. A cause cannot be self-existent (*vide infra* I. 1), and if it is derived from another cause it will lead to *regressus ad infinitum* and we shall never come to a point when we can declare with certainty that we have truly found out the nature of the cause. Thus the cause which is devoid of any innate nature of its own cannot bring forth any real effect.

Since there is no effect there is no cause or non-cause.

तस्मान्न प्रत्ययमयं नाप्रत्ययमयं फलं ।

संविद्यते फलाभावात् प्रत्ययाप्रत्ययाः कुतः ॥ १४ ॥

तस्मात् Therefore फलम् effect न not प्रत्ययमयम् derived from a cause न not अप्रत्ययमयम् without a cause संविद्यते is फलाभावात् the effect being absent प्रत्ययाः causes अप्रत्ययाः non-causes कुतः how (स्याः should be) ?

14. So an effect is neither derived from a cause nor from a non-cause (and therefore it is non-existent). The effect thus being non-existent, now could there be any cause or non-cause?

Cause and effect are two correlatives and one cannot survive the other. When it is proved that an effect cannot be derived either from a cause or a non-cause, and therefore it is non-existent, the question of cause and non-cause cannot have any meaning at all. In the ultimate analysis all idea about causality comes to naught, and only the uncaused and therefore unsubstantial nature of the phenomena becomes more vivid.

But granting that there is no causality how can one account for the various things and events that are happening everyday before one's eyes? To all unsophisticated minds that take only a commonsense view of the world, causality is an unassailable fact which explains the world phenomena. But to those who are capable of looking at things from a philosophical view-point everything appears to have no finality in them and therefore possesses no reality except in *sunya* wherein cease all differences, and which is ever unborn and beyond all causality.

NOTES AND COMMENTS

IN THIS NUMBER

In our Editorial entitled *As Many Faiths So Many Paths* (*यत् मतं तत्त पथः*), we have attempted to bring out the underlying significance of the ideal of harmony of religions as proclaimed by Sri Ramakrishna and Swami Vivekananda in modern times, and have also pointed out the utility of Parliaments of Religions held on a cosmopolitan basis. In the article on *India To-day*, Mons. Jean Herbert of the League of Nations, who twice visited India very recently, has recorded his impressions about the progress India has made in certain directions. While unfolding a bright picture of the internal life of Modern India, he has also pointed out some drawbacks in her national character. Mr. H. D. Bhattacharyya, M.A., B.L., P.R.S., Darsanasagar, Head of the Department of Philosophy, Dacca University, in his thoughtful article on *The Basis of*

Religious Discussion, has raised certain pertinent questions about the problem of establishing religious harmony, and put forward his own view on the subject. The readers would do well to read our Editorial of this month in this connection so as to have further light on the points discussed by Prof. Bhattacharyya in his article. Mr. W. B. Grove, in his scholarly article entitled *Achilles Catches the Tortoise*, deals with the puzzling paradox of Zeno as embodied in his celebrated story of Achilles and the Tortoise, and explains the modern theory of the universe having four dimensions,—three of space and one of time, with the help of some analogies and suggested diagrams. In *What Swami Vivekananda Stood For*, Mrs. Chandra Kumari Handoo, M.A., has given a brilliant pen-picture of Swami Vivekananda's contributions to the renaissance of Indian life as also his message to the outside world. Prof. Ashokanath Shastri, M.A., P.R.S.,

Vedantatirtha, of the University of Calcutta, in his learned article on *Some Vedantic Views on Universal Causation*, gives a lucid exposition of the exact philosophical position of Vâchaspati Mishra, the author of the *Bhâmati*, with regard to the cause of this phenomenal world. According to him, says the Professor, Brahman is the apparent cause of the world, whereas Mâyâ is only the instrumental (*Sahakârî*), but never the material, cause of the world. The readers will find in *A Practical Mystic* by Rev. Dr. Ralph O. Harpole, Ph.D., Minister, Congregational Church of Pawtucket, R. I., U.S.A., an interesting account of the mystic life of Horace Bushness, who became known as the liberator of American theology.

SPINOZA AND HINDU THOUGHT

Prof. Kurt F. Leidecker of New York in his paper entitled "Spinoza and Hinduism" (published in the *Open Court*) makes an attempt to trace definite parallels between the principal tenets of both the systems. Though there are certain points on which we may not see eye to eye with the Professor, we agree with him when he says that there are conceptions which are above time, space and circumstance, and which are discovered and rediscovered by men of the East and the West alike at different times and in different tongues. If philosophy is an endeavour to describe reality, identical finding is but inevitable. Thus, apart from its value as a piece of philosophical research, this paper is indirectly the author's submission of faith in and acceptance of certain conceptions. And as such it will be found to be of considerable interest to our Indian readers. It will serve as further evidence of the welcome tendency in the men of letters of the West to invest their time and thought in Indian culture and religion.

Hindu philosophy, Prof. Leidecker says, had reached its heights when the beginnings of the Occidental philosophy were to all appearances still lost in speculations about the physical world. Although in the West there has been a continuous effort to build up idealistic systems, yet the strong critical Western attitude 'threatened to tear down the noblest structures, the highest ideas, whereas in India debates were meant only for raising the highest to yet loftier peaks.' The principles set forth in Vedic literature stand unshaken in their sublime grandeur. The sayings of the Upanishads are still the living heritage of India.

Proceeding further Prof. Leidecker compares Brahman of the Hindus with Spinoza's God. In Spinoza's sense, both are substances. Spinoza's God has existed from all eternity and an identical conception is reported from the *Brihadâranyaka Upanishad* (1. 4. 10). When Spinoza used the term *causa essendi*, implying that God is the cause and existence of all things, he echoed the well-known Indian view. Substance is infinite and from its nature there follows an infinity of things in infinite modes and forms. God is all and everything in Vedanta philosophy and in Spinoza. Brahman has been described as *ananta*, that is, limitless, infinite. The absence of any limitation whatever to Brahman has been likened to mathematical infinitude by the Professor, in whose opinion everything spoken of Brahman can be attributed (so to speak) to Spinoza's substance. Spinoza's God is constrained by nothing. He is independent in the fullest sense of the term. This idea has been expressed in Sanskrit in many words but most admirably in the word *svatantra* which stands for complete and absolute self-reliance. Throughout the *Ethics* one sees Spinoza attempting to make his God the most

perfect Being. In the Upanishads It is described in a negative way *neti, neti* not this, not this,—so that the Brahman of the Hindus may not be compared or confused with anything in the perceptual world. According to the seventh Proposition (Part II) of his *Ethics*, the power of Spinoza's God to think is equal to His power to act. This is a double aspect which is again apparent in the later Hindu speculation where the highest Being "shines forth" through the whole creation.

Spinoza says that the whole creation is God's pleasure and no motive suggested by theology applies to him. Man cannot fathom His purpose and the philosopher describes all attempts of this sort as flights of human fancy. A seeming exception is the *deus sive natura*, which is the perfect parallel to the Hindu use of the masculine pronoun *sa* and the neuter demonstrative *tat* as applied to the ultimate reality. The views are typically Eastern. Further, Spinoza's God, like Brahman, is one, *eka*, without a second, *advaita*.

The Hindu metaphysical speculation turns round the two poles of Brahman and Atman, the human soul being the writ small of Brahman. In the second and the last two parts of the *Ethics*, Spinoza comes very close to this conception. His soul too is eternal and in essence identical with God. Following the Eastern view Spinoza recognizes human soul as part of the infinite intelligence of God.

In the Upanishads distinction is drawn between knowledge and *true* knowledge, *Brahmavidyâ*,—the other shore beyond darkness and sorrow. Spinoza with his

confident recommendation that knowledge is good but knowledge of God is supreme good follows the Hindu thought very closely. The attainment of true knowledge, according to the Hindu view consists in the realisation of the nature of the human soul which is Existence-Knowledge-Bliss (*sat-chit-ananda*). This knowledge places the aspirant above all doubts and pairs of opposites. Spinoza's true knowledge too dispels the fear of error and uncertainty. And, at the close of the second part of the *Ethics*, Spinoza admits that his doctrine confers entire peace and boundless bliss. As a matter of fact Spinoza stands linked with the Eastern thought, more than any other philosopher, for he asserts that mere speculation cannot be the end of philosophy.

Even the attitude of the wise man of the *Ethics* finds its parallel in the Hindu attitude of a *bhaktu* as found in the Bhagavad-Gita. The devotion of a *bhaktu* is the piety of the wise man of Spinoza. Further, the *Ethics* often stresses that the wise greatly excel the ignorant, which is in keeping with the views of the Stoic philosophers who divided mankind in wise men and fools. In the Upanishads a sharp distinction is drawn between knowledge and ignorance in the words *vidyâ* and *avidyâ* which sum up, as it were, the philosophy of the Stoics and the conception as found in the *Ethics*.

Prof. Leidecker admits of a few points on which Spinoza disagrees with the ancient Eastern thinkers, but his inquiry concerns itself, as will be clear to our readers, with the fundamental conceptions in which there is no difference of opinion.

REVIEWS AND NOTICES

THE SPIRIT OF INDIAN CIVILIZATION. By DR. DHIRENDRANATH ROY, M.A., Ph.D. *Published by the University of Calcutta. Pp. 296. Price not mentioned.*

Nothing has been so much misunderstood and adversely commented upon as the civilization of the Ancient Indians. The servitude of India, for centuries, under alien rule, as also the inaccessibility of adequate historical materials were no less responsible for this regrettable state of affairs than the lack of genuine enthusiasm on the part of the students of Indian history to discover the hidden treasures of her culture. Dr. Dharendraanath Roy, who is a well-known man of letters, deserves our warmest congratulations, for his very able exposition of the spirit and antiquity of Indian civilization.

The book covers a large ground. There are fourteen chapters and all of them are mines of information. The book opens with an intelligent survey of the events in Europe and the Far East, where the powerful nations are perpetrating inhuman atrocities, under the plausible excuse of 'carrying civilization' to those who are weak, and are treated as backward people. The author exposes the naive assumptions of the West, that "civilization is the exclusive property and product of the powerful," and that "civilization is not possible, where the people lack in power", and he condemns the attempt of the big powers to force the conquered people to adopt the ways and things of the former, and discard all the native characteristics which are different. The second chapter deals with the 'meaning of civilization', and here again, the author does not spare those Western writers, who have given a much too narrow and personal definition of civilization, thus grossly misrepresenting most of the non-Western civilizations. Civilization is a 'process', as well as a 'product', the one subjective and the other objective. In the former sense, civilization means socialization, fellow-feeling and absolute self-abnegation, and in the latter sense, it means the various inventions and acquisitions of a people, that invariably result from such a process of civilization. According to the author, the nine factors that are indispensable to any civilization are: Agriculture,

Industry, Language, Literature, Art, Science, Morality, Philosophy and Religion. He says that "civilization is like an organism, with these things representing its limbs. Each of them is vitally connected with the others and all grow upon their mutual adjustment and co-operation. No civilization is worthy of the name, unless its different factors are related to one another, in the same manner as the limbs of an organism." The third chapter, 'Is it Progress?' would be read with interest and profit by those, who are enamoured of everything that comes from the West, in the name of 'progress' and 'civilization', and are anxious to implant the same on Indian soil, whether suitable or not. The next chapter discusses the most distinguishing factor of Indian civilization, viz., Mysticism. Dr. Roy tries to meet all possible criticisms, levelled against the methods and beliefs of the Hindus, by the Western missionaries, by laying bare many salient points of Ancient Indian life and culture, such as, the glorious ideal of Brahmacharya, adoration of Nature and 'Mystical Indianism' or the noble spirit of mysticism which has made the Hindus so tolerant and catholic. The next two chapters deal with the Culture and Ideal of India, and the spiritual significance of the two sacred rivers, the Ganges and the Jumna. The rivers, Ganges and Jumna, represent the twin principles of wisdom and devotion, which "invariably meet somewhere, and then move on together for some time, until the two in one are lost in the sea of truth." In a long chapter, the author discusses threadbare India's cultural relationship in the past, with the great countries in the West and the East, and clearly vindicates "her right position as the cultural guru of the ancient world." In the chapter on the social position of Indian women, the author compares the social evolution of the Western woman with the position, in society, occupied by the Indian woman, at different periods, from the Vedic times to the present day. The author rightly observes that the problem of rivalry between the sexes does not arise, because the two are complementary and their union is a necessary condition of society. One interesting chapter is devoted to a description of the ancient institution of

castes in Hindu societies and its moribund state due to India's sad economic dislocation. According to the author, the Hindu keeps to a normal standard of living, divorced from luxury and extravagance, and based on the conceptions of *satyam* (truth), *shivam* (goodness) and *sundaram* (beauty). The closing chapters dwell upon the various causes of the degeneration of India's hoary civilization, as also upon the imperative duty of every educated Hindu to jealously conserve the spiritual, ethical and aesthetic values in India's virile culture.

We recommend the book to all who want to get a correct knowledge about the true spirit of Indian thought and culture. The book is undoubtedly a valuable addition to the stock of cultural literature and will be found exceedingly useful by all students of Indian civilisation. The printing and get-up of the book leave nothing to be desired.

HIND SWARAJ OR INDIAN HOME RULE. BY M. K. GANDHI. *Published by the Navajivan Press, Ahmedabad. Pp. 180. Price 4 as.*

The name of Mahatma Gandhi is a household word in India to-day. The present book sets forth in unequivocal terms, the Gandhian ideology, a clear understanding of which is so much necessary at the present time. Writing about the theme of the book, Gandhiji says: "It teaches the gospel of love in place of that of hate. It replaces violence with self-sacrifice. It pits soul-force against brute force." In the book, Gandhiji severely condemns the 'modern civilization' imported from the West and holds that the only true civilisation "is that mode of conduct which points out to man the path of duty." He originally wrote the book in Gujarati, in the year 1908, while on his way to South Africa from London. It was first published in the columns of the *Indian Opinion* of South Africa, which was then being edited by Gandhiji himself. We hope this book will be read with deep interest by all those that love to study and practise the principles of Truth and Non-violence.

1. TOWARDS THE LIGHT. Pp. 39.

2. THE YOGA OF SRI AUROBINDO.

BOTH BY NOLINI KANTA GUPTA. Pp. 57. Price As. 8. Available at the Arya Publishing House, 63, College Street, Calcutta.

1. The author is an ardent and sincere follower of Sri Aurobindo. In this small book he gives useful hints on the various

means and problems of spiritual life, practices and attitudes, written mostly in poetic prose.

2. The book under review contains four articles which give a glimpse into the profound philosophy of Sri Aurobindo. "The descent of the Divine into the ordinary human nature in order to purify and transform it and be lodged there is the whole secret of the sâdhanâ in Sri Aurobindo's Yoga." The author refutes some of the criticisms levelled against Aurobindo's sâdhanâ and his Ashrama. The last article deals with Sri Aurobindo's Gita which is undoubtedly the most scholarly work of Sri Aurobindo.

BENGALI

SRI SRI RAMAKRISHNA KATHASARA. COMPILED BY KUMARA KRISHNA NANDY. *Available at Students' Library, 57/1, College Street, Calcutta. Pp. 268.*

The book is a collection of the sayings of Sri Ramakrishna. The sayings have been divided under eighteen different topics and thus made very convenient for the readers. Some sayings of the Holy Mother are also included and a useful index of sayings in alphabetical order has been appended. The book will no doubt be a valuable companion of all seekers of Truth.

PRÂCHINA BHÂRATE HINDUDER RAJYASÂSANA PRANÂLI. By SISTER KUMAR HASAK, SAHITYA BHUSAN. *Available at Gurudas Chattopadhyaya and Sons. 203/1/1, Cornwallis Street, Calcutta. Pp. 62. Price As. 10.*

In the preparation of this small book the author has drawn upon some very authoritative treatises on the subject not excluding even Kautilya's Arthashastra, and consequently the book is full of information of absorbing interest. The book touches upon a number of topics such as king, ministry, espionage, judicature, police, self-government, citizenship, social life and other administrative systems in ancient India. Written in a simple style the book makes delightful reading.

HINDI

1. SVETASVATAROPANISHAD: With Sankara's Commentary. Pp. 256. Price As. 14.

2. SRI BHAGAVANNAMA-KAUMUDĪ. TRANSLATED BY PANDEYA RAMANARAYANADATTA SASTRI. Pp. 292. Price As. 10.

8. BHAKTARAJA HANUMAN. By SHANTANUVIHARI DVIVEDI. Pp. 73. Price As. 5.

4. SATYAPREMI HARISHCHANDRA. By SHANTANUVIHARI DVIVEDI. Pp. 60. Price As. 5.

All published by the Gita Press, Gorakhpur, U. P.

1. The publishers have done a great service to the public by bringing out a lucid translation of the Svetasvatara Upanishad and the commentary of Sankaracharya on it. The original text is accompanied by a paraphrase, and the original commentary in Sanskrit, of Sankara is nicely printed along with a free rendering of it in Hindi; foot-notes are given wherever necessary.

2. The book under review, which is a valuable Sanskrit work of medieval Bhakti literature by Lakshmidhara, contains a large number of verses in praise of the names of God. The book is divided into three parts, and in each part the author answers various questions which he anticipates from the

Purva-paksha, such as: whether the numerous hyperbolic expressions given in praise of God in the Purānas are consistent with the true nature of God or are a mere exaggeration; whether the inherent power of the name of God leads one to the state of purity directly or through the means of other rituals; and whether the Lord's name can become an independent means of washing away sins even in the absence of faith, devotion, renunciation and practice. The original Sanskrit text is accompanied by a very literal and lucid translation and short notes in Hindi.

3. The book gives a faithful picture of the life of Hanuman or Mahavir. It is full of interesting incidents depicting Hanuman's unflinching valour and profound devotion to the Lord and is written in simple Hindi.

4. It contains an account of the illustrious life of King Harishchandra written in simple Hindi, showing the sufferings of the King in the cause of Truth and Dharma.

The last two books contain a large number of beautiful one-coloured, bi-coloured and tri-coloured pictures.

NEWS AND REPORTS

CONVENTION OF RELIGIONS: FORTHCOMING ASSEMBLY IN SOUTHPORT, LANCASHIRE

Arrangements for holding in Southport in August a Convention of Religions at which prominent leaders of Eastern and Western religions will discuss the contribution of religions to modern life and problems, were discussed at an informal meeting at the residence of Rabbi Dr. Silverstone, Lathom-road, Southport. The Convention is to be held in conjunction with a Summer school for the study of Yoga and Vedanta which is to be held under the auspices of the Ramakrishna-Vivekananda Vedanta Society at Southport in the same month.

The gathering was representative, those present including Swami Avyaktananda of the Vedanta Society; Dr. and Mrs. Silverstone, Canon W. E. Harston Morris, Rev. W. V. Walsley, Rev. A. Dixon, Rev. J. Norman Beard, Rev. E. H. Morris, Rev. W. A. Holden, Rev. Geoffrey Carr, Rev. V. G. Davies, Miss Gibb (Y.W.C.A.), and Mr. J. J. Tanton.

Dr. Silverstone said that Swami Avyaktananda was at present in Southport to make preliminary investigations regarding a Convention of Religions to be held in the final week in August. The idea of the Convention was not by any means the unification of religions, but simply to discuss the essentials of their own faiths and find a common basis upon which they could combine.

The Swami said that the main source of inspiration for the Convention was the life of the Indian saint Ramakrishna, who preached his ideas at the end of the last century. This man had not only practised Hinduism, but Islam, Buddhism and Christianity, in seeking truth, and after practising them he came to the conclusion that all religions were seeking—along different lines, the same truth—God-consciousness, like different radii with the same centre.

The objects of the Convention were, firstly, to show regard for all religions. Secondly, to discuss the essential harmony of all religions; and thirdly, to discuss the spiritual basis of human solidarity and the contribu-

tion of religions to modern problems. The fourth object was to create a spirit of understanding between the East and West. If there was to be any understanding it could not be along the lines of politics or economics, it could only be along spiritual lines.

Referring to the sponsors of the Convention, the speaker said they were representatives of nearly all the main religions. He read the names which included that of Dr. Silverstone. The sponsors were, he said, to give their moral support and advice—there was no financial responsibility.

He invited the societies and churches to co-operate and send as many delegates as possible. In answer to a question the speaker said that the religions which would be represented were Christianity, Buddhism, Islam, Hinduism, Judaism and Sufism.

All the ministers present except the Rev. A. Dixon agreed to become sponsors of the Convention, and other suggestions were put forward by those present.

It was stated that the Mayor would open the Convention.

BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA, VEDANTA SOCIETY OF PROVIDENCE, R.I., U.S.A.

The Vedanta Society of Providence, Rhode Island, celebrated the birthday of Sri Ramakrishna on Feb. 21st. Swami Vishwananda of Chicago and Swami Akhilananda performed elaborate worship with Homa and other necessary rituals. Special offerings were made and a few devotees joined in the worship, attending the Vesper service as well. The Prasada was served to the students who gathered in the evening.

A public dinner was held on Feb. 24th in honour of Sri Ramakrishna. Many professors, ministers, and distinguished citizens of Providence were present. The guests were treated to delicious Hindu food which Swami Akhilananda himself had prepared for them. Swami Akhilananda introduced the distinguished speakers, each one of whom paid special tribute to Sri Ramakrishna. In the intervals between the speeches, delightful music was provided by Professor Faucher, an eminent violinist, who was ably accompanied on the piano by Mme. Faucher. Their brilliant performance was a rare treat, and they gave generously of their talent. A vocal selection was beauti-

fully rendered by Miss Ruth Webber, accompanied by Mrs. Marian Currie.

The speakers of the evening were Professor Joachim Wach of the Brown University, Rev. Frederick Wilmot of Fitchburg, Mass., Dr. Allen E. Claxton of the Methodist Church, Providence, Swami Vishwananda of Chicago, and Swami Akhilananda. Professor Wach, an eminent and well-known scholar of comparative religions showed how Hinduism and Christianity are similar in their experience of the "Holy", and in their expression of different holy aspects of the Personal God. Mr. Wilmot spoke feelingly of a visit which he had made to India, and especially described the Temple of Dakshineswar which he had seen there. Here Sri Ramakrishna had lived, and the wonderful spirit of his Divine Presence seemed, to Mr. Wilmot, to permeate the atmosphere still. Dr. Claxton emphasized the similarity between the life and teachings of Christ and of Sri Ramakrishna. The Christian land, he pointed out, would be benefited by the practices of meditation and concentration which were taught by Sri Ramakrishna, while his synthetic view of religion would help all in establishing understanding and peace amongst different races and groups.

Swami Vishwananda of Chicago made a most interesting and inspiring address on Sri Ramakrishna himself giving glimpses into his life, and telling of his wonderful power of mind that could solve the problems besetting the world. Swami Akhilananda spoke of the Great Master as one who placed a new emphasis upon religion, who verified that God is actually to be experienced,—a man who lived a life of renunciation and intense realization. He came at a time when man was rapidly reaching the zenith of scientific progress, when spiritual life and thoughts were in danger of being crowded out of existence. Not only did Sri Ramakrishna teach that God is to be known and experienced, but also that He is to be found through all the religions. He himself verified this, proving conclusively that all faiths lead to the same goal,—that all religions are but the various paths that we may choose to follow to reach Him.

On Sunday, Feb. 26th, both Swami Vishwananda and Swami Akhilananda gave lectures on the life and teachings of the Great Master. Swami Vishwananda emphasized Sri Ramakrishna's divine message of harmony to a blind, materialistic world, and likened the methods of this great teacher

to those of Christ. Swami Akhilananda gave in a few words an excellent portrayal of the meaning of Sri Ramakrishna's message to the world, and spoke of Swami Vivekananda who was the first to bring the treasure of Hindu spirituality and culture to the West. The function ended with excellent music furnished by Miss Flora Leigh, who was accompanied by Mrs. Marian Currie.

THE RAMAKRISHNA MISSION: 80TH ANNUAL GENERAL MEETING

PROGRESS OF WORK IN 1938

The 80th Annual General Meeting of the Ramakrishna Mission was held on Good Friday at the premises of the Belur Math, the Headquarters of the Mission, with Srimat Swami Virajananda, the President, in the chair. A large number of lay and monastic members were present. Swami Madhavananda, the Secretary, presented his report for the year 1938. The following extracts from it clearly indicate the progress of work done by the Mission during the year under review.

CENTRES

There are at present 102 centres of the Math and the Mission in India and abroad. At the end of 1938, the total number of centres of the Mission in India, Burma, Ceylon and Straits Settlements was 54.

TEMPORARY RELIEF WORKS

The Mission conducted both Temporary Relief Work and Permanent Work as usual. Flood Relief work in Bengal and Cyclone Relief work in Orissa were done. In all, over 2,844 mds. of rice, 2,989 new clothes and blankets, and 2,328 old clothes were distributed among 7,580 recipients of 2,241 families belonging to 105 villages of 12 unions in Faridpur and Murshidabad Districts in Bengal, and Puri and Ganjam Districts in Orissa. In Murshidabad District over 6,300 cases of malaria and other ailments that appeared in the wake of the floods were treated. Rs. 160 were given as aid in cash, besides seed-grains. 279 huts were also put up in Ganjam District.

The above relief work is exclusive of the minor relief done by the Headquarters before July, 1938, and the relief done by the Mission centres at Dacca and Sonargaon, Rangoon and Cawnpore, as well as by the Math centre at Malda.

PERMANENT WORK

The Permanent Work was of three kinds as usual, viz., Philanthropic, Educational and Missionary.

PHILANTHROPIC

The Philanthropic Activities fell into three distinct divisions, viz., Indoor Hospital Work, Outdoor Dispensary Work, and Regular and Occasional Service of various kinds.

There are at present 7 Indoor Hospitals under the Mission, including the Maternity Hospital and Child Welfare Centre, popularly known as the Shishumangal Pratisthan, and 10,894 patients were treated as against 9,007 in 1937 at Bhowanipore, Calcutta. There were 467 beds in 1938 as against 444 in 1937 in all these hospitals. Rangoon and Benares centres had 170 and 145 beds respectively; Shishumangal Prathistan and Kankhal 60 and 50; Brindaban, Midnapore and Tamluk 24, 12, and 6.

34 centres including the Headquarters conducted Outdoor Dispensaries, each centre having one or more. These dispensaries are flung in different parts of India, and some of them are situated in Benares, Hardwar, Brindaban, Allahabad and other places of pilgrimage, and in cosmopolitan cities and towns such as Rangoon, Bombay, Cawnpore and Lucknow, where they have been alleviating the sufferings of lakhs of poor sick people hailing from different parts of the country and speaking diverse tongues. In all, a total number of 12,86,143 cases were treated in 1938, as against 11,37,794 in 1937; the new and repeated cases being in the ratio of 11:20.

The Sevashram at Benares, which is one of the most prominent centres, treated 2,21,511 cases and had a daily average of 607. The Rangoon centre treated 2,54,123 cases and held the highest record for outdoor as for indoor work, as usual, the daily average being 696 in the Outdoor Department. The Dispensaries at Bankura, Kankhal, Lucknow, Bhubaneshwar and Salkia each treated between 23,000 and 30,000 new cases. The Tuberculosis Dispensary at New Delhi treated a total number of 15,733 cases.

Miscellaneous regular and occasional service of various kinds was done by 26 out of the 46 centres in India. In all 106 helpless patients were nursed in their homes, 49 dead bodies were cremated, Rs. 8,634-1-1½ given as aid in cash, 453 mds. 1 sr. 4 chks. of rice and 272 pieces of cloth and blankets distri-

buted, the total number of persons helped regularly or casually in cash or in kind being 2,244.

EDUCATIONAL

The Educational Work of the Mission falls into two divisions mainly, viz., (1) Boys' Schools, Girls' Schools and Mixed Schools, the classes ranging from the Matriculation standard to the Primary, as well as Night Schools, Adult Schools and Industrial Schools; (2) Students' Homes and Orphanages. Mass Education for adults and juveniles through day and night schools formed a feature as usual.

41 centres in India, Ceylon and Straits Settlements conducted one type of educational work or other. In all the centres together there were 28 Students' Homes and Orphanages, 8 Residential High Schools, 7 High Schools, 5 M. E. Schools, 60 Vernacular Schools, 11 Night Schools and 2 Industrial Schools. The total strength of these 116 institutions in India, Ceylon and S. S. was 11,115 in 1938 as against 8,250 in 1937 in 96 institutions, the number of girls being over 26%.

Rural educational work was done by such centres as Sarisha near Diamond Harbour, Contai in Midnapore, Habiganj and Sylhet in Assam. The centre at Sarisha had 438 boys and girls in all its institutions.

The Industrial Schools taught one or more of the arts and crafts and industries which may be grouped under the following heads; (1) Mechanical and Automobile Engineering, (2) Spinning, weaving, dyeing, calico-printing, tailoring, (3) Cane-work, (4) Carpentry, cabinet-making, (5) Shoe-making. In the Industrial School and Workshop at Madras the Mechanical and Automobile Engineering course covers a period of five years and is recognised by the Government. The centre at Habiganj conducts two shoe-factories to provide better training to the cobbler boys of the locality, and runs two Co-operative Credit Societies for the benefit of the cobblers.

In Madras, there were 2,020 students in the Students' Home, Industrial School, Residential High School, and Branch High School at Thyagarayanagar and the Sarada Vidyalaya and its institutions in that place had 869 pupils, the total strength in all the institutions at Madras being 2,889. The Sister Nivedita Girls' High School at Baghbazar, Calcutta, had 608 girls. The

Mission Residential School at Deoghar, the Students' Home at Gouripore near Calcutta, and the Nivedita Girls' High School at Baghbazar, Calcutta, produced very brilliant results. The Residential High School at Periyannayanpalayam in Coimbatore also did valuable work. The Dacca centre had 437 pupils in all its Schools; Jamshedpur Vivekananda Society 338; the Contai centre 266; the Shillong centre 336; and Taki 236.

LIBRARIES AND READING ROOMS

Each centre had one or more Libraries and Reading Rooms. The Mission Society at Rangoon did excellent library work and had an attendance of over 29,381 in its reading rooms in 1938. The Students' Home at Madras had more than 20,840 volumes in all its libraries. The total number of books in the Mission centres may be roughly computed to be about 1 lakh and the total number of periodicals 600, in the year under review.

MISSIONARY

The monastic members went on preaching tours in India and abroad. A Swami was deputed on invitation to Fiji, and another to Chicago.

More than 300 classes were held and more than 400 meetings convened during the year under review.

There are colonies for the Harijans and for the backward classes, conducted in Trichur (Cochin), Shella (Khassi Hills), and other places by the monks of the Mission.

EXPENDITURE

The total expenditure for the Mission's permanent work in 1938 was about 6 lakhs of Rupees.

THE IDEAL OF SERVICE

Swami Vivekananda, the Founder of the Mission, sounded the clarion call for self-dedication and service of humanity, irrespective of caste, creed, colour or sex. Such a noble Ideal alone is capable of giving peace and light in the world to-day with its clash and conflict, darkness and despair. Will not the youngmen of India respond to the call?

SWAMI MADHAVANANDA,
Secretary, Ramakrishna Mission

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

GODS' PRAYER TO SRI KRISHNA*

BY SWAMI PRABHAVANANDA

O Worshipful Lord Supreme,

If one has evil desires in the heart, what good can come from
mere study of the Scriptures?

Neither charity, nor austerity, nor work purifies a heart full of
selfish desires.

But blessed indeed is he, who with heart purified, meditates
on Thy glories.

His heart melts in joy when he hears Thy praises and glory.

Let Thy mercies come unto us and protect us.

May Thy feet give us that which is good.

Thou art the Supreme Being,

Beyond all relativity,

The ruler and guide of all.

* Translated from the Srimad Bhāgavatam.

THE ASPIRATIONS OF YOUNG INDIA

BY THE EDITOR

I

India of to-day is not the India of even a couple of centuries ago. The crushing poverty and rank illiteracy of the people, which have become almost proverbial in India to-day, present a sad contrast to the state of affairs obtaining in this land in the ancient and medieval ages. The painful spectacle of modern India denuded of all her pristine wealth and glory cannot but fill every patriotic heart with profound indignation and sorrow. Once a land of plenty and profusion—a veritable El Dorado, India has become the poorest country in the world to-day, and serves only as the dumping ground for all the exploiting nations on earth. The present atrophied condition of her economic life would hardly warrant anyone to believe that she was the feeder of nations till the very beginning of the nineteenth century. That a bold and industrious peasantry peopled the smiling and peaceful villages of ancient India and cultivated the endless expanse of fertile fields, while the artisans in towns carried their various manufactures to a state of perfection, and that the industrial products of India were known to the merchants of Assyria and Babylon, Phoenicia and Egypt, Sumatra and Java as also to the distant parts of the Western world are facts testified to by a host of European travellers. Megasthenes and Arrian, Strabo and Pliny, Fahien and Hiuen Tsang—all have given a brilliant picture of the life and activities of the Indians of their times, and have clearly pointed out that India was a highly opulent country and the arts and crafts

of the land attained to a high level of excellence. The *Periplus of the Erythraean Sea*, an authoritative book on India's maritime activities, furnishes a glowing account of her trading relations with the far-off lands of the West as well as of the precious articles exported from Indian shores to foreign territories. The annals of Moslem India (i.e., of the medieval age) tell almost the very same tale. The hopes and aspirations of the Moslem emperors were bound up with the well-being of those over whom they were destined to rule. The history bears an eloquent testimony to the fact that not a single furthing received from the Indian tax-payers did ever go beyond the borders of India to fill the coffers of the Moslems abroad. India was made their motherland and as such the most benevolent of the Moslem emperors spared no pains to enhance the peace and wealth of the people at large. Prof. Dewey writing in 1871 remarked, "We appeal to the testimony of those who marched through Bengal after the death of Sirajuddoula that at that time the country was one of the richest, most populous and best cultivated kingdoms in the world. The great men and merchants were wallowing in wealth and luxury; the inferior tenants and manufacturers were blessed with plenty, content and ease."

II

If the testimony of historians is to be believed, one cannot ignore the tragic phenomenon that the entire outlook of the land began to undergo a miraculous transformation with the advent of the white races in India. The country

which was once the richest is to-day the poorest in the world. Mr. H. M. Howsin does not seem to be wrong when he observes in *The Significance of Indian Nationalism*, "The genesis of this poverty in India may be traced to the early days of the Company's rule, when in addition to pillage and extortion, the rich manufacturers of India were killed by excessive pro-British duties and unfair monopolies, and the surplus population thrown on the land in an utterly destitute condition, there to be subjected to severe and ceaseless taxation. The much augmented agricultural population have never had the opportunity to recuperate their exhausted energies and resources." Frederick John Shore (formerly of the Bengal Civil Service) has also remarked, "The halcyon days of India are over; She has been drained of a large proportion of wealth she once possessed, and her energies have been cramped by a sordid system of rule to which the interests of millions have been sacrificed for the benefit of the few." Similarly did Mr. Sullivan who was at one time a member of the Government of Madras frankly admit, "Under *their* own dynasties all revenue that was collected in the country was spent in the country; but under *our* rule a large proportion of the revenue is annually drained away, without any return being made for it. . . . Our system acts very much like a sponge drawing up all the good things from the banks of the Ganges and squeezing them down on the banks of the Thames." This is the testimony, not of Indians but of accredited European officials who held responsible positions in the administration of British India. As a result of this systematic exploitation of her material resources, India is experiencing to-day the bitterness of economic atrophy unparalleled in the history of any existing nation in the civilised world. The vil-

lages have become now the veritable dens of jackals and hyenas, a creeping paralysis has already begun to spread over every limb of our rural system and millions of people are dying of starvation and diseases every year. If we take the trouble of examining the statistics of the average annual income of the different countries of the world, the lurid picture of India's present destitution and economic prostration becomes revealed in all its nakedness unto our eyes. India has not at the present day more than Rs. 27/- to her credit as the average income per head per annum, whereas the big imperialistic powers of the West such as America, England, France and Japan, have Rs. 1,000/-, Rs. 750/-, Rs. 450/- and Rs. 345/- as the average annual income per head respectively. The condition of education in this country is none the less appalling. A comparative study of the world figures of the progress of literacy discloses startling disparity in this regard between India and the rest of the countries. Literacy in Holland, Norway, Denmark and Germany is 100 per cent., in America 95.4, in England 93.5, and in Japan 97.8, whereas in British India it is only 8 per cent! In short 92 per cent. of her people are still without the elementary knowledge of the three R's. The figures given above, though disconcerting, are revelatory of our actual position in the educational world to-day. In British India alone every year four hundred and fifty lakhs of people suffer from various kinds of diseases, and out of them 866 people die every hour. The average length of life in America is 55.5, in England 52.5, in France 48.5 and in Japan 44.3, whereas in India it is only 22.7. And so far as the question of unemployment in different countries is concerned, the statistics collected by the League of Nations show that 40 million people are unemployed

elsewhere in the whole world, but more than that number are without any employment in India alone. Even when the comparative efficiency of an average individual is taken into consideration, India cannot produce more than 1.5 on her record, though America, England, France and Germany have 80, 18, $8\frac{1}{2}$, and 12 to their credit respectively. Thus in short India has the highest record in death rate and unemployment and the lowest record in income, literacy and efficiency.

III

As a matter of fact the political problem of the land can be solved only when the economic interests of the people are duly safeguarded and prompt measures are taken to bring about an intellectual renaissance amongst the sunken masses so as to make them realise their actual position in their own country. The Hon'ble Mr. V. V. Giri, Minister of Madras for Labour and Industries, once remarked, "We have to scientifically organise the whole country, I mean the seven lakhs of villages in India. It is a well-known fact that India is pre-eminently an agricultural country. It is now practically admitted that people cannot rely on agriculture alone for their sustenance. Unless therefore in the first instance you set up subsidiary industries which do not require great outlay, the population in the villages have necessarily to starve." He further suggests that the land that is at present lying fallow and is in the possession of the Government should be thrown open to the peasantry for cultivation. But mere exploitation of this land representing an area of 229,900 sq. miles capable of supporting a population of 55,721,750, will not be of any value unless middle class industries and cottage industries are started in these areas, which will result in giving subsi-

diary occupation for the workers staying in these villages during the season when there is no cultivation. "Even in Germany, a highly efficient industrial nation," said Mr. Giri, "they have certain cottage industries, and export their goods to other countries. The cottage industries in Japan are run mostly by power, and that may be one of the reasons why they produce goods in large quantities and thus dump them on to other countries. Therefore, from whichever way we may look at it, the only hope for the solution of unemployment problem or for the development of rural areas lies firstly in the establishment of cottage industries on a large scale throughout the length and breadth of India." In order to put these ideas into effect, he adds, there must be real and effective central and local economic councils on which there must be eminent economists, and representatives of labour, agriculture and other interests. But industrialisation of the country on a factory basis can hardly be resisted at this stage when it has already begun to work and make its usefulness felt in every centre of our economic activity. What is wanted is not a total negation or rejection but an assimilation, and an adjustment of our corporate life to the industrial system with an adequate safeguard against the evils inherent in it. It is a self-evident fact that the situation has been rendered complicated by the interaction of manifold conflicting interests of the different classes, and it can be stated with positive certitude that unless there is a surrender and sacrifice of vested interests at the altar of national well-being, no amount of pious wishes or frothy sentimentalism will be able to ameliorate the condition of the bleeding proletariat. In the significant words of Mr. Stein, the celebrated German statesman, we can also say, "If the nation is to be uplifted, the

submerged part must be given liberty, independence, property and protection of laws."

IV

Many even fail to realise that there is an intimate connection between rural development and educational reform. The idea that elementary education should develop the capacity for facing the problem of life intelligently and with determination has not yet been acted on on a very large scale in India. It cannot be denied that the present system of education is to a large extent responsible for the helpless condition of India to-day. Even the young men of the land, when highly educated, fail to have that synthetic understanding of the intimate relation between the ideal and the real as well as between their individual aspirations and the general good of a corporate life. An educated Indian is, in many cases, nothing short of an Anglicized polyglot or an idle visionary having no solid ground of practical training to stand upon. Rightly does Mahatma Gandhi say, "If education means a general discontent with one's surroundings, a wrench with the past without hope for the future and a general scramble for employment, the whole of the beautiful edifice must one morning come down with a sudden crash. Without the culture of the heart and the hand mere growth of literacy has no attraction for me. What is wanted therefore is a drastic measure giving not an indifferent manual training but a proper occupational training, specially designed to make it worth while for educated men not to look up to Government service. . . . Unless the mind of the student world is given a bent in the direction of the main and natural sources of livelihood and is developed in a scientific spirit in keeping with the special Indian condition, the gulf

between the educated classes and the masses must widen; the former must live on the latter instead of the former living with and for the latter and sweetening their life." As a matter of fact much of our present state of helplessness can be traced to the defective system of modern education. The ideal of a university must not only be the promotion of liberty of mind or freedom of thought among its alumni, but should also be to open before them adequate facilities for harnessing their intellectual knowledge to the fruitful work of rural reconstruction and social well-being. In a country where 80 per cent. of people live in villages and hardly get a square meal even in the course of a year, the education of a university would be considered a complete failure if it fails to create opportunities for them to build their lives on a sound moral and economic basis. Regarding the ideal of a university rightly did Dr. S. P. Mookerjee, the late Vice-Chancellor of the Calcutta University, remark in his learned Convocation Address at the Patna University, "The Indian universities, if they are to play their role in the rebuilding of a new India, must not regard themselves as exclusive institutions which exist apart from the currents of the country's life. Let them train their alumni in a worthy manner and saturate them with the lessons of Indian history and civilisation, instil into them unity and reason, strength and dauntlessness, inspire them with skill and knowledge and teach them to apply themselves devotedly and unselfishly to the service of their fellow men." In fact the recovery of the old knowledge in its depth and fulness, its restatement in new forms adapted to present needs, and an original handling of the novel situations that have arisen, in the light of the Indian spirit, and the practical application of the knowledge so gathered, to the development of

a healthy economic life and sound social order, are but some of the urgent necessities of the hour. In the words of Prof. Radhakrishnan, "An education that brings up a young man in entire indifference to the misery and poverty surrounding him, to the general stringency of life, to the dumb pangs of the tortured bodies and the lives submerged in the shadow is essentially a failure."

V

We need hardly emphasize that the future of India depends upon the rising generation of the country. There is no movement in the world to-day, which does not count upon the creative genius and activities of young men for its success. What is wanted at this psychological hour in India is the heroic self-sacrifice of the youths of the land to build her future destiny. In an eloquent and inspiring address to the students of Santiniketan, Mr. Subhash Chandra Bose, the late President of the Indian National Congress, emphasized this very fact. "Your task," said Mr. Bose, "lies there amidst the lowliest and the lost. Are you preparing yourselves for that gigantic work of national re-organisation? Are you ready to dedicate your life to the mission of serving the people in fulness of time each in his or her own sphere? If you are so armed, then and only then are you doing your soldiers' duty to your country and your people." A lofty sense of pride for India's cultural heritage, a burning passion for the uplift of the sunken masses, a spirit of selflessness, and, above all, an indomitable courage to actualise in life the sublime idealism as set forth in the universal gospel of Vedanta must be the guiding principle in the lives of the sturdy youths of the land. And that is why Swami Vivekananda also said, "What our country now wants are muscles of iron and nerves of

steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and secrets of the universe, and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face." A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen, must go over the length and breadth of the land preaching the gospel of salvation, the gospel of help, the gospel of social rising-up—the gospel of equality, liberty and fraternity. With a heart bleeding for the down-trodden masses of India Swami Vivekananda wrote to the young men of this country from America, "I may perish of cold or hunger in this land but I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed. . . . Make a great sacrifice, the sacrifice of a whole life for them, for whom He (the Lord) comes from time to time, whom He loves above all, the poor, the lowly and the oppressed. Vow then to devote your whole lives to the cause of the redemption of these three hundred millions, going down and down every day." Let us hope that a brilliant galaxy of young men possessing such a deep-seated love and sympathy for the suffering millions of the land will march ahead for the realisation of the country's ideal with healthy minds full of reverence for the 'glory that was Ind', full of appreciation of the realities of the present, and pulsating with hopes for the future. Already the signs of a new awakening are discernible on the horizon of Indian life. The longest night seems to be passing away—and a voice is coming to us, gentle, firm and yet unmistakable in its utterances, which like a breeze from the Himalayas is bringing new life into the almost dead bones and

muscles of our motherland. It is time we realised the true import of this immortal voice of the awakened soul of India—the voice that has defied endless oppression of centuries and has leaped once again into the full flame of life to speak unto the children of the soil with an irresistible appeal the golden mission of her life—the cultural conquest of the world,—a mission that is to be fulfilled through her spiritual renaissance and national emancipation. The strength of India lies in her spirituality, and if she is once again to gain back her lost individuality and conquer her conquerors, she must do so not by the power of steel or gun-powder but by the invincible power of her mighty soul. “For the sake of national life,” said Swami Vive-

kananda, “you have to get a hold on spirituality and keep to it. Then stretch the other hand out and gain all you can from other races, but everything must be subordinated to that one ideal of life; and out of that a wonderful, glorious future India will come—I am sure it is coming—a greater India than ever was. Sages will spring up, greater than all the ancient sages, and your ancestors will not only be satisfied, but I am sure they will be proud from their positions in other worlds to look down upon their descendants, so glorious and so great. Let us all work hard, my brethren, this is no time for sleep. . . . Arise, awake and see her seated here on her eternal throne, rejuvenated, more glorious than she ever was—this motherland of ours.”

GOSPEL OF SRI RAMAKRISHNA

It was Tuesday, the 10th October, 1883. Balaram's father and other devotees were present at Dakshineswar.

Sri Ramakrishna: They who are catholic revere all the divinities—Krishna, Kâli, Rama and others.

Balaram's father: Yes, it is like the same person in different dresses.

Sri Ramakrishna: But there is such a thing as one-pointed devotion. After the Gopis had gone to Mathura they drew their veils across their faces when they saw the turbaned Krishna, and exclaimed, “Who is this man? Where is our Krishna in yellow robes and with his lovely crest?”

Hanuman's devotion is also one-pointed. In the Dwapara age when Krishna came to Dwaraka he told Rukmini that Hanuman would not be delighted unless he saw the form of Rama. So he assumed the form of Rama.

Who knows,—but this is my state. I always come down from the Absolute to the relative and go back to the Absolute from the relative.

To reach the Absolute is to attain the knowledge of Brahman. When Bhagavati was born in Himalaya's family, she revealed herself to her father in various forms. Himalaya entreated her saying, “Mother, I want to see Brahman.” At this Bhagavati replied, “Father, if you so desire you shall have to associate with holy men. Retire from the world now and then into solitude and associate with holy persons.”

The many have sprung from that One—the relative springs from the Absolute. There is a state when the many disappear and even the One does not remain, because unity presupposes duality. He is without an analogue and cannot be made known through analogy. Betwixt light and darkness. It is not

the light which we see—the physical light.

And when He alters that state and brings the mind down to the relative plane, I find that He has become everything—God, Mâyâ, the Jiva (individual soul), and the world.

Sometimes again he reveals that He has created all these individual souls and the world—it's like the owner and the garden.

He is the doer, and the entire world and the individual souls are His—this is knowledge. And "I am the doer," "I am the Guru," "I am father,"—this is ignorance. And all these—the house, the family, wealth and men—are mine,—this is just what is ignorance.

Balaram's father: Yes, sir.

Sri Ramakrishna: So long as one has not the conviction that "Thou art the doer," one must return and be born again and again. There is no more rebirth when one feels, "Thou art the doer."

He won't let you go so long as you will not say, "It is Thee, it is Thee." There will be coming and going and rebirth, and no liberation. And of what use it is to talk of "me and mine?" The Babu's officer says, "This garden is ours; the cot and the chair are ours." But when the Babu drives him away he has not the authority to take away even his own box of mango-wood.

"Me and mine" has veiled the truth and prevents it from being known.

There is no vision of consciousness until the knowledge of non-duality is attained. With the vision of consciousness comes eternal bliss. There is this eternal bliss in the state of the Paramahansa.

There is no Avatâra according to Vedanta. According to it Chaitanya-deva was merely a bubble (in the ocean) of the non-dual principle.

What's the vision of consciousness like? It is like the sudden illumination of a dark room on striking a light with a match stick.

There is the Avatâra according to the philosophy of devotion. A woman of the Kartâbhajâ sect remarked on seeing my state, "My child, you have had inner realization; do not dance and frisk about so much. The grape fruit should be carefully laid on cotton and preserved. When the daughter-in-law is with child, the mother-in-law gradually relieves her from household duties. The mark of God-realization is that works fall off gradually. There is the precious real man within man."

While I used to take my meals, she would say, "My child, is it you who are eating or are you feeding some one else?"

This sense of "I" has veiled it. Narendra said, "His 'I' will be manifest in the measure this 'I' disappears." Kedar says, "The water inside the jar will be less by so much as there is clay within."

WORLD FELLOWSHIP

BY SIR FRANCIS YOUNGHUSBAND, K.C.S.I., K.C.I.E.

In the review, in the Times Literary Supplement, of Radhakrishnan's "Eastern Religions and Western Thought" the "Prabuddha

Bharata" is quoted as declaring that the oneness of being embodied in the

* *Vide* "Christ on the Cross" in *P. B.*, December, 1938.

gospel of Jesus must once more be brought home to those who are making brutes of humanity. To bring this home is, I believe, the great work of India to-day. It is what the world most deeply needs at the present moment. Europe is being brutalised. The rule of sheer force is being preached; and not only preached but enacted. Certain dictators are setting themselves to dominate the world by bare-faced force. This is already arousing the resentment of the peace-loving peoples and they are being marshalled to confront the dictators with a still stronger force to arrest this aggression. Even President Roosevelt speaks of "matching force with force".

But obviously this is not the final solution of the problem. It may be a temporary necessity. It cannot be a permanent condition. Something much more drastic than this is required: A downright change of spirit. The aggressive spirit must be exorcised and in its place must be inculcated the spirit of fellowship. Nations and individuals will always, and very rightly, struggle to preserve and find full scope for the exercise of their own individuality. But they will have to learn that this can best be done not by dominating others but in concert with them. Each individual—man or nation—must be able to call his soul his own. But souls cannot develop in isolation. Only in communion and harmony with other souls can they really thrive. Only in full concert with his neighbour can any individual find complete scope for the full play of his own individuality.

It is the great merit of Hinduism that it has always shown tolerance and understanding of other religions. And, after all, everyone of these religions derives from the same fundamental source, an acute consciousness, by the Founder of each religion, of direct contact with God and an experience of the untellable

bliss which such contact brings. And each has had a vision of a state of things which may be brought about in which all will enjoy the same heavenly bliss. So what we would hope to-day is that in face of the widespread indifference and positive hostility to religion all those who have faith in the alternate goodness of things, faith in a Joy-giving Power at work in the world, faith in God, should join together and put a new spirit into mankind. We would hope that the adherents of every religion should, for the time at least, give up their jealousies and combine in one supreme effort to make an end of the materialization and brutalization of the world and to put in its place that spirit of unity which all religions inculcate.

And here it is that India has so great a part to play in Europe. There is no chance of her being able to turn all Europeans into Hindus. But there is a great deal more than a chance: there is a certainty that she may be able to introduce into Europe her own spirit of tolerance, appreciation, and co-operation. She may help to make Europe truly Christian. For she understands and appreciates the true spirit of Jesus far better than the ordinary official exponent of Christianity. That spirit was not always tolerant: there were phases when the intolerance of his upbringing showed itself in exclusiveness. Nevertheless, the real and lasting, and fundamental spirit was one of tolerance, of peace, and of neighbourly love—all summed up in those words of Jesus: "These things have I spoken to you that my joy might remain in you and that your joy might be full." If we are filled with that joy which experience of contact with God invariably brings then we can not help loving our neighbours. No more commandment could ever make us love them. But with this joy of contact with God in our hearts we cannot pos-

sibly do anything else. Realisation of God has convinced us that all men are born with this capacity. It may as a rule be crusted over by the hardness of ordinary life. Yet we are sure that it is there all the time and only needs the right touch to flare into flame.

Now of all the peoples in the world the Indians are clearly the most spiritual. *While Westerners have a genius for organisation, for scientific research, and for improving the material conditions of life, Indians have a genius for its spiritualisation.* So here is their great opportunity. They are just the people who are most needed in this fearful crisis in human affairs.

Most terrible things are happening: The utmost horrors of war, the cruellest suffering. Men's hearts are failing them for fear. But out of the very heart of this inconceivable misery one great hope is emerging. Those who have gone through the most excruciating agony have learned a lesson of vital importance to mankind. They have learned the need—the down-right necessity—of happiness. They have come to love life as they had never loved it before and unless

life brought with it happiness they would never have clung to it as desperately as they have done. Their suffering has taught them the value of happiness and the need for cultivating the capacity for enjoying it. The pain men have had to endure has broken down many inhibitions and barriers. Mankind has found itself. Its emotions have been liberated. A great freedom has been opened up—freedom to do ill, it is true, but freedom to make a better life. Out of pain a vast joy is being born.

Herein lies the opportunity. A great craving for happiness has arisen in men and they are hungering and thirsting for it. Jesus is too often depicted as the Man of Sorrow. But He Himself spoke of joy. It is this joy that was in Jesus and that was also in Ramakrishna that must now be given to the world. And it is for India to aid in the work. *Possibly India may not go to the West. But most certainly the West must go to India to drink of her spiritual fountain till that oneness of being for which India has stood during thousands of years is realised more and more and her dream fulfilled.*

THE FOLK HIGH SCHOOLS OF DENMARK: A MODEL FOR INDIA

BY H. R. KRISHNAN, I.C.S.

I. THE DANISH RURAL CIVILISATION

Denmark is one of the smallest countries in Europe. Unlike Belgium and Holland, it is neither thickly populated (by European standards), nor is it rich in minerals, nor has a particularly rich soil. It cannot boast of any big merchant marine or any over-sea empire worth mentioning. The total population, between 3 and 4 mil-

lion, is not more than that of two Indian districts put together. Yet it is predominantly, not of course in the sense India is, an agricultural and a dairy-farming country. In spite of all this the population is one of the most civilised in the whole world. Its dairy-farming industry is a most completely organised one. Its co-operative institutions of every sort (credit of all sorts, marketing societies and productive

societies for bacon, butter, and eggs) are so universally recognised as models that Denmark has become veritably a Mecca for students of co-operation. Its rural population is so enlightened that, in spite of its pre-occupation with cultivation, mostly of small holdings, foreigners wonder at it. And its capital, Copenhagen, in which about $\frac{1}{4}$ of the total population is concentrated, is more healthy, more cleanly and more free from slums, than any other city of its size in the West or the East.

Yet, this supreme agro-pastoral civilisation—for agro-pastoral it is, though the national economy is very properly balanced by an admixture of industry and commerce—is of a comparatively recent growth. It has grown up within the last 70 or 80 years. In the fifties and sixties of the last century, Denmark was a poor and a defeated nation, with a sordid and parochial politics, and its wealth, spirit and territory depleted by an unsuccessful and unwanted war. Its educational system, while probably far better than that prevalent then in the East, was no better than the heterogeneous bunglings prevalent in western Europe. Its agricultural system was predominantly the cultivation of wheat; but the cheaper wheat was getting to be produced in America with results that were as fatal to the European grower, as the machine-made cloth from England at that time proved to the hand-weaver of India, though he had skill and tradition. Yet the Danish farmers did not save themselves by putting up tariff walls against the American wheat, as did the other nations on the continent. As if by instinct they changed their ways of working; wheat lands became pasture lands, and the number and quality of milch cattle speedily improved. Better methods of breeding and feeding improved the yield per animal and better methods of grad-

ing and marketing brought them into the market. Pig breeding, poultry keeping, became valuable side industries. The country increased in wealth. The people too became more educated and healthy, and began, on the average, to live as long as those in any other country, excepting probably New Zealand. They are nationalistic, not in the sense of the Imperialist or Fascist nations, but in the sense that they understand their history and *Volklichkeit*¹ and preserve their individuality while they imbibe all that is best in other countries.

The building up of this civilisation has been to a great extent the work of the Folk High Schools. Not that university education, modern scientific researches, and the fine arts have been neglected there; but that the civilisation of the people, particularly of the rural population, has been built up by the Folk Schools, which are scattered all over the country side. Our aim also in India is to create a new civilisation of the agro-pastoral type, to make the rural population intelligent and interested in their ways of earning and living, which have to be improved; to make them understand their own history and traditions; to make them patriotic without aggressiveness and without closing the door to outside ideas. This means that all over the country we want a large number of nuclei from which men, agriculturists, and not men of the professions and clerks, will emerge with widened outlook, and adaptable temperament willing to improve the lot and widen the intellectual horizon of their fellow agriculturists. This can be done only by adapting (surely not by merely mimicking) the Folk High Schools and allied institutions to our country. Agricultural departments, co-operative departments, and the ever so

¹ In German. *Voglighed* in Danish, viz., the spirit of the nation.

many departments for rural reconstruction are all necessary; they are in fact essential to bring to the door of the villagers the fruits of research, but they are not enough. They form as it were the numerator, the opportunity to improve. The willingness to improve is equally necessary; that is to say, the physical weakness, the intellective dullness, the moral inertia in its widest sense forming the denominator as it were must be overcome. This can be the work only of the Folk Schools of the Danish type; they alone can, as they have done in their mother country, make the population physically stronger and mentally receptive.

II. THE DANISH YOUTH SCHOOLS

The institution of Folk High Schools is distinctively Danish, or rather Scandinavian, as the system has spread into Norway and Sweden as well. In Denmark there are at present some 60 Folk High Schools proper, along with 17 agricultural Schools.² The total student population is somewhat less than 10,000 (about 9,000 in 1930), out of which slightly more than one third are women. The age of the students is between 20 and 21 years on the average, which is the most susceptible period in the life of young men. The term for men is five months (November to March) and for women three months in summer (May to July). Practically 30% of the adult youth in the country side, and only about 10% of the town youth attend these schools. Calculating in another way, it can be said that about $\frac{1}{4}$ of the students are sons of very small farmers, and 55% those of farmers that are a little better circumstanced. The rest are sons of artisans and civil servants in the rural areas, excepting

about 8% who can be described as urban.

The subjects taught vary from school to school but there are certain common features, such as Danish history, Danish composition, arithmetic, and gymnastics, apropos of which lessons in Hygiene and Physiology are also given. Besides the separate agricultural schools which specialise in teaching agriculture, animal husbandry and dairying, more than half the Folk High Schools, also teach agriculture and allied subjects as part of their syllabus. In all schools one or other foreign language, most often English, is taught and in some, religion and religious history are also taught. In the two schools run by the socialist party greater attention is given to politics.

In the Folk High School at Askov a more advanced course in these subjects is given for persons who have been already in any other school, for a term. In the International Folk University at Helsingors (Elsinore), a specialised course in the Folk School times is given to students drawn from different countries.

There are generally 4 or 5 classes every day but they are so arranged as to cause little fatigue. Certain hours are set apart for discussion of modern problems. The attendance is always optional, but discipline, though voluntary, being well maintained, the attendance is always good.

There are no examinations in the Folk Schools. The students come, spend their term, and go back, as a rule, always far wiser and fitter for life than before.

The Schools are residential ones. Excepting the students of the immediate neighbourhood, they all stay in the hostel, the warder of the school being the supervisor of the boarding house also. The students and the teachers

² Both are collectively spoken of as Danish Folk Schools.

live as members of the same family; their is excellent sociability without any laxity of discipline, and without any system of punishment. The only punishment known is turning out. One of the oldest of the Folk School masters told me that during his experience of more than 60 years he was obliged to request only two or three students to leave.

The students come of their own accord, and bear from their own pocket at least part of their expenses, and leave after 5 months or a shorter period as the case may be. The course is by no means, as University degrees and diplomas are, a passport to any profession or a clerk's post. It is a syllabus meant to train the student for life. Of course, many of the Folk High School people do come to occupy positions in rural co-operative societies, and Government bodies, but that is never due to the "qualification" of having been to a Folk High School.

The Schools and hostels are generally owned by the warder or principal. A few such as the two schools at Roskilde and at Esbjerg are owned by the socialist party or by a religious body like the Inner Mission. One school is of the nature of a "foundation" managed by the old students. Otherwise they are all private institutions, which while being helped reasonably by Government are not subject in the least to Government control and dictation. Government generally gives a proportion of the establishment and staff expenses, and the Amt councils¹ which are similar to our District Board but control smaller areas give scholarships to the students, who want to attend any Folk High School. The scholarships are given to the students as such, with-

out mentioning any school, which is left to their option. These cover generally half the expenses of the course, i.e., the costs of board and tuition.

It is interesting to note that the cost for the whole course is 80 Kr. for each male student and 70 Kr. for each female student. The average expense for a scholarship holder will be about 40 Kr. (Rs. 30). In similar circumstances (making allowance for the difference in the standard of living) the cost must not be more than half in India.

We have already mentioned that besides the Folk Schools, many of which teach agriculture and allied subjects as part of their syllabus, there is a large number of purely agricultural schools, run on a similar principle, more or less for the same terms. There are besides a large number of lecture associations all over the country which owe their existence to the Folk School men. They get discussions and speeches and demonstrations arranged even in the remotest villages, which break the intellectual and moral isolation and conservatism which, except in Denmark, has been more or less the besetting curse of the rural communities.

III. THE SCHOOLS: HOW THEY WORK

The bare facts mentioned above are not illuminating without a critical study of the institutions. The earliest school was started in 1844. The founder of the system, and in a sense one of the fathers of modern Denmark, was N. F. S. Grundtvig, poet, historian and clergyman. He was intensely nationalistic. In politics, he was what in other European countries would have been described as a Christian Socialist. He was much impressed by the necessity of teaching the people their national history, religion and *Voglighed*⁴ in the vigorous peasant vernacular without

¹ In Denmark the administrative machinery is decentralised. The country is divided into Amts, which, excepting Copenhagen, have an average population of about 100,000.

⁴ *Vide supra* (footnote I).

"Roman pedantry". His own talks on Danish history illustrated this principle, and became popular and famous. Another man who followed up closely on the same lines was Kold, who, unlike Grundtvig, was of a peasant stock, and from his boyhood, connected with the religious movement among the Danish peasants. He too started his "free schools" and taught the Bible and Danish history with little use of text books, relying on the "living word". Both these persons found that adults aged over 18 were better able to understand and benefit by these ideas than youngsters. The idea is that before receiving an education for life, the person must have undergone a primary education, and spent a few years (8 to 5) in his natural environment, before coming to the adult school. The schools of Grundtvig and Kold did not teach science; the teaching method was purely personal, and by its very nature incapable of being formulated or transmitted. But it was made clear that there must subsist a family spirit between teachers and students; that they should live together; the lesson must be spoken to the soul of the students in their own vernacular.

Since then another of the founders (Z. Schorder) began to teach science also by these methods; the first Folk School of modern type being started in 1865 at Askov. From then the number has increased and almost all of them, particularly those which teach Agriculture as part or whole of their training, teach science.

The education imparted in these schools is real *adult education*. In our country a considerable confusion prevails in the literature on the subject between adult education proper, and primary education for grown-ups who are illiterate. Real adult education as would prepare the students for "life",

and pave the way for a better rural civilisation, should be a supplement and not a mere substitute for primary education. In other words, while part of the adult education may be a sort of quick revision of the 8 R's, the knowledge of which might have got rusty, its main purpose must be to teach the students something entirely different—such as a certain amount of modern agricultural knowledge, some civics, and a view of the history of the nation. To collect a crowd of illiterate adults of all ages from 17 to 70, and to drill the three R's into them may be necessary, but is not *adult* education. For that, to begin with, a set of young impressionable people with a grounding in primary education (such as have read up to the 7th or 8th standard) between the ages of 18 and 25 must be selected; they must be ready to receive the ideas, then go back to their natural environment and work for themselves and their neighbours in a new light. For that a wide-spread, not necessarily universal, system of primary education is necessary. The better the system of elementary education, the better the results of the educational system all round. But one need not wait till the primary education becomes universal and reasonably satisfactory. In our country this will take several years. In Denmark the primary education is one of the best in the world, and though the Folk Schools owe not a little to it, they showed considerable success even when the primary education was not so good as it is to-day.

The general technique of instruction in the Danish Folk Schools is the same as in the "Ashramas" of ancient India. The teachers and students live together; the latter benefiting as much from the conversations and daily intercourse as by the regular lectures. But in detail there are considerable differences. The

"Ashramas" train people either for a life of study or meditation, or for a particular mission. This meant that success was, and could be only, due to the highly selective nature of membership, and comparatively long and intensive study. Without questioning the importance of such education in the culture of the nation, we can note that, in a democratic age like this, adult education for the people must have other aims, more mundane and more general. To be a training for life the course must be shorter, and considerable attention should be devoted to the development of health, civic consciousness, and of better methods of earning livelihood. These indeed are the characteristics of the Danish Folk Schools.

Health is improved by the regular, daily classes of gymnastics, along with which instructions in sanitation and physiology are given. In the last century when the Danish people were still thinking of repaying Germany in a war, there was a sort of military exercise. But since they gave up all idea of wars, gymnastics have no military caricature about them.³ Their aim is to develop healthy bodies such as could answer all the demands made by the strenuous farm work. There are schools also that specialise in gymnastics only, that by M. Niels Buth at Ollerup being famous. As a result the whole countryside is covered with gymnastics associations, which are more or less a continuation of the Folk School education in that subject. The need for gymnastics and teaching of Hygiene and sanitation for our rural communities cannot be exaggerated.

The training for *citizenship* is imparted by regular classes in civics as well

as conversations on political subjects. Here too, an utter want of public spirit is characteristic of our whole population, particularly in rural areas. The thorough failure of Local Self-Government practically all over India (excepting some urban areas) is the most eloquent commentary on this. Any scheme for political advance and rural development cannot succeed unless each village has at least some persons that understand citizenship and its obligations.

The training for *life occupation* is imparted, particularly in the agricultural schools and in such of the Folk Schools as have agricultural sections.

In one or two of the schools, particularly those at Naesgaard and to some extent the one at Dalum, there are advanced courses, with elaborate and costly appliances. There is a modern Agricultural College at the capital, but as in other countries, the bulk of the rural population can have neither the time (3 years), nor the money to attend such colleges. Elsewhere, however, the courses are for 5 or 6 months and even in the agricultural schools proper, general education (Danish, Arithmetic, Gymnastics and History) is imparted on the general Folk School lines. The fittings and appliances are on a modest scale; it is interesting to note that a good deal could be taught, if the teachers know the method and the students are keen, with the help of models, slides, and pictures. The results of the system of instruction, received by about 80 per cent. of the rural adults, have been greatly beneficial to the country. To quote a very competent authority: "The many agricultural schools in the country, all private undertakings, are evolved out of the People's High School, and it is undoubtedly due to these latter that young men, and women too, have learnt to

³ Denmark has no standing army. When after the war the allies offered Denmark the German-speaking portion of Schleswig-Holstein, it was refused.

value adult education so that they will flock to the agricultural schools at the age of 18 to 25, and often even later when they have been duly prepared by practical work. And they are then very keen in absorbing the scientific teaching which explains to them many problems they might have met during their work. The agricultural school may be open for as many as nine months, but especially concentrates on the winter, leaving the pupils free to earn their living during the summer months by practical farm work. In this way it comes about that Danish farmers and also farm labourers, may be looked upon as ever studying, ever interested in the progress of the science of agriculture, and this may be taken as one of the reasons why they are not drawn away from the lands." ⁶

There is no uniformity in the teaching in religion in the Folk Schools, but most of them include courses in Bible and Church History. It is no wonder that this is so, because the main motive for their initiation is nationalistic and religious. However, with the advance of time, and progressive introduction of new subjects, religious instruction in these schools has decreased in importance both quantitatively and qualitatively. The schools owned by the socialist party omit it altogether; on the other hand, considerable attention is diverted to religious subjects in those owned by the Inner Mission (Haslev). What is interesting for us in India is that, while in Denmark, as in many other countries, there is a considerable body of opinion that a sort of religious instruction is necessary for adults, it is recognised that the state should not subsidise the teaching of religion. Without entering into any controversy, on a subject on which con-

siderable difference of opinion is bound to prevail, we need only make it clear that if such institutions are started, religious instruction in them, which may even be necessary, if not given on narrow communal lines, should, however, be left entirely to private initiative, and, unlike the teaching of other subjects, should not be subsidised by state funds. Taught in such a way as does not affect the national outlook, religion may, in fact, train people in their duties to their immediate social and political surroundings.

Finally, in the absence of examinations, the Danish Folk Schools remind us of our old Ashramas, and furnish a contrast to the prevalent system in India. Examinations are crude means of ascertaining whether the students have acquired a minimum knowledge, and whether they are capable of putting in a certain amount of application. When, as in most civilised countries of to-day, standard education is imparted on a mass scale, and a course of study is often an entrance ticket to jobs for livelihood, it is the least unsatisfactory and with all its crudities is the most impartial system hitherto invented. But with the case of adult education, the position is altogether different. Here the students come of their own accord; they come, after a few years of adult life, with problems which they want to solve for themselves. They do not (and must not be allowed to) find the few months' course an entrance ticket to a job; they go back to their old environment. In such a case the education is for life; the students having been directed to satisfy their curiosity and solve their problems as well as they can, are let off to go home, with a wider outlook. Under these circumstances the wastage of energy and the establishment of wrong standards, implicit in examination, is quite unnecessary.

⁶ Harold Faber. *Primary Schools in Rural Denmark*, *Edinburgh Review*, 1928.

IV. A PROPOSAL FOR INDIA

The foregoing pages would have given the reader an idea of the system of Folk adult education which has succeeded in Denmark, and to a lesser extent in the other Scandinavian countries. With us in India too, the problem is the conversion of the large heterogeneous rural population into a civilised community actuated by a nobler purpose, and higher ideals. The health must be improved, the ways of living must be refined, the methods of livelihood made more efficient and successful. Lessons in citizenship, and in proper use of leisure are also to be given. There are ever so many schemes of rural reconstruction and there are also attempts to prepare "workers", which, as far as the history of the last 3 decades shows, have been thorough failures. In a country where private initiative is wanting, Government support is necessary. But, this means a certain amount of red tape at the top, and an extraordinary amount of dishonesty, superficialness, and hypocrisy at the bottom. The history of credit co-operation in our country (with the probable exception of one or two provinces) shows how superficial, inefficient, and thoroughly wasteful, a system can be, with Government patronage at the top, but with mere self-seeking and ignorance of ideals and technique at the bottom. The result of past experience is, therefore, to show that whatever system of rural reconstruction we may have, our success depends upon having in each village half a dozen people, at least, of the wide outlook. Paid agents are not enough; they must be people who belong to the rural class, and intend remaining in it. The only way to get this is to run Folk Schools of the Danish type for 5 or 6 years at least. A considerable part but not the whole of the

cost of training will have to be borne by Government and the local bodies; it will not be very high. But whatever is spent will surely be a profitable insurance against such losses to the public as movements for credit co-operation have occasioned in the past.

To begin with, each district must have a Folk School, giving courses of training on the lines described. The course may be for three months and for five months, and in the first instance only for men from rural areas. The actual buildings and fittings, which will require an initial outlay of 8000/- to 10,000/- must be in charge of any private individual or any non-political body. The Government must contribute a part, but not more than two-thirds of it. Three teachers should be enough, and, along with the peons, cooks, clerks, etc., would not cost more than 5,000 per year. Part or whole of this sum must be paid by the local rural body, the District Board. In the first five years the students attending may number between 50 or 150 for whom, besides a *pucca* kitchen, only clean *kaccha* houses alone are necessary. For the feeding and tuition for 5 months, the charges should not rise above 40/- and for three months not more than 30/-. An extra expense of 5/- to 10/- may be necessary for books of which as few as possible must be used and stationery, particularly for the writing of such brief and useful notes as the student may take away with him and use for life. Part of the expenses, one-third at least, must be incurred by the students. Scholarship, covering $1/3$ or $2/3$ of the expenses must be given for poor students. Admission must, in the first instance, be of students who have attended an elementary school, at least up to the U. P. standard. Students younger than 16 must not be admitted, and the

aim must be to have students as near about 20 as possible.

Attractions of a groundless nature, and any boasting should not be indulged in. But wide publicity, in the form of leaflets and information through officers, should be given. Officers' working in rural parts should be asked to "spot" such of the smart youngsters of agricultural population, and persuade them, without, however, in any way promising 'jobs', to go to the nearest Folk School. But to the students it must be made clear that they must have to spend 10 to 20 rupees from their pockets for the course. They should be made to understand that the course is not meant to get for them a job, but, would, on the contrary, help them to pursue their old occupation with better intelligence and success.

A system like this is bound to meet with little success for the first four or five years. It is quite likely that even in districts containing about 2 millions at most only 50 would come in the first year. This cannot be avoided. The promoters of the scheme must exercise patience for a few years.

The instruction should be in the *standard vernacular*. But to such of the students as display interest, English may also be taught. Probably, after 10 or 20 years, if the system expands, other European languages, and Japanese and Russian may be offered, the student being allowed to choose one of them.

Gymnastics must be compulsory, and should be given for one hour daily. The systems that can be practised in the rural areas without appliances should be given the preference. After 5 or 10 minutes of actual exercise an equal period of rest and relaxation must be allowed, during which the master should give simple talks on Anatomy, Physiology and Hygiene.

Language (mother language) and composition should also be compulsory. Besides revising their elements, students should be made to practise essay writing (on subjects to be chosen by each of them). In evenings the students should be encouraged to talk and discuss modern subjects with tolerance and understanding, the teacher only directing them now and then without taking part, and letting the students do the actual discussion.

Arithmetic, with a rudimentary idea of mensuration and drawing, should be taught compulsorily. The knowledge of the measurement of cultivable land, and approximate estimation of areas on first sight, should be acquired.

History and Geography should be taught with reference to the locality, and secondarily, to the whole of India. India's position in the world should be impressed, and a vivid idea created of the utter inferiority of our country now to every other civilised one, in health, wealth, education and amenities of civilised life. The students must also be informed how they could, in their measure, contribute to the improvement of this degrading condition.

Civics should be taught including the part the students could play in local self-government, along with the principles of citizenship and the right exercise of the vote.

Agriculture should occupy one, and, if possible, two hours, every day. Besides a few lessons on Chemistry, Physics, Botany and Physiology, the course must concentrate upon the agriculture in the district. Lessons on manuring land, feeding animals, improving breed of animals by using good bulls and avoiding the ubiquitous scrap bulls should be imparted.

Book keeping of elementary farm accounts etc., can also be taught. The aim should be to improve immediately

the methods of cultivation and animal husbandry.

The curiosity of the student should be excited about the great advances agriculture and animal husbandry and allied sciences have made. It will be impossible to drill into the mind of the students all the up-to-date information, but the aim must be to train them to readiness to adapt innovations, seek information from the agents of the agricultural and veterinary departments.

Co-operation as such is not taught in the Danish Folk Schools though that country is most advanced in agricultural co-operation, and the Folk School people come to play a considerable part in their day to day working. The subject requires special and thorough training on the theoretical side; on the practical side the co-operative temperament is more to be acquired by experience than to be learnt in a school. So the Danish practice is based on good common sense. However, a lesson or two, upon the part played by co-operative organisations (not only on credit side) in more civilised agricultural countries can be usefully given.

Subsidiary earning occupations cannot be taught in the beginning, but in time the Folk School technique may be adapted for the teaching of these in separate schools.

Religion should be optional. But if taught, it should be done in prayer classes for 15 to 20 minutes every morning or evening. The actual prayer should last only for a few minutes, and must be followed by informal talks by the master about the ethical and universal aspect of religions, and about, how, understood properly, all religions have the same ideals. Any recent event in the province or country can form a text to point out the dangers to which blind religious prejudices and intolerance expose the individuals and the country.

Many more subjects can be imparted; but the attempt has been made only to indicate an approximate sketch syllabus. The list may appear long, but if properly taught, they would turn out to be much lighter than that in the Danish Schools. The whole point is to avoid pedantry, and talk, rather than lecture, clearly in the vernacular. In the beginning, the appliances are bound to be plain and inadequate, but a great deal can be done through charts, and magic lantern slides. Improvements will automatically creep in with experience. The success of this, as of any other proposal, depends upon the ability and enthusiasm of the individuals taking part in it.

PROBLEM OF UNDERSTANDING ALIEN CULTURES

BY PROF. DR. STANISLAW SCHAYER, Ph.D.

Let us begin the consideration of our problem with the statement that the experiences of others are never given directly—that we do not have an immediate perception of the joys and sorrows of our fellow-beings, but only that of the outward, material expressions

of them such as mimicry and gestures—that we only hear the sound of words and see the shapes of letters, but neither hear nor see the thought expressed by those words or letters. To say in brief, the whole of our knowledge of the mental states of others, of what

other "selves" experience, is entirely different from the direct consciousness of our own experiences. It is a mediate consciousness, based on the relation between material, outward signs and non-material, psychological contents.

An analysis of acts in which we apprehend this relation is a very important and difficult problem, which interests epistemology as well as psychology. There have been many attempts at solving this problem. Some intended to interpret the understanding of others' mental states as a kind of analogical inference—for instance, seeing a man who clenches his fists, turns red, etc., we, as it were, silently construct the proportion: my clenching of fists and my turning red have the same ratio to my anger as the other man's clenching of fists and turning red have to his own experience. Hence that experience is most obviously also one of anger. Others reject this theory of inference and talk of empathy. Lastly, there are some who regard both the theory of analogical inference and that of empathy as arbitrary constructions. They postulate the existence of special acts of understanding others' psychic states, and try to describe their structure in subtle analyses. We shall not set down these theories here in detail, nor shall we criticise them. But we shall rest contented with stating the fact that really—though it is strange and truly miraculous—we do not live shut in in the glass-case of our own minds, but understand and exchange our ideas with other psycho-physical entities. And that if it were impossible to understand one another and exchange our ideas, there would obviously have been no social life, and consequently no human culture which is the most precious result of our living a life in common.

To the above statement let us add a second one, viz., that the possibility of

understanding the mental states of others is, unfortunately, not unlimited. Always, even in our intercourse with people nearest to us, we may find ourselves in situations when we "cease to understand". That "not understanding" may be of the most various kinds. For states of feelings, moods, etc., which are very complicated and subtle, neither language nor mimicry possesses any means of expression having a common significance. In other cases it may simply be a kind of mental "colour-blindness". To an individual born deaf, the artistic experiences of a musician are alien and incomprehensible, an irreligious individual does not understand the experiences of a mystic etc. In the individual psychic structures and in the characters of human beings there occur variations on such a wide scale that only certain more or less related structures are predestined to understand one another. Knowledge of psychology, training, intuition and, above all, emotional interest about a particular person, may greatly widen the scale of the possibilities of our understanding. But nevertheless we always reach certain boundaries, we may always come across certain states in regard to which our understanding comes to an end. Psychiatrists know this well enough. And here too, without going into any further analysis, let us be satisfied with the general statement that the condition of understanding between two persons is, as it were, a certain psychic resonance, a kind of common "attunement" to the same tone. In order to understand a criminal, we need not commit murder or thefts ourselves, but have to discover in our own minds all those elements which constitute the personality of a criminal. If we cannot do that then we should admit that we do not understand the criminal. I am giving this example without going into

any consideration whether it is or it is not the duty of a judge to understand an accused criminal in this very sense.

Now, let us proceed to another problem. The object of understanding may be not only living human beings with whom we talk and of whom we observe the gestures and mimicry, but also persons who are physically absent, people who existed in the past and after whom were left only their works.

In this television of the past through centuries, in this act of approximation to the thoughts and feelings of by-gone generations, there is something really fantastic. One is led to think of the power ascribed to certain mediums, of visualising people's characters and destinies by means of some object pertaining to them and somehow permeated by the fluids emanating from them.

The reconstruction of the past and understanding it, which the historian of culture wants to achieve, is obviously no act of mystic clairvoyance, but the situation is somewhat similar. We are dealing with material objects which we have in hand—with "relics"—and on the basis of these material objects we construct our entire knowledge of the political, social and economic history, of religion, poetry and the art of those people who created them. How is it possible?

Every literary relic, every text is fundamentally an "inscription" and every "inscription" is a *sui generis* material body such as ink dried up on paper, chalk on the black-board, deep marks engraved on the stones, etc. It is clear that for a philologist direct data are only "inscriptions" in exactly such material forms. Hence the elementary philological judgments can be expressed only in such sentences as: "I see an inscription of such and such a form." In order to explain what that form is, we could use expressions borrowed from

geometry such as a circle, a straight line, an angle, etc. But such a circumlocution would have been very complicated, so it is better just to point our finger and say: "We see such and such an inscription." Supposing that we do not suffer from any defect of sight, we can accept that such a sentence is synonymous with the statement that such an inscription does really exist. Let me emphatically repeat that only sentences describing the shape of inscriptions are unproblematic sentences, while everything else which goes beyond describing only the shape of inscriptions, is an interpretation, more or less subjective and more or less problematic.

The process of interpretation, starting from the elementary judgment about the "shape" of inscriptions and ending in great historical syntheses, passes through a long series of stages. Here the problems are many and the material for illustrations is enormous.

As an instance, let us take the problem of "translating". Fundamentally every translation consists in the substitution of the expressions of one language by those of another, corresponding to them. While doing this we intend the correspondence to be unequivocal, i.e., such as to enable us to co-ordinate to the translated expression X the expression Y of the language into which we translate only on the premise that X corresponds to Y in any other cases and reversely. This kind of translating would thus be something like a linguistic "calque". It is easy to ascertain that the possibilities of this kind of "calking" are very limited. And as a rule the greater the "alien-ness" of the culture to which the language of the translated text belongs, the more limited are such possibilities. One can find them, e.g., in the case of contemporary English and Italian, but they are less in the case of modern English and classical

Latin, and still less in the case of modern English and let us say, old Chinese. In general such expressions as 'the sun', 'night', 'water', 'a woman', 'a child', etc., can be adequately translated from any human language to another, for the objects signified by them are known to all cultures. But even here we should make certain reservations, because although 'agni' in Sanskrit, or 'huo' in Chinese undoubtedly mean the same phenomenon as 'fire', yet nevertheless the connotation, the emotional accents and, above all, the knowledge about fire implicitly connected with our imagination of it, are different. "*Agnih nirvrito*" in a Sanskrit text can certainly be translated into English as "The fire is extinguished," but does it mean the same thing for us as for the ancient Indian?—that is the question. At any rate here we have an evidence that it means something else.

The word "*nirvāna*" is translated as "extinction". As a matter of fact we often come across in Buddhistic texts the comparison that a personality liberated from painful Existence, goes out like fire. European scholars however understood it as an indirect corroboration of the supposition that for Buddhism, salvation is synonymous with annihilation—the fire being extinguished ceased to exist. On a closer and more accurate acquaintance with Buddhistic literature, however, it appeared that such an interpretation arose out of a misunderstanding or rather simply out of not understanding the meaning. According to Indian ideas fire is an invisible substance contained in water, plants, trees, etc. Under certain circumstances it manifests itself as a flame, and when it goes out it does not cease to exist, but simply becomes invisible, it hides itself. The same happens to the personality of the

liberated one, it is not annihilated but ceases to manifest itself empirically. For the Buddhists the state of *nirvāna* is not a nothingness, and the nihilistic interpretation of the Buddhistic teaching came out to be false. We have thus made a step further in our understanding of Buddhism, but let us not delude ourselves with the thought that we understand it at last. What a number of such misconceptions await us on our way to explanations and interpretations!

We see here at the same time, what are the methods used by a philologist in order to attain an understanding of alien ideas. It is a method fundamentally known and practised also in positive sciences, the method of trial and error. On the basis of discovered facts about a certain culture and of the knowledge we possess of human possibilities, we construct on the whole some provisional interpretation 'X' for a given situation, and later after gathering and studying further materials we verify whether our interpretation is any longer suitable. If we come across such a case where the accepted interpretation cannot help us, then we revise our hypothesis, modify it or reject it altogether, and look for some other in order to confront it with materials in the same way.

Hence every interpretation is tenable only as long as it does not undergo a revision. Let us add here that so far there have been no philological interpretations that sooner or later did not undergo any revision. Philologists forget about it too often, and with a light-hearted facility say that such and such an opinion or such and such a statement is "a fact settled beyond all doubts".

Obviously in the "humanistic" science there are certain established facts about which it is difficult to suppose reasonably that they were ever

modified. To this category belong, above all, "naked" facts of history based on a sufficient number of independent evidences, such as the existence of Julius Cæsar. The crux of the matter is that such historically established facts constitute the background, the canvas for hypotheses and philological interpretations. The real difficulties lie not in the historical *realia* but in a different way of the perception of reality, in a different image of the world. *A priori* we are always inclined to suppose naively that people of all epochs and of all continents thought and think in the same manner as we do. It is only when we acquire an intimate knowledge of the archaic cultures, and, above all, of the cultures of the East, that we radically cast away such a delusion.

So the most important condition of every understanding is just that knowledge of the many-sidedness of human culture, a knowledge that those forms of it in which we live, are only *some* of the many possibilities, that none of the concrete cultures are absolute, and that such an absolute culture is created only by the totality of all the forms manifested in history, by those that were, are and will be. In this sense, culture, on the whole, is nothing concrete but simply a synonym for universal human history.

The acquisition of such a knowledge is not at all a simple or an easy matter. As it is pointed out by J. Przyluski, the characteristic of primitive societies, above all, of rural groups living on agriculture and rearing cattle, is the tendency to shut themselves in in their own worlds, and what is more, to "absolutize" their own forms of life. Societies and states which arose out of such shut in groups, often respect dualistic ideologies—their own customs, faiths and institutions are holy, clean and divine, while all that is alien, foreign and differ-

ent, is bad, unclean, and demoniacal. For such a mentality an alien new-comer from afar and an enemy are synonymous—as in Latin "*hostis*"—because all that is beyond the sphere of their own clans, race, or nation bears beforehand a declared mark of negative value. Hence as a worthless thing it does not deserve to be understood, for evil should be exterminated and destroyed, and not understood. In the old Iranian religion of Zarathustra, we have the most glaring and in a certain sense classic instance of such a dualistic ideology which classifies everything that exists, man and Nature, into two groups, putting all the lights into one and all the shades into the other.

To this mentality is opposed, in course of time, some other monistic and universal view, connected with the appearance of merchants, with the development of commerce and of cities.

In the light of this new attitude humanity becomes a great cosmos, one great whole in which every part has its own *raison d'être* and its own significance. Out of this arise the readiness and the desire to know and to understand everything that is human. Many centuries before Terentius, in the ancient cultures of Asia this "humanistic" universalism became the source of powerful ideological and religious movements. With this is indirectly connected, through ancient European and Christian humanism, the contemporary West-European humanism, unsurpassed by all others preceding it, being based on a unity of civilization more real than ever before.

Let us sum up our remark: There are three characteristic factors in a "humanistic" attitude: (1) the awareness of the existence of many different cultures none of which is absolute, (2) a readiness for a sympathetic penetration into the originality of every culture,

and (8) an incessant formulation and revision of our attempts at interpretation, made so far, as the only form of a "humanistic" intercourse with cultures.

What is the significance and what is the utility of a humanism understood in the above sense?

We can measure the progress in positive sciences by its practical adaptability. In point of fact we not only build up subtler and subtler physical and biological theories, but at the same time, with the help of those new theories, we master and consciously control a greater and greater sphere of phenomena.

There can be no "progress", in that sense, in "humanistic" sciences, and that specially in our knowledge of alien cultures. If, in spite of that, we say, for instance, that after a century and a half of researches on the ancient Indian culture, we European Indologists, understand that culture better and more profoundly, then it means only this, that we have already revised a number of different views on that culture, that we have already looked at it from many different standpoints, and that each time there appeared a new face in it, which, really speaking, was nothing but our own.

Hence, is the understanding of alien cultures simply looking at ourselves in the mirror of history?

In a large measure it is so! We do not understand any alien culture completely nor can we ever do it. But continually searching for this understanding, we discover in our own selves different, new and unknown possibilities every time. While not ceasing to live in the limited, historical aspect of our own tradition and culture, we acquire the consciousness, in a better and clearer light, of the "immensity of humanity". Only that knowledge and not any degree of technical mastering of life, is the measure of intellectual and cultural progress attained.

Scientists often say with a sneer that "humanistic" knowledge may be edifying, but it is not exact. To this one can reply by saying that exactness in itself has no value, and that sciences which are more edifying and less exact are more precious than those that are more exact and less edifying. Positive sciences are, obviously, also edifying: the abyss of cosmic space, the structure of atoms, the mystery of life, appeal not only to our reason but also to our feelings. It is nevertheless a fact that that "edifying" value of positive sciences is only a reflex borrowed from humanism. The cosmic space, the structure of atoms and the mystery of life appeal to our feelings only then if we throw the lot of humanity on to their background. And the lot of humanity is nothing else but the history and the mystery of culture.

SWAMI VIVEKANANDA'S MESSAGE TO AMERICA*

By SWAMI AKHILANANDA

It was in 1896 that Swami Vivekananda, that dynamic personality, the messenger of Sri Ramakrishna, first came

to America. To many people it may have seemed as if that visit were accidental, a mere matter of chance. We

* A lecture delivered in America by Swami Akhilananda, Head of the Vedanta Society of Providence, R. I., U. S. A.

may well ask, "Why did he come? What message did he wish to bring to America? What great purpose did he have in view?" As time goes on it becomes more and more evident that behind his coming there were very definite reasons—plans that are still to be fulfilled. There can be no doubt that he had a dream for the future—a mission to fulfil.

It is known that before he came, he told two of his brother disciples that the Parliament of Religions to be held in Chicago was being prepared for him. He was not known to the world. How, then, could such a statement be true? To some it may sound egotistical, even amusing, to say that such a Parliament of Religions was being prepared for him. Yet, actually, this proved to be so. *His coming to America was full of meaning, and history will prove that it was a link between India and America.*

But what need is there of a link between India and America? Why should these two countries have any special relationship? What could an unknown Hindu contribute to the United States, one of the most progressive nations on the earth?

Serious-minded persons will realize that life holds much greater possibilities for achievement than science alone can give. "The race is not to the swift, nor the battle to the strong." Did not the Romans conquer the Greeks? Yet in the end it was Greek culture that prevailed. Who can deny that modern civilization is based upon Greek culture? Who can disregard the influence of the Greeks? Their touch is evident in philosophy, art, and scientific knowledge. True, America and some European countries have made great contributions, and they may not care to acknowledge much indebtedness to Greek thought, but, nevertheless, they owe much to a culture of the past.

Similarly, this India, poor, suffering, crippled with financial difficulties, burdened with heavy problems, even she may yet have something that could bring sweetness into your life. More than this, it may be her contribution that will preserve the civilization that you prize. The treasures of India can change the whole outlook of Western thought and life. Both Max Müller and Schopenhauer, two most profound thinkers, were of the opinion that when Indian thoughts were widespread there would be a wonderful renaissance and the rise of a better civilization than the world has yet seen. It would overshadow this one, the product mainly of Greek and Roman influences.

The greatest minds are to-day craving for something new. As they look out upon the modern world, many are convinced that Western civilization is doomed, is a failure, and they are turning back to the East for enlightenment. If you read Aldous Huxley's "Ends and Means", you will see that he particularly mentions Hindu and Buddhistic contributions to civilization, and even goes on to state that these ideas may save the culture of the West. He is very definite about this. He gives facts and figures and shows how a man with rationalistic understanding can reach these conclusions. Dr. Link, too, in his recent book, "The Rediscovery of Man", finds that Western methods have failed and hopes for aid from a Divine source. He longs for another Divine Incarnation to put a new emphasis on religious life in the world.

And now we come to the very purpose for which Swami Vivekananda came. Swami Vivekananda was a sincere lover of American people and had a real appreciation of their ideals and achievements. He saw in the relationship between the two countries, America and

India, a solution of the problem of each. The blending of the influences of the civilization of the past with the progress of the newer world could be of mutual benefit to both. He came to America instead of to Europe because he felt that America was the country best fitted to receive his message. In America there is a spirit of freedom, a desire to experiment. Opportunities are given here for growth and the American mind is always open to new ideas. In European countries this is not so. They are not so ready to accept and assimilate new thoughts.

Whatever we may care to think of India's achievements, she is still alive after many onslaughts and vicissitudes. We might do well to see wherein lies the secret of her resistance to time and her survival when others have disappeared. Perhaps in the message of Swami Vivekananda there is something to help us; in his constructive criticism as our friend we can have hope of preserving our achievements, and our civilization, too, may live for ever. But what exactly was his message and what was his great purpose in coming to us?

First, he taught and emphasized the divinity of man. Man is divine. He is not born of sin and weakness, of matter and flesh, but the very soul of man is God. This may sound like extreme arrogance to the casual listener, yet it is really the only thing in life that is worthwhile,—the fundamental truth of all existence. The very soul of each and every one of us is divine, and when once this is realized the effect upon individual and collective life is tremendous. The moment we can realize this, we have come upon a mine of joy, bliss, harmony, and peace. That very moment spirit becomes fire, and our ignorance vanishes. We become aware not only of our own true nature but of the true nature of others. We can no longer be blinded

by appearances. When the hidden truth of our nature is revealed there is no place for any claim to superiority, to privilege, to exclusiveness. This basic philosophy of the divinity of man teaches that though the outer garments of body or form may vary, internally all are the same. Within each one is the same heart, the same love, sympathy, the same feelings all over the world. There may be differences in skin, in colour and texture, but these differences are only superficial. All are human beings, regardless of race. Behind and beyond all the various garments of body and flesh is the Divine Spirit, the Blessed One. Think what miracles could be effected by this complete change of outlook. How quickly our prejudices and narrow landmarks would be completely swept away in such a universal outlook as this. What becomes of your pride of race? What basis is there for any claim to exclusiveness or privilege? Who can assume any superiority whatsoever when he realizes that all are of the Divine Spirit?

When I can realize that I am a child of God, the selfish attitude towards life, the desire for enjoyments, possessions, will vanish from my heart. It is these desires that create passions, envy, jealousy, hatred. To know the Spirit, to experience Truth is liberation from these and when they are banished the heart can be at peace. On the other hand, from the objective point of view, even if we change internally, the outside world may not improve. It may still give us blows and cause for pain—our friends and loved ones may still do things that could make us unhappy. But because we can understand that they are also divine expressions, we will sympathize instead of condemning or hating them. We will feel that they are our partners in life; that we must help and serve others in our homes, in our

business, in our relations with society. You will agree that the whole world is surcharged with destructive feelings; arrogance, jealousy, suspicion, and hatred are eating into the vitality of nations. The Lord alone knows when the catastrophe will come. Some predict the spring, some say next summer, others that it will be in another year or so—but no one says that it will not be. The symptoms of destruction are everywhere. Even in those countries that have contributed great personalities and noble thoughts we can see that suspicion and enmity are rife.

The nature of the unenlightened man is of the outgoing type—always seeking pleasures and enjoyments from the external world. His erroneous understanding of life develops selfishness and greed. Each is for himself, and he can find ample defence for this outlook in the philosophy of the 19th century materialists. These thinkers gave expression to man's weaknesses, lower tendencies, as his true nature, and unfortunately they have had a wide influence. When people want to justify their selfish behaviour by philosophic reasoning, they can always find authority for their arguments in these. The religious groups who would oppose them must learn to stand on their own feet. We who would be spiritual must fortify ourselves with the armour of real spiritual understanding. The spirit of religion is greatly needed. Like a beacon of light in deep darkness, Vivekananda rises up with his message, "Man, learn that you are divine." This is the true background and expression of all life.

Swami Vivekananda not only preached this principle of the divinity of man, but he also taught that there must be practical application of it in everyday living. He told people everywhere, "When you realize that all are divine,

go and serve others. Instead of worshipping God in churches only, go and worship Him in the temples of living, moving beings. See Him in the forms about you and love Him who is the background of all beings."

In his own life Swami Vivekananda radiated this principle. When he was a young man, he subjected himself to strict religious practices and the most rigorous discipline. He spent long days and nights in the Himalayas, often without food or shelter, passing the time in concentration and deep meditation. Out of his deep spiritual experiences, he learned to love all people, to see God not only in every human being, but in the animals and creeping things as well. In Samādhi, he could perceive the same Spirit in all and could pour out his love upon the whole world as he realized that Divinity is present in all life. As a result of his dynamic experiences, he could give his inspiring message, "Man, worship God in all your fellow beings, in living, moving temples, and not in churches alone."

How can this be practically applied? Inspired by this teaching, as we look about us, we will find our feelings changed. No longer will our relatives and friends appear to us as so many different individuals, as products of sin and weakness, but as veritable expressions and temples of God. When once this spirit is expressed, see what miracles take place. The employer will be willing to give work and to help the employee. If he sees God in those whom he employs he will not have the wish or the heart to deprive them of a living wage. Similarly, the workers will not want to destroy, to stir up discord and strife. Racial difficulties which are now threatening the peace will vanish completely. How can one claim privilege over the other, when he knows that all are divine? Even one religion can-

not claim superiority over another when all spiritual practices lead to the same goal. Sri Ramakrishna preached this, and Swami Vivekananda verified it. Swami Vivekananda had a sceptical and scientific mind. He was very practical and tested everything that he taught by experiment and thorough analysis. He believed that the principle of the divinity of man could change all the social and economic problems that are suffocating the world, and that all sincere religious practices of different races and in different countries eventually lead to the same goal.

For psychological development, for mental poise and balance, Swami Vivekananda suggested the practice of meditation. This is not entirely a new idea. You have heard of meditation, but how many really practise? Look at the faces you see everywhere around you. Notice the unhappy expressions. Would people have such unhappiness if they practised real meditation? Certainly not. The thought is absurd. A man cannot practise meditation faithfully even for six months without having some result in mental poise or balance.

Most of the people in this country are very active. There is very little laziness here. Of course there are some exceptions, but really few in proportion to the whole. So much activity often leads to extreme restlessness, and we find that mental poise and balance are greatly needed. There is no denying that Hindus have developed mental poise and balance. Americans can learn much from them in these matters, especially in achieving control of their mental powers.

Swami Vivekananda was not narrow or limited in any sense. His teachings had a universal application and he used different methods to suit the requirements of different individuals. *To follow him it is not necessary to change*

your religious affiliations. If you are a Christian, remain so. If you are a Hindu or Buddhist, stay as you are. Your path will ultimately lead to the same goal. He never prescribed the same methods for all. As a great psychologist, as a mental physician of unusual depth and understanding, as a teacher of profound spiritual truth, he could see the needs of different individuals and could prescribe for each the method that would suit him best. He felt that religion must be a natural growth; it must never be imposed arbitrarily upon anyone.

The contributions that Swami Vivekananda came to make to this country would strengthen America, would renew her life, and would beautify the whole world. His message of harmony would not only establish balance between religions, but also between practical efficiency and mental poise. The scientific minds often have no use for religion. If they had to choose one, many of them would take Buddhism because it is so rationalistic. Swami Vivekananda brought harmony by his logical and rational thinking, and made his teachings a true synthesis of religious and scientific thoughts.

The future of the world is not dark. Though many frightening symptoms are present everywhere, though disintegrating forces are evident, though constructive spiritual powers seem to be waning, though religious, scientific, and rationalistic thinkers are disheartened and discouraged, still the future is full of life and light. In Vivekananda's wonderful teachings there is hope for the world. The principle of the divinity of man is the basis of everything—without it all growth and development of power are futile. From the inspiration of Swami Vivekananda's beautiful teachings each one of us can find the path that will lead to safety and peace, harmony and truth.

BĀDARĀYANA'S CONCEPTION OF BRAHMAN

By PROF. P. M. MODI, M.A., Ph.D. (Kiel)

Before we begin the subject proper, it would not be out of place here to draw our attention to the position of Bādarāyana in the history of the Vedānta philosophy. From the days of Saṃkarācārya and perhaps even of his predecessors whose views he quotes, the Brahmasūtras have been regarded as one of the three Canons (Prasthānas) of the Vedānta School and as such they have been commented upon by the various Ācāryas who have tried to make out from them a system consistent with the principal Upanishads and the Bhagavadgītā and, one may add, with their own individual sects of the Vedānta School. But, in the light of modern scholarship, it does not require to be proved that Bādarāyana should be looked upon as an Ācārya of the Vedānta School and his work as a record of the doctrine of *his* sect of the Vedānta School. It was the aim of Bādarāyana to interpret the scripture consisting of certain Upanishads and the Bhagavadgītā which he refers to as authority and to evolve out of the same a system of Vedānta as conceived by him. The subsequent Ācāryas also have tried to offer a system founded upon the Upanishads and the Bhagavadgītā but have also tried to support it by interpreting the Brahmasūtras in their own way. Though Bādarāyana has not written a *bhāṣhya* on any Vedānta Sūtras, he should be regarded only as an Ācārya because his Sūtras were originally meant to be only a *bhāṣhya* on the Upanishads and the Bhagavadgītā which were the *only* Canons known to him. It was possible and allowable

for Saṃkara and the succeeding Ācāryas to openly differ from and even reject the views of Bādarāyana,¹ while professing to base their systems only on the Upanishads and the Bhagavadgītā as did Bādarāyana, but instead of availing themselves of this freedom, they preferred to revere Bādarāyana by raising his work to the status of a Prasthāna. This reverence must have been due to two facts : (1) Bādarāyana was the first known Ācārya of the Vedānta School and therefore every subsequent Ācārya must, in the opinion of the followers of the Vedānta School, follow (or profess to follow) Bādarāyana, and (2) when the exact meaning of each Sūtra and the very doctrine of Bādarāyana's work were forgotten, it was easy for each subsequent Ācārya to interpret it in his own way and thereby to assert his allegiance to the first (?) Ācārya of the Vedānta School. It is likely that Gaudapāda did not profess to follow Bādarāyana but criticised his views.² All this points to the fact that we should study Bādarāyana's Brahmasūtras as embodying Bādarāyana's system which was the *first* Vedānta System rather than as inter-

¹ This the Ācāryas have actually sometimes done. Cf. Saṃkara's *bhāṣhya* on Bra. Sū. I. 1. 19; III. 4. 11; III. 3. 12.

² Cf. Gaudapāda *Kārikā*. IV. 12.

Gaudapāda here seems to criticise '*tadānanyatvam ārambhanādisabdebhyaḥ*' (Bra. Sū. II. 1. 14).

Gaudapāda also criticises the illustration of the Seed and its Plant given by Saṃkarācārya to explain Bra. Sū. II. 1. 35 (Vide Gaudapāda *Kārikā* IV. 20). Vide the author's Paper on Gaudapāda and Bādarāyana, in the Proceedings of the Lahore Session of the All-India Oriental Conference.

preted by Samkara or any other Āchārya.

We propose to study here only one important feature of Bādarāyana's conception of Brahman and this we shall do by merely referring to some important Sūtras.

The most striking characteristic of the conception of Brahman in Bādarāyana's System is that of its two aspects. With Bādarāyana the two aspects of Brahman are *arūpavat* or *nirākāra* and *rūpavat* or *sākāra*, and not *nirguna* and *saguna* as with Sankara.³ The *rūpa* or form of Brahman meant by the Sūtrakāra is that of Purusha given in the Mu. Upa. II. 1. 4, the Sruti referred to by Bra. Sū. 1. 2. 23 (*rūpopanyāśāchcha*). In Br. Sū. III. 2. 14, Bādarāyana says that "Brahman or the Para is *arūpavat* only because the *arūpavat* aspect is the chief aspect of Brahman."⁴ We must consider these two Sūtras (Bra. Sū. I. 2. 23 and Bra. Sū. III. 2. 14) together, because then only we can get the exact sense of '*pradhāna*' in *tatpradhānatvāt* (Br. Sū. III. 2. 14).⁵

That the Sūtrakāra takes the *arūpavat* aspect as the chief aspect of Brahman is clear from the word *pradhāna* in "*ānandādayah pradhānasya*" (Bra. Sū. III. 3. 11) which means that 'the attributes *ānanda* and those that follow it belong to the *pradhāna* or the *arūpavat* aspect of Brahman'. Elsewhere⁶ we have also shown that Bra. Sū. III. 3. 43

which is traditionally read as *praddhānavad eva tad uktam* should have been originally *pradhānavad eva tad uktam* and should then mean—the meditation on the *rūpavat* aspect of Brahman should be practised by the method of *ātmagrihīti* (*aham Brahmdsmā*), just as that on the *pradhāna* or *arūpavat* aspect; this has been explained in Bra. Sū. III. 3. 16 (*ātmagrihītir itaravad uttarāt* where *itara* refers to the *rūpavat* aspect).⁷ The word *mukhya* in *param Jaiminir mukhyatvāt* (Bra. Sū. IV. 3. 12) is a synonym of the word *pradhāna* used three times in the Bra. Sū. as already shown.

The word *arūpavat* has a synonym in the word *sākshman* in *sākshman tu tadarhatvāt* (Bra. Sū. I. 4. 2) which explains the *avyakta* of the Katha Upa. (III. 10-11, VI. 7-8) which term (*avyakta*) is declared by the Sūtrakāra to be the name of the *arūpavat* or *pradhāna* aspect of Brahman (*tad avyaktam āha hi*—Bra. Sū. III. 2. 23 which follows the Sūtra mentioning the *arūpavat*, viz., III. 2. 14).

We have shown above that by the *rūpa* of Brahman the Sūtrakāra means the *rūpa* mentioned in Mu. Upa. II. 1. 4. This *rūpa* consists of head, eyes, ears, speech, breath, heart and feet. This *rūpavat* aspect is appropriately called by the Sūtrakāra the *purushavidha* aspect, e.g., in Bra. Sū. 1. 2. 26⁸, where

³ Bra. Sū. III. 3. 37-42 deal with the *gunas* of both these aspects.

⁴ *Arūpavad eva hi tatpradhānatvāt* (Bra. Sū. III. 2. 14).

⁵ Samkara explains *tatpradhānatvāt* by saying— "*asthūlumanavahrasvam adirgham*" (Brih. Upa. III. 8. 8.), "*asabdham asparsam arūpam avyayam*" (Katha Upa. III. 15), . . . *ityevamādīni vākyaṇi nishprapañcha-Brahmātmataatvapradhānāni nārthāntarapradhānāni*."

⁶ Vide the author's Paper on Pre-Sāṅkara mutilation of the Text of the Brahmasūtras, p. 488, Proceedings of the Seventh All-India Oriental Conference.

⁷ Bra. Sū. III. 3. 16 shows the method of meditation on the *pradhāna* aspect mentioned in Bra. Sū. III. 3. 11-15 and *uttarāt* refers to *atha yo anyām devatām upāsate anyo asāv-anyoahumamīti na sa veda* (Bri. Upa. I. 4. 10). We have elsewhere shown that *tad uktam* in all the eight Sūtras in Bra. Sū. refers to some Sūtra preceding the particular Sūtra in which it occurs (Vide Bhandarkar Oriental Research Institute Annals, Vol. XVIII, Pt. IV., 1937).

⁸ It may be noted that the topic of this Adhikarana (Bra. Sū. 1. 2. 24-32) is the *Vaisvānara*, a description of which can be compared with that of *purusha* in Mu. Upa. II. 1. 4.

Samkara adopts the reading "*purusham api chainam adhtyate*", though he himself remarks in his commentary that some of his predecessors read that portion of the Sūtra as "*purushavidham api chainam adhtyate*", which is in perfect agreement with the *vishayavākya* quoted by Samkara (*sa cso agnir vaisvānaro yat purushah sa yo h aitam evam agnim vaisvānaram purushavidham purushe antah pratisthitam veda*—Satapatha Bra. X. 6. 1. 11). A comparison of the *rūpa* in Mu. Upa. II. 1. 4 with that of the Vaisvānara given in Chhā. Upa. V. 18. 2 leaves no doubt that by *purusha* or *purushavidha* the author of the Sūtras refers to the same aspect, viz., the *rūpavat* aspect of Brahman.

In this connection we should particularly notice those Sūtras in the work of Bādarāyana, in which he emphasises the *purusha* aspect of Brahman or Brahman as the Purusha. We believe that in the case of all the Srutis discussed in all the Adhikaranas of Bra. Sū. I. 3, the aim of the Sūtrakāra is to point out that the particular *vishayavākya* itself contains the word "*purusha*" and, therefore, that Sruti deals with Brahman as Purusha, and not as *pradhāna* or *arūpavat*.⁹ In Bra. Sū. I. 3. 2 (*mūktopasripyavyapadesāt*) he says that the topic of Mu. Upa. II. 2. 5 is the Purusha aspect of Brahman because that topic "is called *muktopasripya*" or *purusha*,—an argument which refers to Mu. Upa. III. 2. 8 (*tathā vidvān nām rūpād vimuktah parāt param purusham upaiti divyam*).¹⁰ In Bra. Sū. I. 8. 13, the Sūtrakāra seems to argue that the *jīvaghana Brahmaloka*

(a doubtful term in the Upanishadic literature and, therefore, requiring to be explained) of Pra. Upa. V. 5 is Purusha because 'it is called *purusha*', lit., *ikshatikarma*, the object of the action of seeing:—an argument which refers to the Pra. Upa. V. 5.¹¹ The topic of the Katha Upa. IV. 13 (*angushtamātrah purusho madhye ātmani tishthati*) is declared by the Sūtrakāra to be *purusha* because 'the very term *purusha* occurs in that Sruti' (*sabdād eva pramitah*—Bra. Sū. I. 3. 24). One more passage where the Lore of the Purusha is mentioned is Bra. Sū. III. 3. 24.¹² There the Sūtrakāra clearly says that such attributes as are mentioned in the Lore of the Purusha (or the Purusha aspect of Brahman) of the Upanishads are not mentioned in the Samhitā, Brāhmana, Āranyaka and Khila portions of the Sruti.

We believe, the above passages from the Brahmasūtras dealing with the *rūpavat* or *purusha* aspect of Brahman are not insufficient to bring home to us the Sūtrakāra's view about that aspect.

⁹ Here also Samkara misses the exact point of the argument (which is to emphasise the fact that the topic of the Sruti is called *purusha* and therefore it is *purusha*), because he explains *ikshatikarmavyapadesa* as "*ikshatikarmatvena asya abhidhyātavyasya purushasya vākyaśeṣe vyapadeso bhavati*".

¹⁰ We have proposed to take Sūtras III. 3. 18-24 as one Adhikarana, unlike Samkara who makes as many as five Adhikaranas of these seven Sūtras. Our main argument is that no Sūtra with *cha* in it can begin a new Adhikarana. These Sūtras (III. 3. 18-24) discuss whether the *apūrva* which is the extraordinary result of the *ātmagrihīti* meditation on the *pradhāna* should be extended to *asamāna* or non-Upanishadic Sruti Literature or not (*anyatra* in Sūtra 20 means *asamāna*). The Sūtrakāra replies, "No" (Sūtra III. 3. 21), and one of his arguments is that in the Samhitā, Brāhmana and Āranyaka Sruti Literature such *gunas* other than *sambhriti* and *dyurvyūpti* as are mentioned in the *purushavidyā* of the Upanishads, are not mentioned (Bra. Sū. III. 3. 24).

⁹ Vide the author's Paper on the Scheme of Brahma Sūtras I. 1-3; A Rapprochement. Bombay University Journal Vol. IV, Pt. III, November, 1935.

¹⁰ It would be wrong to explain *muktopasripyavyapadesa* as *muktopasripyatvavyapadesa* as done by Samkara.

But if we require further evidence for this twofold doctrine of Bâdarâyana, it is not wanting.

In Bra. Sû. III. 3. 23-30, the Sûtra-kâra seems to us to be distinguishing between the *arûpavat* and the *rûpavat* aspects of Brahman. Brahman is called '*avyakta*'.¹³ It is also called *purusha*. "Because Brahman has both these names *avyakta* and *purusha*, it is like *ahi* and *kundala*, the serpent and the coil" (Bra. Sû. III. 2. 27), or "it is like the light and its resort", e.g., the light of the Sun and the solar orb in which that light rests (*âsraya*). These similes illustrate how one and the same principle has two aspects one of which is *arûpavat* and the other *rûpavat*. The words *ahi* and *kundala* are both used as names of a serpent, but *ahi* is used without any reference to the form of the serpent while *kundala* is used only for the coiled form of the serpent. Similarly, *prakâsa* would be a common name for all luminous objects and would refer to no form of the particular object but *prakâśâsrayas* denoted by such words as the Sun, the Moon, the lamp, would undoubtedly refer to the particular form of those objects. It is in this sense that Brahman is *arûpavat* and also *rûpavat* or *purushavidha* (as already explained above) and is respectively called *avyakta* and *purusha*. The *arûpavat* aspect may be described as *apurushavidha* because *rûpa* means the *rûpa* of *purusha*.

The above 'difference regarding the principle' (*arthabheda*, Cf. Sûtra III. 3. 5) or the two aspects of Brahman is

mentioned in Bra. Sû. III. 3. 8,¹⁴ which refers to Bra. Sû. III. 2. 27 and says that the Sûtrakâra admits two different aspects (*arûpavat* and *rûpavat*) of Brahman corresponding to two different names of Brahman (*avyakta* and *purusha*) and in spite of this difference the work of gathering (*upasamhâra* III. 3. 5) the information regarding the meditation on either aspect should be done. And in Bra. Sû. III. 3. 10 the Sûtrakâra says that as there is no difference in all other respects, these two names (*ime dve samjñe*,—*samjñā* being mentioned in Bra. Sû. III. 3. 8) are to be understood to be distinct from each other (*anyatra*—in the Sûtra means *bhede*). Thus, in the remaining portion of the Pâda the author gathers together from the principal Upanishads the information which he undertakes to collect in Bra. Sû. III. 3. 5.

Regarding the comparative value of these two aspects, we believe, we have a discussion in four different Adhikaranas in the work of Bâdarâyana, viz., Bra. Sû. III. 2. 31-36; III. 2. 28-30; III. 3. 43-54, and IV. 3. 7-16.

In Bra. Sû. III. 2. 31-36 a Pûrvapaksha that the *purusha* aspect (or a principle called *purusha*) is higher than the *avyakta* aspect (or a principle called *avyakta*) is refuted. It seems to us that this opposition is based upon the Srutis like *avyaktât purushah parah*; *Purusânna param kinchit*; *sâ kâshthâ sâ parâ gatih* (Katha Upa. III. 11). All the arguments of the Pûrvapaksha contained in Bra. Sû. III. 2. 31 can be traced to the Srutis of the Katha Upanishad only. The Sûtrakâra refutes all these arguments (Bra. Sû. III. 2. 32-35) and draws attention to the fact that in

¹³ In Bra. Sû. III. 3. 23 the Sûtrakâra declares that the Brahman is the Unmanifest (*avyakta*) because the Sruti says so. In Bra. Sû. III. 3. 26 we have a Pûrvapaksha as is proved by *tu* in Bra. Sû. III. 3. 27 which gives the Siddhânta.

¹⁴ We have taken Bra. Sû. III. 3. 5-9 as one Adhikarana. *Samjñā* in Bra. Sû. III. 3. 8 corresponds to *vyapadesa* in Bra. Sû. III. 2. 27 and *tad uktam* in the former refers to the statement in the latter.

Srutis in which only the *arūpavat* or *avyakta* aspect is mentioned, there is a negation of a *second principle* and, therefore, he concludes, there cannot be a *second principle* (called '*purusha*') higher than the *avyakta* or an aspect of the one and the same principle (called the *purusha* aspect) higher than the *avyakta* aspect.¹⁵

In Bra. Sū. III. 3. 28-80 the Sūtrakāra gives an option of choice to a meditator to choose for meditation either the *pradhāna* or the *purusha* aspect of Brahman because (a) both these aspects are 'consistent' with the Scripture and (b) because liberation would be achieved in both the ways; if any body would insist that the meditation on only one of the two aspects leads to liberation and meditation on the other aspect does not lead to its achievement, he would contradict the Sruti (Bra. Sū. III. 3. 28-29). Though the *arūpavat* aspect and the *rūpavat* aspect are quite opposed to each other, the option of choice and the fact that neither of the two is contradictory with the Sruti are reasonable (or proper) because, as in the world one may reach the same goal by following either of the two mutually opposite directions leading to that goal, we do not find (*upalabdhī*) in the Scripture such a principle (*tallakshanārtha*), viz., Brahman which has two mutually contradictory aspects the meditation on either of which would lead to the achievement of *Mukti* (Bra. Sū. III. 3. 30).¹⁶

In Bra. Sū. III. 3. 43-54, the *pradhāna* aspect is said to be more predominant than the *purusha* aspect because the former is described in more Sruti texts

than the latter. In spite of this greater predominance of the *pradhāna*, the option for meditation on either of the two aspects of Brahman which is already given by the Sūtrakāra (in Bra. Sū. III. 3. 28-30) stands (*tad api pūrva-vikalpah*).

In Sūtras III. 3. 45-46 a Pūrvapakshin argues that the *purusha* may not be taken as an aspect of equal status with the *pradhāna* aspect, but meditation on the *purusha* may be taken as an act (*kriyā*) on Brahman like the meditation (*mānasavat*) of the Mīmāṃsā, because in Mu. Upa. 1. 2. where the knowledge of the *purusha* is mentioned, the context shows that it is an action on the *akshara* only, since in Mu. Upa. I. 1. there is the mention of *akshara* Brahman only (*prakaranāt* in Bra. Sū. III. 3. 45). Moreover, the statement that 'He explained to him that Brahman-vidyā by which he knew properly *akshara* as *purusha* (*yena aksharam purusham veda*)'—a statement which is of the nature of *atidesa* (extension of the application of a rule or an idea), shows that *purusha* is only an act of meditation performed on *akshara*, i.e., on Brahman. The Sūtrakāra rejects this Pūrvapaksha (Cf. *tu* in Bra. Sū. III. 3. 47). He says that meditation on *purusha* is not an act (*kriyā*) like a meditation of the Mīmāṃsā but it is nothing else but *Vidyā* because the Sruti (Mu. Upa. I. 2) contains the definite statement that "that is Brahman-vidyā by which one gets the knowledge of *akshara* *purusha*" (*akshara* as *purusha*, as the opponent says), and because we also find that the knowledge of the *purusha* is said to be *Brahman-vidyā* in Mu. Upa. III. 2. 8-10. In refutation of the Pūrvapaksha the Sūtrakāra further adds that "As Sruti and Smṛiti are stronger"¹⁷ than Perception and Inference, there is

¹⁵ Bra. Sū. III. 2. 86—*tathānyapratishc-dhāchcha*.

¹⁶ Sankara takes Sūtra 28 and Sūtras 29-30 quite differently. We have given our arguments in our Notes on those Sūtras in the book to be shortly published.

¹⁷ *Srutypādibaliyastvāchcha na bādha*—Bra. Sū. III. 3. 49.

no self-contradiction in the doctrine that Brahman can be attained by meditating upon it either as the *arāpavat* (*pradhāna*) or as the *rāpavat* (i.e. *purusha*)” i.e., in the option given in Bra. Sū. III. 8. 28-30 and repeated in Bra. Sū. III. 8. 44-45.

One more Pūrva-paksha view against taking the Purusha aspect as Vidyā or an independent aspect of Brahman seems to be recorded in Bra. Sū. III. 8. 53-54. Some Vedantins hold that the Purusha aspect is really a *kriyā*, an act of meditation performed on Akshara or Brahman, i.e., the principle which is called the *avyakta* ‘the Unmanifest’, since ‘the Purusha is taught in the Sruti, because the individual soul is enclosed in the body and therefore cannot easily comprehend the One who is bodiless (*arāpavat*).’ This Purva-paksha seems to us to be a view like the one expressed in Bh. Gī. XII. 5. A (Smārta) Vedanta sect must have based a Pūrva-paksha on the strength of the Gītā (XII. 5) and seems to have argued that, therefore the meditation on the *arāpavat* only was Brahmanvidyā while that on the *rāpavat* or *purusha* was nothing else but a *kriyā* on the *arāpavat*. To this opponent the Sūtrakāra replies that the individual soul and his body do not invariably co-exist (*vyatirekah*) because the body exists while the soul is absent; but the case of the relation of the soul and the body is not as it is found in the world (or rather in Bhagavadgītā XII. 5¹⁹).

We have above seen two Pūrva-pakshas in the Brahmasūtras against the Sūtrakāra’s doctrine of “taking the *arāpavat* and the *rāpavat* or the *apurushavidha* and the *purushavidha* as two independent aspects of Brahman the meditation on either of which would lead to the achievement of liberation

from transmigration.” The first Pūrva-paksha wanted to establish the superiority of the Purusha to the *pradhāna* and seems to be based upon the Katha and other Upanishads called the Earlier Metrical Upanishads by Deussen. We may here add that this Pūrva-paksha may also proceed from the side of the followers of the Mahābhārata Aupani-shada Schools which were a development of the views in the Earlier Metrical Upanishads.¹⁹ The second Pūrva-paksha held the *arāpavat* or *avyakta* as the only form of Brahman and tried to explain the *purusha* as a *kriyā* on the *avyakta* and rejected the view that the *purushavidyā* was also Brahmanvidyā.

We may suggest that this was perhaps an opposition from the followers of the Oldest Prose Upanishads (the Brihad-āranyaka and the Chhândogya Upanishads), who attempted to disregard totally the above view of the Earlier Metrical Upanishads and the Bhagavadgītā.

The Sūtrakāra’s position is that of an impartial judge and a systematiser of the Scripture which he had to honour as an Āchārya one of whose duties is to collect the different works comprising the Canon.

In doing this duty Bādarāyana offered a doctrine the main characteristic of which was that Brahman had two aspects of which one was *arāpavat* or *apurushavidha* and the other *rāpavat* or *purushavidha*, by meditating on, or by knowing, either of which independently of the other one would get (immediate) liberation. In evolving this doctrine out of the accepted Scripture he kept up the oldest Indian Metaphysical conception of the one²⁰ impersonal Spirit as the

¹⁹ Vide the author’s “Aksara : A Forgotten Chapter in the History of Indian Philosophy,” Chapter III.

²⁰ Cf. *Tathānyapratiśedhāchcha* (Bra. Sū. III. 2. 36).

¹⁸ Bra. Sū. III. 8. 54.

ultimate Reality and at the same time he assimilated the conception of the *personal* Spirit which got predominance in the Katha and other Earlier Metrical Upanishads but he gave a death-blow to the semi-dualistic tendency of these Upanishads which believed in Akshara or Avyakta Brahman and Purusha which were spiritual principles mathematically not two but not one either.

There are further details of the Sūtrakāra's doctrine of one Spirit with one impersonal (*apurushavidha*) and one personal (*purushavidha*) aspects. (a) The Sūtrakāra refutes a Pūrvapaksha that the personal aspect is a *kārya* of the impersonal aspect (the view of Bādari and Jaimini, Bra. Sū. IV. 3. 7-15) and upholds the view that the *purusha* (or *prajāpatiloka*) is an aspect of the *kārana* itself just as the Avyakta (Bra. Sū. IV. 3. 17). (b) He says that the impersonal (*arūpavat*) aspect and the personal (*rūpavat*) cannot be said to belong to the Supreme One from the standpoint of Its different states of waking, dreaming and deep sleep (*sthānatah*) as taught in the Māndūkya Upanishad, but it is the same (*i.e.* both the aspects belong to It) in *all* the states as stated in the Chhândogya Upanishad (Chhâ. Upa. VIII. 7-12; Bra. Sū. III. 2. 11-12). (c) According to the Sūtrakāra the Srutis describe the impersonal aspect with the adjectives of the personal one and vice versa and, therefore, a meditator on either aspect is allowed an interchange of attributes of either for the purpose of meditation (Bra. Sū. III. 3. 37-42; Bra. Sū. III. 3. 50). (d) In the opinion of the Sūtrakāra the creation and destruction from and by Brahman of the world which are acts involving increment and decrement—two out of the six *bhāvavikāras*, changes of an entity according to Yāska—of Brahman whose *parināma* is Brahman Itself (*ātmakriteh parināmāt—*

Bra. Sū. I. 4. 26), are to be explained in the case of Brahman by self-concealment of Brahman according to the view in Chhâ. Upa. VII. 1. 15 (Bra. Sū. III. 2. 20-22) and not according to the Māndūkya Upanishad which would explain the same with reference to the waking, dreaming and deep sleep states of Brahman. (e) In Bra. Sū. III. 8 which seems to us to be the most important Pāda of the entire work of Bādarāyana, he gives the details of the *upāsana*s or meditations of Brahman, which are of three types, viz., (1) meditation on Brahman not conceived as consisting of parts or rather limbs, *i.e.*, meditation on Brahman conceived as *one arūpavat* or *rūpavat* principle (Bra. Sū. III. 3. 11-54), and (2) meditation on Brahman conceived as consisting of limbs, e.g., when Brahman is thought of as, e.g., Vaisvānara, consisting of limbs (Chhâ. Upa. V. 18. 2). Both these kinds of meditations are *nishkāma*, *i.e.*, they do not lead to any worldly prosperity, being means to liberation. (3) But there is a third kind of meditation on Brahman which is *kāmya* leading to worldly attainments; this is described in Bra. Sū. III. 3. 60. All these details and many others must be here left out owing to the limited scope of this paper.

It remains now for us to indicate here only what seems to us to be the probable direct or indirect source of the Sūtrakāra's doctrine. It becomes rather obligatory for us to do so, because there is a very wide gulf of difference between the interpretations of the Brahmasūtras given by the various Āchāryas and the interpretation proposed by us. The Āchāryas claim, and from the quotations from and references to their predecessors given by them it seems likely, that they had an ancient tradition or traditions to support them. We can claim no *bhāshya*—

kāra in our favour, though we do trace without any grave difficulties the origin of the Sūtrakāra's doctrine to the Upanishads, but, again, regarding our understanding of these latter works we have no help of any *bhāshya* on them.

We beg to suggest that a comparison of the Sūtrakāra's view about the two-fold nature of Brahman with Yāska's conception of the nature of deities of the Veda is not without its value in an attempt of tracing the prehistory of the former. Yāska clearly gives two Pūrvapakshas regarding the nature of the *devatās* of the Rīgveda, viz., one holding that the deities are *purushavidha* and the other believing that they are *apurushavidha*, and then he gives his own view that they are possessed of both the traits (*ubhayavidha*).²¹ He also believes that it is one Atman only who is praised in various ways (in as many ways as there are deities). Not

²¹ Nirukta VII. 6. 1; 6. 2; 7. 1; 7. 7.

only that the Sūtrakāra's conception of Brahman is predominated by two aspects exactly identical with those of Yāska's deities, but he actually uses the words *purusha* and *purushavidha* which suggest an inkling on the part of the Sūtrakāra from Yāska's view. Again he considers three states, *parindma*, *uriddhi* and *hrāsa* in the case of Brahman, an existing reality (*bhāva*), thus discussing three only out of the six *bhāvavikāras* mentioned by Yāska and it is clear that there was no possibility of discussing the remaining three states (*jāyate*, *asti* and *vinasyati*) in the case of Brahman. All this regard on the part of Bādarāyana for Yāska makes the Sūtrakāra seem to us to adopt, or to follow a once prevalent Vedānta tradition which had already adopted, the same attitude regarding the nature or aspects of Brahman as was done by Yāska in respect of the nature or aspects of the *devatās* of the Rīgveda.

TEACHINGS OF THE PROPHET OF IRAN

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Just as the Gita contains the essence of the teachings of the Upanishads, the Gathas contain the essence of the teachings of Spitman Zarathushtra, the Prophet of Iran. The Gathas are five in number. The first Gatha is known by the name of Ahunavaiti which means the Gatha which begins with the word Ahuna which means the leader, the Master. The second Gatha is known by the name of Ushtavaiti that is the Gatha which begins with the word Ushta, meaning health or happiness. The third Gatha is known as the Spenta-Mainyu, meaning the benevolent Divine wisdom and is now spoken of as

the Spentomad Gatha. The fourth is called Vohukhashtra, meaning good sovereign power and the Dominion of Heaven. The fifth and the last of the Gathas is known as the Vahistoishti or Vahistoist, meaning thereby the best possession. The essence of the teachings of the holy prophet in the Gatha is Truth and Righteousness or Ashoi. The prophet gives his teaching in three words,—Humata, Hukhta and Hav-rashta, i.e., good thoughts, good words and good deeds. In Yasna 28 of the Gathas the prophet says, "As long as I have power and strength I shall teach all to seek truth and right." In Yasna

48 of the Holy Gathas the prophet further says, "May Righteousness, strong with vital vigour, become incarnate in the faithful. In thy sunlit realms may Armaiti, the Angel of Piety, reside through the Good Mind. May righteous recompense be granted to all in accordance with their deeds."

Zarathushtra was opposed to polytheism which was at that time prevalent amongst the Indo-Iranians and made them worship all forms of nature as so many Gods. To the sole Supreme Being he gave the name Ahura Mazda, i.e., the Wise Lord, by changing the Aryan name for the Lord, viz., Asura into Ahura, and adding Mazda, the All-knowing, to it. Zarathushtra does not recognise any other God but one Ahura Mazda. All glory and supremacy he assigns absolutely to the one Ahura Mazda. He is the one Creator, the Lord Omnipotent. In Yasna 44, Zarathushtra sings about the omnipotence and the unity of Providence in a beautiful, poetic manner. He says, "I ask Thee, O Ahura Mazda! Who is the creator of Truth? Who laid out the paths of the revolutions of the sun and the stars? Who makes the moon wax and wane? Who balanced the earth and the heavens? Who is the creator of water and vegetation? Who gave swiftness to the winds? Who was the fountain source of benevolent light and its absence? Who created the phenomena of sleep and wakefulness? Who created the dawn, the noon and the night which remind man of his duties? Who is the creator of the angel of devotion and love, Spenta Armaiti? Who planted the feeling of love in the heart of the father for his son?" After these questions, Zarathushtra himself gives the answer, "O Ahura Mazda, I have come to this perfect realisation through thy Holy and Divine wisdom that Thou art the Creator of all."

For the purpose of advancement on the spiritual path, the prophet gives the first place to the purification of the mind. Good Mind or good thought is the foundation on which the edifice of all goodness in words and in actions is based. Even according to the Hindu Yoga system, Chitta-Shudhi or mental purity is the first step on the path of realisation. So long as the mind is soiled and dirty it cannot reflect truly the glory and splendour of the soul. Even the blessed Lord Christ said the same thing when he said, "Blessed are the pure in heart for they shall see God." Even Lord Buddha in his noble eight-fold path lays the greatest emphasis on right thoughts or aspirations. It is stated that the holy Zarathushtra himself retired to the Mount Elburz for seven years for the purpose of meditation and contemplation in solitude.

Next after mental purification, Spitman Zarathushtra lays the greatest emphasis on the spirit of Truth and Right (Asha). Righteousness or Ashoi is the bed-rock on which he lays the foundation of his teachings. Moulton says that Zarathushtra was among the earliest of mankind to state that the spirit of Truth was part of the very essence of the Supreme Being. From the principle of Truth and Right proceeds the harmony of the Universal Law and Order and hence the term "Asha" is often used to mean the holy and immutable laws of the universe.

The Blessed Lord Christ also sets out the same principle when he says, "Enter Ye the kingdom of Righteousness and everything will be added unto you."

Lord Buddha also lays the greatest emphasis on "Dhamma Chakka, Pavattana Sutta," i.e. turning the wheel of Righteousness.

Theosophy also sets out the same

truth in a nut-shell: "There is no religion greater than Truth."

Next after Truth and Right Spitman Zarathushtra lays emphasis on the spirit of Holy Sovereignty (Khashtra). Once a person becomes pure or Ashoi and follows the principles of Ashoi or Righteousness then he accepts the Holy Sovereignty (Khashtra) of God or Ahura Mazda in his life. Ahura Mazda is the Supreme Sovereign Lord and the term "Khashtra" refers both to His spiritual Sovereignty as well as to his Dominion of Heaven. Just as men can have the gifts of the Good Mind, and Righteousness for themselves, so can they establish by means thereof a kingdom of Heaven even on this earth, if they would only strive to do so. The blessed Lord Jesus the Christ said the same thing when he asked his disciples to accept either the Kingdom of God or Mammon. Every man or woman has to make his choice between these two kingdoms at one or other period of his or her life. The same idea is expressed in Hindu Philosophy by the terms Pravritti Marga and Nivritti Marga.

Next after the spirit of Holy Sovereignty (Khashtra), comes the spirit of Benevolent Piety or Spenta Armaiti. It is the same thing as Nishkama Karma or selfless work of the Hindu Philosophy. The same high Ideal of Service of Humanity is emphasised in Theosophy by the Great Masters of Wisdom. Spitman Zarathushtra advised his followers to live in the world like the lotus flower in the water but not to become worldly. That is the spirit of his teaching and that is why we find in the Parsis the spirit of benevolence or large-heartedness.

The next step after Spenta Armaiti or spirit of Benevolent Piety is the step which is called in Zoroastrianism Haurvatat or the Spirit of Perfection, and in Sanskrit, Adhyatma Yoga or

realising the higher self. Realising the higher self is realising the Fravashi which may be compared to realising the spiritual self from the Christian point of view, the highest state of consciousness. Once you have realised your highest self, you will naturally be inclined to be loyal and devoted to God. This is the principle of Sera-osham called, in Sanskrit, Bhakti Yoga or the Religion of Love.

The final stage is that of Ameratat or the spirit of Immortality, which, in Sanskrit, is called Jñāna Yoga, i.e. realisation of identity with the Divine. And this is the Goal of a Zoroastrian from the ethical point of view.

What is Immortality? The answer is: Body cannot be immortal, it is mortal. When you have realised the highest in you, that is, Fravashi which is like a spark in a flame, living in the bosom of the Father according to Christian tradition, you have realised that stage, where there is no separation between you and the Divine. It is the ultimate, final union which nothing can mar. Sir Radhakrishnan also refers to this state of consciousness in terms which would appeal to the modern world. He says, "Our virtue consists in assimilating the Divine content and participating in his purpose. His life is His essential nature and not a transitory quality. He is for ever saving the world. There is no risk that the world will tumble off into ruin so long as God's love is operative, yet the realization of the end of the world, depends on our co-operation—a free gift which we may withhold. Human co-operation is an essential condition of the progress of the world, and the freedom of man introduces an element of uncertainty."

This being the Ideal, the next question is what is "Fravashi" or "Farohar". This is a subject on which there

is lot of difference of opinion. *Fra-vashi* or *Farohar* means the same thing as the word "Spirit" of the Christians and "Atman" of the Hindus and "Nafsc-Haqiqi" of the Muslims.

Amongst the books of practically all the religions of the world, the Holy Gathas are a unique work which does not deal on the face of it with mysterious rites or supernatural miracles. Zarathushtra says in substance, "Ahura Mazda has created me to show the right path to the people of the world, and I for the sake of the Mission had obtained my instructions from the Spirit of the Good Mind." It is especially noteworthy that the principles of Zarathushtra's religion are simple, pure and untainted. Zarathushtra is vehemently opposed to the use of all sacrifices and alcoholic drinks which were universally prevalent in the religious rituals of the time. In Yasna 82, Stanzas 12 and 14, we have evidence of the prohibition by Zarathushtra of bloody sacrifices. He says, "They incur Thy displeasure, O Ahura Mazda, who with shouts of joy, draw the cow to the altar for sacrifice." In Yasna 48, 10, he speaks against the use of intoxicating drinks in religious ceremonies. "O Ahura Mazda, when shall the nobles turn to the path of righteousness? When shall this filthy evil of drink be uprooted by them, the evil of drink through which the wicked karpans and evil-minded lords of the land so utterly deceive the people of the world?"

In the Gathas, there is no mention whatever of the alleged fight between Hormazd or Ahura Mazda and Ahriman or the wicked one. Of this alleged war and eternal fight which has been the cause of so much discussion and many a grave error, the soul of Zarathushtra knows nothing. Throughout the whole of the holy Gathas Ahura

Mazda is the one Unique Creator, the one Source of Existence of the worlds, spiritual and material. He is the Fountain Source of all things, good and beautiful. In opposition to him there is no creator of evil in existence. Angra Mainyu, meaning the evil mind, which in course of time came to be known as Ahriman to which all evil in the world was ascribed, is never put as an equal of Ahura Mazda. Rather he is the opposing twin of Spenta Mainyu only, the holy Spirit of Goodness. In reality the contest is only between the spirits of goodness and evil within us in this world. In the Gathas, where the Evil Spirit is mentioned, we see it mentioned in opposition to Spenta Mainyu, the Spirit of Goodness and never in opposition to Ahura Mazda. In Yasna 45, 2, Zarathushtra says, "I shall tell you now of those twin spirits which took their birth at the beginning of life. The benevolent Spirit of Goodness said to the Spirit of Evil that neither our words nor our deeds, neither our thoughts nor our teachings, neither our beings nor our souls shall ever agree."

Now between these two principles or forces what should be the choice of humanity in this world? The Holy Zarathushtra in Yasna 30, 8, says, "A wise man should make the right choice." In Stanza 8 of the same Yasna it is said, "The eternal kingdom will be for him who, in this life, fights with all untruth." The world is like an eternal fighting ground between good and evil. The cherished desire and ideal of every person must be to overpower the Spirit of Evil and make the Spirit of Goodness and Truth victorious for ever.

It would be worth noting shortly what Dr. Rabindranath Tagore says about Zarathushtra and his religion. He says, "The most important of all outstanding facts of Iranian history is the

religious reform brought about by Zarathushtra. He was the first man we know, who gave a definitely moral character and direction to religion and at the same time preached the doctrine of monotheism which offered an eternal foundation of reality to goodness as an ideal of perfection. The orthodox Persian form of worship in ancient Iran included animal sacrifices and offering of Homa to the Devas. That all this should be discountenanced by Zarathushtra, not only shows his courage, but the strength of his realisation of the Supreme Being as Spirit...

"The distance between faith in the

efficacy of blood-stained magical rites and cultivation of moral and spiritual ideals as the true form of Worship, is immense. It is amazing to see how Zarathushtra was the first among men who crossed this distance with a certainty of realisation, which imparted such a fervour and faith to his life and his words. The truth which filled his mind was not a thing borrowed from books or received from teachers. He did not come to it by following a prescribed path of tradition. It flashed upon him as an illumination to his entire life, almost like a communication to his personal self."

REALISATION AND ITS METHOD

By ANILBARAN ROY

The mechanical thoughts that play in my mind do no more belong to me than the roaring of the sea. Both are movements in the Universal, both enter into my consciousness from the outside. Yet in my egoistic ignorance I identify myself with those thoughts; thus, my consciousness becomes clouded, and I am cut off from the higher Light.

So with the movements in the vital and the physical; they come from the outside, and through my identification with them obstruct the descent of the higher Power and Joy. There is something in me which still takes an interest in these movements; there is still such obscurity in me as identifies me with these movements; there is still much inertia and weakness in me, and I cannot always watch, discriminate and reject these movements of the lower Nature.

But as Thy *ananda* descends into me, the lower play diminishes in interest. Remove this ignorance and this weak-

ness completely from me, Mother; give me more and more of Thy Light and Joy, and keep me occupied with Thy service, so that I may rise completely out of this lower life, and Thy divine rule may be established in me.

The outward going habit of the mind makes us liable to all sorts of disturbances; if only we can keep our mind always turned inwards to Thee, Mother, and habituate ourselves to receive all our ideas and inspirations from Thee, we shall be firmly established in calm and peace, which is the indispensable condition of all progress.

The outward running of the senses opens the door to the hostile forces, and constantly makes us liable to attack from the outside; if we can draw our senses inward and turn them to Thee, Mother, we shall taste the immortal joy, which will enable us to conquer all temptations in the world.

The blind inertia of our physical nature makes us yield to influences of

all kinds from the outside, and thus places us at the mercy of the evil forces; if we can open our will to Thee, Mother, and keep it alert with Thy light and power, nothing will be able to move us, except an impulse coming directly from Thee.

To open our whole nature to Thee, Mother, to check all outward tendencies in us, to constantly aspire to the higher life in Thee, to resolutely reject everything that is impure and undivine, undisturbed by all failure, undaunted by all difficulties however great or serious, — that is our *sādhana* which will steadily advance us towards the life Divine.

To rise above all human imperfections is the most difficult task that has ever been set before man. It is only under Thy direct guidance and protection, Mother, only by Thy special Grace that we can hope to attain that great achievement.

It is not sufficient that we have the right intention to reject all falsehood and accept only the Truth; we must strenuously carry it out in every detail at every moment of our life. Few men deliberately intend to be bad, but hell, it is said, is paved with good intentions.

It is not sufficient that we refuse to invite the evil or even be unwilling to tolerate it; but there must not be any slackness in us to reject it integrally. Evils often come to us unasked and uninvited, and humbly seek a little shelter in some obscure corner, promising absolutely to do no harm. But if suffered thus to remain, they will grow in silence and obscurity, and one day rob us of all our treasure. We must resolutely prevent anything untrue or undivine even from approaching us. But how many can do this? Only those who have Thy special protection can hope to achieve this victory, great Mother.

Thou wilt show up whatever is untrue or undivine in us; Thou wilt give strength to our will to reject it integrally and persistently; Thou wilt support us with Thy infinite forbearance and love; only then can we hope to conquer all our imperfections and rise to the divine life, which is our destiny.

It is no use worrying over the old movements that still persist in us; they will continue until our nature is fully transformed. We should calmly watch them as a part of a universal movement, persistently reject them as they occur in us, and wait in silence and perfect faith for the Grace of the Mother to conquer them completely.

But we must always remember that these old ignorant movements in the mental, the vital, and the physical, always make us liable to the attack of the forces of falsehood. We should have sufficient strength of will always to deny them and resist their hostile suggestions; we should never allow ourselves to be careless or indolent as long as the rule of the Mother is not fully established in us.

We cannot altogether give up our thoughts and feelings and works: Nature will have her way; the best course is to connect all our movements, all our life with the Divine Mother. When we think, we should pray for her light to illumine our mind; when we work, we should pray for inspiration from her. At all times we should be able to turn towards the Mother. This must be our ideal, in whatever we do or think or feel we should try to keep in touch with the Mother.

Thus, we shall grow in faith and surrender, in peace and purity, and the Mother gradually descending into us will take up all our activities, all our life, and we shall attain the highest transmutation.

MULAMADHYAMA-KÂRIKÂ

BY SWAMI VIMUKTANANDA

CHAPTER II

THE EXAMINATION OF MOTION

In the preceding chapter it has been shown, while examining causality, that nothing can ever originate. By this denial of origination of things all possible attributes pertaining to them have also been denied, and so also movement. Nevertheless some additional arguments against motion have been put forward here with a view to convincing those who, owing to some deep-rooted predilection, persistently maintain the validity of motion on the strength of its being a fact of experience.

The problem of motion or change is an unsolved riddle. It has raised great controversies among the philosophers of all ages and yet no satisfactory solution has been arrived at. There are some who think that all changes are but appearances and absolute *being* is the only reality, but others uphold the idea that there is nothing static in the world,—everything is *becoming*. Those who believe in the *being* try to prove through logic, that all changes presuppose an unchanged entity and that no movement is ever possible without an unmoved static reality at its back. The cinematographic representation of motion is an example on the point. The other party, however, maintains that whatever be the logical conclusion it is an undeniable fact of everybody's experience that there is motion or change which is the *sine qua non* of existence, and absolute being is a sheer impossibility inasmuch as it runs counter to all canons of thought and cuts at the root of all evolution and progress. The upholders of *being* stick to what *ought to be* or what is an intelligible reality and those of *becoming* support what actually *is* or what is a sensible reality.

Nâgârjuna who is a philosopher *par excellence* neither supports *being* nor *becoming*. But to those who maintain *becoming* and believe in motion he gives the following reply to expose the hollowness of their doctrine.

गतं न गम्यते तावद्गतं नैव गम्यते ।

गतागतविनिर्मुक्तं गम्यमानं न गम्यते ॥ १ ॥

गतम् What is passed (जनेन by a person) न not गम्यते is being passed तावद् again अगतम् what is not yet passed न not गम्यते is being passed एव verily गतागतविनिर्मुक्तम् (अज्ञानम् a path) what is neither passed nor is yet to be passed गम्यमानम् is now being passed न not गम्यते is comprehended.

1. One is not passing a path that is already traversed, nor a path that is yet to be passed, and a third path different from what is passed and what is yet to be passed cannot be comprehended.

An act of passing requires, as its preconditions, a passer or agent and a path or space to move in. It further involves time which is a necessary factor for its accomplishment.

There is no denying the fact that we experience motion or act of passing in our daily life; but when we scrutinize it we cannot find any sound reason to believe in its validity. For, one cannot now pass a path that he has already traversed and thus left behind, since such an act will make the past and the present happen at a given moment; neither one can at the present moment pass that portion of the path which is to be passed in the future, as the present and the future are incompatible and can by no means be brought together. But it may be argued that there is the space occupied by his feet, which is neither before nor behind and one can make a move there. This is also impossible, for if one critically examines the space under one's feet one will find that the space under his heels lies behind his toes and that under his toes lies before his heels and if this is pushed to its logical conclusion there will be no space save what is behind and what is before or what is already passed and what is yet to be passed. This brings out the fact that there is no such indivisible unit of space which is now being passed nor any such point of time which can be called a present moment, and one cannot find a crossing of this time and space, a "here and now", or a point-instant, which can vouch for the occurrence of an event. Even *paramāṇus*, the minutest parts, of space or matter are supposed to have some magnitude or at least sides, and an instant or the smallest fraction of time is also considered to have some duration. This being the case a definite point of space and time which is an invariable precondition for the happening of an act, will always slip through our fingers and thus all our ideas about motion will be rendered invalid and immobility alone will be forced upon us as a logical conclusion.

But in spite of all efforts to disprove motion it is still an object of experience and as such can legitimately demand an explanation. Here is one.

चेष्टा यत्र गतिस्तत्र गम्यमाने च सा यतः ।

न गते नागते चेष्टा गम्यमाने गतिस्ततः ॥ २ ॥

यत्र Where चेष्टा effort (अस्ति is) गतिः movement तत्र there (अस्ति is) यतः since सा that च again चेष्टा effort न not गते in what is passed न not अगते in what is not passed (परन्तु but) गम्यमाने in what is being passed (अस्ति is) ततः therefore गम्यमाने in what is being passed गतिः motion (अस्ति is).

2. Where there is effort there is movement and such an effort does not exist either in what is already passed or in what is yet to be passed but only in that which is now being passed, so movement (*gati*) inheres in what is being passed at present.

It has been shown that there is no such point-instant where an action can take place. This, however, cannot be taken as final. For, in an act of passing there is an effort (*cheshtā*) manifested through the steps one takes, and it is

accepted on all hands that one is said to be actually passing a path where one takes these steps*. And since one cannot advance a step either in what is already passed or in what is yet to be passed one must do it in the space which is now being passed and here we have got our point-instant and so there is the act of passing or motion.

This, however, is no better than a mere assumption. For, we have here taken each step as an indivisible single stroke accomplished at a single instant. But on investigation it will be found that the space covered by this single stroke and the time taken to accomplish it are capable of being divided infinitely, and in that case it is impossible to complete a single step, and so motion is an impossibility.

But even granting that there is such a space as is being passed at the present moment and so there is motion, one cannot escape the question of double motion, neither can one solve the difficulties involved therein.

गम्यमानस्य गमनं कथं नामोपपत्स्यते ।

गम्यमाने द्विगमनं यदा नैवपपद्यते ॥ ३ ॥

(त्वया By you) गम्यमानस्य of what is being passed गमनम् (an object of) passing कथम् how नाम (expletive) उपपत्स्यते will be admitted यदा (यतः) since गम्यमाने in what is being passed द्विगमनम् double motion उपपद्यते becomes possible एव verily न not.

3. How could it be possible for that which is now being passed to become an object of an (additional) act of passing since (the connection with) a double act of passing is verily irrelevant in the case of that which is being passed at present?

According to rules of grammar गम्यमानम् (गम्+मानच् , कर्मणि) means an object of the verb गम् (to pass) in the present tense. This object here is the path which is now being passed. Again गम्यते (गम्+ते, कर्मणि) has for its object the same path which is traversed at the present moment. So, if we say गम्यमानं गम्यते it actually means what is being passed is being passed, as both the forms indicate the same object in the present tense. It is therefore redundant to use these two similar terms to signify at a time the one and the same object. So गम्यमानं गम्यते or what is being passed is being passed cannot convey any consistent meaning at all.

* When we analyse an action and thoroughly investigate into its preconditions we come to know that in all voluntary actions the agent must have beforehand the knowledge as regards the benefit to be derived from such acts (*ishtasādhana-lā*) and he must also be sure of his capacity to accomplish the same (*kritisādhya-tā*). Then follows the will (*pravṛtti*) to do it and thereafter the agent makes an effort (*chcśhtā*) which is another name for action (*kriyā*). So where there is such effort there is action. In the act of passing this effort is manifested through the steps or, more truly, through the connection (*samyoga*) and disconnection (*viyoga*) of the feet with the space before (*uttaradesha*) and the space behind (*purvadesha*).

NOTES AND COMMENTS

IN THIS NUMBER

In our Editorial entitled *The Aspirations of Young India*, we have pointed out the appalling backwardness of India in some vital departments of her material life, and the helpless position she holds in the comity of nations. We have, moreover, stressed the need of an all-round education for the uplift of the sunken masses as also the duties of the younger generation towards the liberation of their motherland from the octopus of alien imperialism. Sir Francis Younghusband, K.C.S.I., K.C.I.E., Chairman of the World Congress of Faiths, in his illuminating article on *World Fellowship*, urges that the adherents of every religion should give up their jealousies and combine in one supreme effort to make an end of the brutalisation of the world and put in its place that spirit of unity which all religions inculcate. The thoughtful article entitled *The Folk High Schools of Denmark: A Model for India* by Mr. H. R. Krishnan, I.C.S., Executive Head of the Madhubani Subdivision, District Darbhanga, is based on the personal experience of the writer who had ample opportunity of studying at close quarters the working of several typical Folk High Schools in Denmark. He hopes that, if a sufficient number of Folk High Schools, more or less on the Danish pattern, are also run in India for a few years, the outlook of the country will undergo a change for the better. Dr. Stanislaw Schayer, Ph.D., a great Indologist and Professor of the J. Piłsudski University of Warsaw in Poland, in his learned article on the *Problem of Understanding Alien Cultures*, discusses at length the difficulties in the correct

appraisal of the true spirit of cultures other than one's own, and points out that the most important condition of every such understanding is the knowledge of the many-sidedness of human culture and the recognition that none of the concrete cultures are absolute and that such an absolute culture is created only by the totality of all the forms manifested in history, by those that were, are and will be. The readers will find in *Swami Vivekananda's Message to America* by Swami Akhilananda, Head of the Vedanta Society of Providence, U. S. A., a lucid exposition of what Swami Vivekananda delivered unto the people of the American Continent for their spiritual freedom from the present stranglehold of the materialistic philosophy of life. In *Bâdarâyana's Conception of Brahman*, Dr. P. M. Modi (Kiel), Professor of Sanskrit, Samaldas College, Bhavnagar, Kathiawar, has tried to prove, in the light of some important Sûtras of Bâdarâyana, that Bâdarâyana has offered a doctrine the main characteristic of which is that Brahman has two aspects, viz., *arûpavat* or *apurushavidha* and *rûpavat* or *purushavidha* by meditating on or knowing either of which independently of the other, one would get immediate liberation. The writer points out also where and why he differs from the standpoint of Āchārya Saṃkara in the explanation of those Sûtras. In the *Teachings of the Prophet of Iran* by F. J. Ginwala, M.A., LL.B., Solicitor of the Bombay High Court, the readers will find a clear presentation of the instructive gospel of Zarathushtra, the Prophet of Ancient Persia. S. Anilbaran Roy of Sri Aurobindo Ashrama, Pondicherry, has outlined in his article on *Realisation and Its Method* some of

the processes whereby the grace of the Divine Mother can be had for self-illumination and highest transmutation.

SWAMI VIVEKANANDA AND MODERN INDIA

Prof. Benoy Kumar Sarkar of the University of Calcutta is well known in India and abroad as a versatile genius. His writings covering a wide range of subjects always bear the stamp of original thinking and furnish to the readers ample food for serious reflection. In a recent article on *Vivekananda, Kant and Modern Materialism*, published in the *Calcutta Review*, April, 1939, he has ably dealt with the contributions of the great Swami to the creation of modern India. Prof. Sarkar has shown how the manhood, energism and self-determination that characterised the first revolt of Young Bengal against Western chauvinism was spiritually linked up with the virile message of Swami Vivekananda who paved the way for the creative ideas of 1905 and was in a general manner a pioneer of Bengal's national movement. As regards Swami Vivekananda's contributions in the field of economics towards the making of modern India Prof. Sarkar says, "He was neither a professional philosopher of politics nor a professional economist. His politics and economics are all to be found in his social philosophy. And in this domain we encounter Vivekananda as the messenger of modern materialism. It is possible to establish here an equation between Vivekananda and Immanuel Kant. The equation is to be understood, however, not in the contents, form and style of writings but in the fundamental messages. What Kant did for Europe towards the end of the eighteenth century was accomplished for India towards the end of the nine-

teenth by Vivekananda. Kant is the father of modern materialism for the West. Vivekananda is the father of modern materialism for India. They are two of the greatest saviours of mankind. It is to them that the world is indebted for the charters of dignity for Nature, matter, material science and material welfare." It was Kant who for the first time had the courage to declare in so many words that the cultivation of material sciences was no less glorious than the pursuit of the spirit. The laws of Nature were as immutable and absolute as the laws of the human spirit. It is on this Kantian recognition of the equal dignity of the two worlds that the knowledge of Nature, investigations into the natural sciences, researches in material interests have been able to grow in the same unhampered manner as researches into the inner world, the sphere of moral personality.

"The situation in India" says the Professor, "was parallel to that in Europe. The dignity of Nature had been denied to the exclusive recognition of the dignity of spirit, if not in practical life, at any rate in the dominant philosophical schools. This obsession by the affairs of the spirit engendered an intellectual and moral hypocrisy among the men and women used as they are to the ordinary family life, arts and crafts, commercial and social pursuits. In order to profess their reverence for things of the spirit they got into the habit of declaring, in any case verbally, their alleged apathy and indifference to the most intimate concerns of their daily life. . . . India like Europe was therefore in need of a man who could say with all the honesty he could command that *Prakriti* was no less sacred than *Purusha* (Man) and that the pursuit of material sciences and material prosperity was as godly

as that of the sciences and activities bearing on the soul."

In conclusion Prof. Sarkar rightly observes that though Swami Vivekananda was predominantly an exponent of the soul-philosophy, of Vedantic communion with or realisation of God, he, in response to the need of the times, preached for India a philosophy of energism to stimulate her sleeping powers into activity. He felt in the core of his being that India, under the

influence of alien rule and culture for centuries, had gradually forgotten her pristine greatness and lofty idealism. India needed a gospel of fearlessness and a clarion call to action to break the hypnotic spell and to gain back her lost individuality. "The muscles and nerves,—the flesh and blood,—furnished by Vivekananda have served to save the soul of Young India and enabled it to go on prospering and to prosper in the two domains of Nature and the Spirit."

REVIEWS AND NOTICES

THE RELIGIONS OF THE WORLD (2 Vols.). Published by Swami Ghanananda for the Ramakrishna Mission Institute of Culture; 19, Keshab Chandra Sen Street, Calcutta. Pp. 1044+xx+xiii. Price Rs. 10/-.

These two well-printed volumes contain the entire proceedings of the Parliament of Religions, which was held at Calcutta for eight days from 1st March, 1937, under the auspices of the Sri Ramakrishna Centenary Committee. The Parliament was a unique event in India which had not seen the like of it before in her long course of history. The diversity of view-points represented and the different classes of distinguished delegates participating in it from the remotest parts of the globe, justified the high title of the assembly as they also bore witness to the universal character of the appeal exercised by the life of Sri Ramakrishna over persons who differed so widely in race, religion, culture and outlook.

The proceedings have been grouped into five parts including nine chapters. Of these Part IV (chapter vii) contains the full texts or résumés of all the papers presented and lectures delivered at the Parliament, which total one hundred and ten. These have been arranged under the following eight sections which give an idea of the wide range of topics dealt with:—(i) The Ideas of Religion, (ii) Religion and Culture, (iii) The Religious Systems of the World, (iv) Ramakrishna and Vivekananda, (v) Religion and Philosophy, (vi) Religion and Social Service, (vii) Historical, Comparative, and Other

Studies of Religions, and (viii) Religion and Current Problems.

Not only the principal faiths in the world but also many of their sects and subdivisions find treatment in the book. In any vast collection like this the contributions must of necessity be of unequal merit, but all of them point to the deep-seated unity which underlies the rich and colourful variety of expressions of the religious urge in man.

The rest of the work gives the preparation and programme, greetings and messages, presidential addresses at the different sessions, perorations and farewell speeches. The book, which is supplied with a suitable index, is of value not only as a record of a great event but also as evidence of a new, broadened outlook on religion, which welcomes diversity of forms as a necessity for the human mind at the different stages of its evolution.

SHAKESPEARE CRITICISM: AN ESSAY IN SYNTHESIS. BY C. NARAYANA MENON OF THE BENARES HINDU UNIVERSITY. Published by the Oxford University Press, Nicol Road, Post Box 31, Bombay. Price Rs. 3/-. Pages (including index) 276.

This is a remarkable volume on Shakespearean criticism by a distinguished Indian. In his Preface, Mr. Menon mentions, "This book is substantially the same as my Doctoral thesis accepted by the Madras University in 1929." It must be admitted at once that this is not a book for the beginner. It does not, for example, give

the life of Shakespeare, and short accounts of his plays in chronological (or any other) order. It presupposes a thorough knowledge of Shakespeare's life, character and his plays, and the criticisms on them in the usual books of reference. Dr. Menon's thesis is intended for the scholar.

One peculiarity about this book must be mentioned at once. The thesis is 186 pages long, the *Notes* are a little over 50 pages, and the key to the titles of books referred to in the *Notes* is 31 pages. Dr. Menon is familiar with, and has quoted from, or referred to, the latest books on Shakespearean criticism. His scholarship is bound to excite the envy of not merely the average student but also of the majority of scholars. But one cannot help wishing that he had adopted some method by which the matter contained in the *Notes* could have been woven into the body of the book. To refer to the *Notes* at least four or five times when reading a single paragraph of the book becomes a laborious and (to speak plainly) tiresome business.

Mr. Menon has very little sympathy for critics who study questions of date and authorship regarding Shakespeare's plays. Speaking about such persons, he remarks, "Research, in its pursuit of the ephemeral, loses sight of the essential." Contrasting the student who enters into the spirit of literature with one who merely argues about it, and claims to do research, the author says, "There is a fine parable: two men went to a mango-grove: one ate the fruit, the other counted the leaves." Since Shakespeare was concerned only with character interpretation, he seldom troubled himself about being original: "Not being cursed with the itch for originality, Shakespeare did not insist on creating his own Hamlet, as Shaw has created his own St. Joan."

Mr. Menon's thesis is that imaginative character-interpretation is necessary for a proper appreciation of Shakespeare. It is irrelevant (so Mr. Menon says) to find out whether and how much Shakespeare borrowed from Kyd in his sketch of Hamlet, or how much of himself he put into his sketches of Hamlet and Othello. "The writer of a modern novel imbibes theories of psychology first, and then uses them as spectacles through which he observes life." Shakespeare "created characters, and left it for us

to theorise." Mr. Menon's remarks on how Shakespeare has transmuted the melodramatic details furnished by Cinthio into his play "Othello" are very illuminating. He has also some interesting things to say about Shakespeare's purpose in introducing Horatio in *Hamlet*, Banquo in *Macbeth*, and Edgar in *Le Lear*.

The thesis is written in a brilliant style, and some of the sentences are so obviously aphorisms. The following are only a few of the many specimens that can be given: "A book is not a finished product, but a dynamic process." "Art is more a quest than an escape." "Hamlet is only an emotional experience."

It may be confidently predicted that it is sure to find a place in every well-stocked library of Shakespearean criticism.

PROF. R. KRISHNAMURTI, M.A.

THE CALCUTTA MUNICIPAL GAZETTE.

TENTH HEALTH NUMBER. Edited by Mr. Anil Homç, Central Municipal Office, Calcutta. Pp. 132. Price As. 6.

The learned and experienced editor of the Calcutta Municipal Gazette deserves our warm congratulations for bringing out this excellent symposium on Health. No less than fifty-six contributions on various aspects of Health and Hygiene,—some from the pens of eminent doctors—are contained in it. Some offer illuminating comments on various aspects of medicine and surgery, both ancient and modern. It also contains numerous pictures including more than ten beautiful plates, illustrative of the topics discussed, or otherwise connected with them, and these add much to the attraction of the volume.

BENGALI

UPANISHADER ALO: By DR. MAHENDRANATH SARKAR, M.A., Ph.D., PROFESSOR IN THE PRESIDENCY COLLEGE AND CALCUTTA UNIVERSITY. Published by the University of Calcutta. Pp. 139, with a word-index. Price not mentioned.

Dr. Sarkar is well known as an eminent author and exponent of Hindu Philosophy both in India and abroad. The latest gift of this experienced Professor to the Bengali readers is this book on the "Light of the Upanishads." It is an excellent introduction to and a systematic exposition of the Upanishadic Texts and is certainly a very

valuable addition to the growing Bengali literature. Prof. Sarkar has brought his life-long study and thinking to bear on the subject.

All the four chapters of the book are, on the whole, well thoughtout, clearly written and highly interesting. In the first chapter the learned author introduces the reader to the Upanishads and convinces him of their importance in the understanding of Indian thought. He rightly observes that in order to have a glimpse of the main theme of our religion and philosophy one must study at least the principal Upanishads most of which are commented upon by Sankaracharya, as all the ancient and modern thinkers of our country have built their philosophies of life on the foundation of the Upanishads, Sankara, Ramanuja, Madhwa and others of old, as well as Aurobindo, Vivekananda and Rabindranath of to-day have all derived their inspiration from the perennial fountain of the Upanishads. Even the Western savants like Schopenhauer, Emerson, Deussen are all indebted to these sacred texts of ancient India for their sublime ideas. "The Indian ideals of the later age," Dr. Sarkar remarks, "were already in the Upanishads though only in aphoristic form. Jñāna, Yoga, Bhakti and other ways of illumination have originated from the Upanishads. All thought-systems of India may be said, without any exaggeration, to be mere explanation or rather amplification of the Upanishads. Though modern philosophy has brought many new thoughts to light yet their conclusions have not overreached those of the Upanishads."

The second chapter is devoted to define Brahman or the Absolute Reality. In it the erudite author attempts a cogent and clear description of Brahman with apt illustrations from the Kena, Taîtiriya, Chhândogya and Brihadâraṇyaka Upanishads. In this connection Dr. Sarkar very pertinently points out that *Élan Vital* of Bergson is not the ultimate Reality in the view of the Upanishads. We make bold to assert that all conceptions of Reality upheld by modern thinkers of the

West fall short of the Upanishadic conception.

The third chapter aims at the exposition of Brahma-Vidyâ. In it the author while narrating the Dialogue of Yama and Nachiketa of the Katha Upanishad refers to the two-fold path of life, as told by Yama,—the way of the *preyas* (pleasant) and the way of the *shreyas* (good). The latter is the path of liberation which is described as a state in which all bondages of life are sundered for ever and all hankerings of heart are satisfied. The author states that the Indian ideal of Mukti emphatically repudiates the Western ideal of eternal progress. If the goal of life is a perpetual march to an unknown destiny, it can never be the fulfilment of life, for we learn from our own experiences that what is called new is nothing but the repetition of the old only in a new garb. Man wants to get rid of the eternal movements of life and to quench the thirst of his soul. That is not possible in an ideal of endless progress. Perfection is a condition that is neither static nor dynamic but a state wherein all passions are pacified and all desires are extinguished. It is a state of eternal silence and everlasting peace. The most hopeful message of the Upanishads is that this perfection is attainable in this very life, here and now, by all men and women without any distinction. Aryan or Non-Aryan, Hindu or non-Hindu, Indian or non-Indian, men of all ranks, races and religions are born heirs to it.

In the concluding chapter ample light has been thrown on some momentous problems of the day.

We hope this book will remove a long-felt want and will be very helpful in spreading the ideas of the Upanishads in Bengal. It is dedicated to Dr. Shyamaprasad Mookerjee, ex-Vice-Chancellor of the Calcutta University, at whose kind suggestion and encouragement the book was written and published. The book is worthy to be read as a text-book in college courses.

SWAMI JAGADISWARANANDA.

NEWS AND REPORTS

PRESIDENT'S TOUR

Srimat Swami Virajanandaji Maharaj, President of the Ramakrishna Math and Mission, recently completed a fairly extensive tour in the South. Leaving Belur Math, the Headquarters of the Mission, on April 9, he visited the various branch centres at Bhubaneswar, Puri, Waltair, Madras, and Ootacamund. At all these places he was received by the prominent citizens and admirers of the Mission and there were public receptions at the important stations in his honour.

At Madras the Swami consecrated the new shrine room of the Goddess of Learning at the Ramakrishna Mission Student's Home and inaugurated the Centenary Library at the Ramakrishna Math, Mysore. There was a large gathering of the residents of the city and disciples of the Math on the latter occasion. The function commenced with appropriate ceremonies. There were speeches by Mr. C. R. Srinivasan, Sir Sivaswami Aiyar and Sir Alladi Krishnaswami Aiyar, who dwelt on the history of the origins of the library, its need and the ideals and activities of the Ramakrishna Mission. In his address the President of the Mission welcomed the new institution and hoped that it would fulfil a real want of not only individual seekers after Truth but of the Order as well.

The Swami's tour created great enthusiasm everywhere and gave a great impetus to the activities of the Mission centres he visited. He was also instrumental in giving a new start to the practical spiritual life of several devotees by initiating a large number of aspirants. Many also benefitted by his talks and counsels. After a strenuous tour for over a month he left Madras on May 15 for the Himalayas.

ACTIVITIES OF THE RAMAKRISHNA- VIVEKANANDA CENTRE OF NEW YORK

Since the return of Swami Nikhilananda from his six months' tour to India, the Ramakrishna-Vivekananda Centre of New York has had a varied and interesting program of activities. On December 25th, the Swami opened his Sunday services of

this season with the celebration of Christmas, speaking on "The Blessed Life of Jesus". A Christmas tree and greens adorned the Chapel and refreshments were served to the many students and friends who assembled to welcome the Swami to this country.

The Birthday Anniversary of Swami Vivekananda was celebrated in the Chapel, Swami Nikhilananda speaking on "The Inspired Teachings of Swami Vivekananda." During the last week of February and the first week of March, a special program was arranged for the celebration of the Birthday Anniversary of Sri Ramakrishna. On the 26th, Swami Nikhilananda spoke on "The Blessed Life of the Great Master." A small statue of Sri Ramakrishna in meditation, placed on a special altar, was decorated with garlands and flowers, as were the other holy pictures in the Chapel. The following Friday, Swami Viswananda of Chicago conducted the service and spoke on "The Laws of Inner Life." Two days later, Swami Viswananda again addressed the congregation, speaking on "How to be a Yogi." On Sunday evening, the annual Sri Ramakrishna Birthday dinner was given, with over a hundred guests present. Swami Viswananda and Dr. Taraknath Das of New York University were the guest speakers. After the dinner, Swami Nikhilananda showed moving pictures of the holy and historical places he had visited in India recently and described them in great detail. Everyone was keenly interested in this medium of contact with India.

Swami Nikhilananda has also addressed members of "All Soul's Church" in New York and the Central Congregational Church of Brooklyn, as well as a class at the Dalton School of New York.

In addition, the Swami has opened regular Tuesday evening classes on the Upanishads and Friday classes in Meditation and the study of Raja Yoga at the Centre. These classes are being very well attended.

**THE RAMAKRISHNA MISSION
ASHRAMA, ASANSOL**

REPORT FOR 1988

The activities of the Ashrama fall under the following heads:

(i) *Spiritual*: The Ashrama holds daily religious classes and organizes occasional lectures and discourses on religious subjects. The birthday anniversaries of Sri Ramakrishna, Swami Vivekananda and other saints and sages are celebrated in the Ashrama.

(ii) *Philanthropic*: The Homoeopathic Charitable Dispensary conducted by the Ashrama treated, during the year under review, 1817 new cases and 1790 repeated cases. During the same period the members of the Ashrama nursed many sick persons and cremated 15 dead bodies.

(iii) *Educational*: The Ashrama conducts a Free Night School, a Students' Home and a Free Library and Reading Room. The average daily attendance in the school was about 16 and the total number of boarders in the Home at the end of the year was 8.

The total receipts during the year were Rs. 6,321-0-11 and the total disbursements amounted to Rs. 1,689-12-6, thus leaving a balance of Rs. 4,631-18-5. The Ashrama needs about Rs. 50,000 for the construction of new buildings for Dispensary, School, Library and Students' Home.

SRI RAMAKRISHNA MISSION SEVASADAN, SALKIA

REPORT FOR 1938

Since its inception 15 years ago, this branch of the Ramakrishna Mission has been rendering medical and other forms of general service to one and all. The activities during the year were as follows:

Education: The Students' Home contained 14 students in all, of whom 7 studied in colleges and the rest in schools.

Charitable Dispensary: The total number of patients treated was 30,814 of whom 23,191 were new cases and 16,623 were repeated cases.

Outdoor help to helpless widows and poor families: Under this head 10 persons received monthly relief in cash and kind.

Preaching: A religious class was regularly held on Saturdays at the Ashrama for the benefit of the workers as well as the public. The Ashrama also celebrated the birthday anniversary of Sri Ramakrishna on a grand scale.

Needs: The Sevasadan stands in need of a big piece of land whereon to build a permanent house of its own. A sum of

Rs. 15,000 is required to acquire the land and we hope the generous public will come forward with adequate financial help for this useful institution.

THE RAMAKRISHNA MATH AND MISSION BRANCH—BANKURA

REPORT FOR 1938

The Ramakrishna Math and Mission (Branch) at Bankura has been performing their Seva-work for the last 28 years.

1. The Math has the following activities:

(a) *Puja, festivals and celebrations of anniversaries*: These were held as usual. (b) *Library*: It contained 630 copies of valuable books on various subjects in the year under review. (c) *Preaching and Indoor classes*: Religious classes were held in the Math compound on every Thursday for the public and another religious gathering at night for the inmates.

2. The Mission Branch has the following programme of work:

(i) *The out-door charitable dispensary*: During the last three years 74,699, 85,098 and 90,450 patients were treated respectively. (ii) *Education*: In the Ramakrishna Free Primary School located in the old Sevashrama building, the number on the roll and the average daily attendance were 39 and 30 respectively. (iii) *Relief works*: Fire relief works were carried on at Khatra and Chugara with the help of the public. (iv) *Helping the needy and the distressed*: During the year under report some students and needy persons were helped as usual.

Present needs of the Math:

(1) For a temple for the Lord Rs. 10,000 (ten thousand). (2) For a guest house Rs. 800 (eight hundred).

Urgent needs of the Mission:

(1) The former procedure of land acquisition, not being congenial, was dropped, and, a fresh application and estimate were submitted during the year. Already Rs. 914-1-11 have been deposited for it, but still Rs. 3,000/- will be required for the acquisition of the land and the construction of a rest house on it for the poor patients coming from far off places. (2) For a hand-pump of the dispensary well: Rs. 200. (3) For the construction of the workers' quarters, the present one being rendered quite unfit to live in, since the last terrible earthquake of

1988: Rs. 2,000/-. (4) For the construction of a suitable house for a public Library at the town; Rs. 1,500/-. (5) For equipping the charitable dispensary with up-to-date surgical appliances and accessories: Rs. 500/-. (6) A reserve fund for the charitable institution, where the average daily attendance of the patients is about 250, is indispensably necessary and the attention of the philanthropic and charitable public is specially drawn to the fact.

An earnest appeal is made to the devotees, sympathetic and benevolent public, and the patrons and well-wishers of this Math and Mission Branch for special endowments or donations for the fulfilment of the above urgent needs and it is hoped that this appeal will meet with adequate response and the work done in the cause of suffering humanity will not suffer in any way for lack of funds. Any contribution, however small, in cash or kind, will be thankfully accepted and acknowledged by Swami Maheswarananda, Secretary, Sri Ramakrishna Mission Branch, Bankura.

If any large-hearted gentleman wish to perpetuate the loving memory of the departed soul of his nearest and dearest one he is cordially invited to do so by meeting the expenses of any of our aforesaid needs.

BAGERHAT SRI RAMAKRISHNA BIRTHDAY CELEBRATION

The 104th birthday of Sri Ramakrishna was celebrated at the Bagerhat Sri Ramakrishna Ashrama on the 24th and 25th April with great pomp. On the 24th morning there were music and readings from the Srimad Bhâgavatam. A huge procession started from the Ashrama with a large portrait of Sri Ramakrishna beautifully decorated, and paraded the town. On the 25th morning, there were special puja, and readings from the Gitâ and Chandi. About 1,000 people took "Prasad". In the afternoon at 6 p.m. a public meeting was held in the Ashrama. S. J. Kamakshya Charan Nag, Principal, P. C. College, Bagerhat, presided.

Prof. Bana Behari Bhattacharyya of the local college chanted hymns from Vedas. Swami Vamadevananda of the Belur Math gave an illuminating lecture for an hour on "the teachings of Sri Ramakrishna and their influence on the Modern World". The President spoke elaborately on the teachings of Sri Ramakrishna and Swami Vivekananda. His lecture was highly appreciated. The local senior Pleader S. J. Nava Kumar Kar, B.L., while thanking the lecturer and the President, expressed his heartiest thanks for the scholarly addresses. Many distinguished visitors from the town joined the meeting. In the evening there were Aratrikam and musical performances. S. J. Rai Bahadur Sukhlal Nag, S. J. Ramendra Nath Roy Choudhury, B.L., and others made all possible effort to make the function a success.

BIRTH ANNIVERSARY OF BHAGAVAN SRI RAMAKRISHNA AT KATIHAR

Under the presidentship of Rai Bahadur Rameswar Sing, District Magistrate and Collector, Purnea, the birth anniversary of Bhagavan Sri Ramakrishna was performed with due solemnity on the 6th and 7th May, 1939. Mr. A. T. Stephens, Executive Engineer, E. B. R., Mr. R. N. Prasad, Munsiff, Mr. H. M. Jhunjhunwalla, General Manager, Katihar Jute Mills, Mr. D. Burman, M.A., Dip.-in-Ed., Head Master, local H. E. school, Mr. K. G. Ghose, Sub-Registrar, and many other prominent persons attended the function. Babu Suresh Chandra Roy, B.L., Secretary, Ramakrishna Mission Ashrama, read the annual report. Swami Vasudevananda delivered a thought-provoking address on Sri Ramakrishna, which was highly appreciated. S. J. Susanta Kumar Joarder, S. J. Jaineswar Prasad Sing, B.A., Asst. Head Master, local High English School, S. J. Subodh Kumar Mukherjee and others followed. On Sunday S. J. Jyotirmoy Mitra, retired Police-Inspector, performed Usha Keertan which gave a real life to the holy ceremony. More than two thousand Daridra-Narayans were sumptuously fed.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

OUTPOURINGS OF A DEVOUT HEART*

BY JOHN MOFFITT

O Lord, must all my days be spent
In such unfruitful banishment ?
All day, all night, I keep alive
Solely in hopes Thou wilt arrive !

Yet Thou art Lord of every sphere,
And I but a luckless beggar here :
How can I dare to say to Thee,
“Dear Master, come Thou unto me ?”

I leave my heart's door open wide,
But still my poor heart weeps inside :
Wilt Thou not deign to enter there
And soothe her feverish despair ?

* Adapted from a Bengali song.

SIDELIGHTS ON HINDU CULTURE

BY THE EDITOR

A comparative study of the Eastern and Western thought-systems has placed at the disposal of modern scholars certain data which reveal in unmistakable terms the fundamental difference that subsists between the two people in their outlook on life and culture. The dominant feature of Oriental thought is its insistence on creative intuition, while the Western systems are characterized more or less by a greater adherence to critical intelligence. In the East both religion and philosophy are practical and more a matter of spiritual culture than of scholastic learning. They are identical in their ultimate aim and constitute the obverse and reverse of the same shield of life. They are not considered as mutually repellent forces, but are the creative expressions of an organic whole of being. In the opinion of Swami Vivekananda, religion in the East is a question of fact, not of talk. A man may believe in all the churches in the world, he may carry in his head all the sacred books ever written, he may baptise himself in all the rivers of the earth, still if he has no perception of God, he would be characterized as the rankest atheist. Religion, in the true sense of the term, belongs to the supersensuous and not to the sense plane. It is being and becoming. True religion does not consist in merely going to the church or putting external marks on the forehead, or dressing in a particular fashion; one may put himself in all the colours of the rainbow, but if his heart has not been opened, if he has not realized God,

it is all vain. "That is real religion which makes us realize the unchangeable One, and that is the religion for everyone. He who realizes transcendental Truths, he who realizes the Atman in his own nature, he who comes face to face with God, he who sees God alone in everything, has become a Rishi." Man must realize God,—that is what is meant by religion in the East.

In fact it is the attainment of spiritual freedom—the transcendence of the narrow and egoistic impulses of life and the ascent of the human soul to the vision of the Universal—which is fundamental to Hindu religio-philosophical thought; whereas an inordinate emphasis on reason and the powers of the intellect are the characteristic marks of the Western attitude to life. This tendency to neglect the perceptual basis is the besetting defect of the philosophy of the West. For, in such an over-accentuation on the powers of the intellect, we get a philosophy of arid concepts having nothing to do with the flowing stream of life. Truth becomes a dead conformity to certain logical conceptions and ideas with no prompting from life. In art technique gets the mastery over temperament. Morality comes to be of the drill sergeant type, insisting on nothing more than a blind unthinking obedience to the commands delivered. Rationalism thus murders reality to dissect it. We find a mechanical perfection in place of spiritual beauty, cold uninspired reason in place of the vivifying light of synthesis, logic in place of life. The

dire consequences resulting from the adoption of this exaltation of brain over the soul, in practical affairs of the world, we see to-day on the fields of Europe cf. Professor Radhakrishnan : *Reign of Religion in Contemporary Philosophy*). With the exception of a few anti-intellectualists such as Plotinus, Eckhart, Locke, Bergson, Schopenhauer and the like, who advocate intuition as the proper organ of absolute knowledge, almost the whole host of Western philosophers have attempted to plumb the profound depths of the Infinite with the measuring rod of intellect and as such have to be satisfied with the very poor results of their speculative venture. Many have even described the supreme Reality as identical with the dialectical progression of human thinking,—a Reality which, in the words of Dr. Bosanquet, is ‘the correlative of thought and may be defined as the object affirmed by thought.’ But in India the conception of Reality is just the opposite. The Absolute, according to the Hindu view, is Transcendental and is the foundation and prius of all actuality and possibility. It is the presupposition of all reasoning, of knowledge and experience. It is the perennial Fount from which all the varied streams of human thought draw their vital inspiration. The immanent and transcendental character of this matrix of all life, all rationality, and activity has been indicated in more places than one in the Sruti : “All this is Brahman” (*Chhând. Up. III. 14. 1*). “This immortal Brahman is before, is behind, is to the right and to the left; It is below and above,—is all-pervasive. Brahman is all this,—this infinite world” (*Mundaka Up. II. 2. 11*). “Through Its fear blows the wind, through Its fear rises the sun, and through Its terror speed Agni and Indra, and Death as the fifth”

(*Taitt. Up. II. 8*). “This Brahman is Existence, Knowledge and Infinity” (*Taitt. Up. II. 1*). It would be a sheer mistake to think that this Brahman, being infinite in nature, will ever remain an unrealizable Entity to the spiritual genius of humanity. Had it been so, the Vedas and the Upanishads and other sacred Books of the East and the West that record the varied grades of the spiritual experiences of the seers of old would have been no better than mere myths and figments of a heated imagination, yielding no truths whatsoever, and the greatest saints and mystics from whose quivering lips ecstatic utterances have leaped up in moments of their spiritual exaltation, would also have been of no use to human society. But the Sruti is replete with eloquent passages that unmistakably assure the possibility of such a knowledge of the supreme Truth dawning upon the consciousness of sincere aspirants. So did an ancient seer of India declare, “Hear, O ye children of Immortality,—ye that reside on earth and in the region celestial ! I have known that Infinite Purusha who is effulgent as the sun and beyond darkness. Thus knowing Him alone, a person overcomes death ; there is no other road for obtaining liberation” (*Svetasvatara Up. 3. 8*). “This Self was indeed Brahman in the beginning. It knew only itself as ‘I am Brahman’. Therefore It became all. And whoever among the gods knew It also became That; and the same with the sages and men. The sage Vamadeva, while realising this (Self) as That, knew, ‘I was Manu, and the Sun.’ And to this day, whoever in like manner knows It as ‘I am Brahman,’ becomes all this (universe)” (*Brih. Up. 1. 4. 10*). “He, O Gargi, who departs from this world after knowing this Immutable, is a knower of Brahman” (*Brih. Up. 3. 8. 10*). “Those who have known the Vital Force of the vital force,

the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient primordial Brahman" (*Brih. Up.* 4. 4. 18).

II

But this transcendental Self-knowledge which is the very soul and basis of Indian thought and culture is not to be confused or equated with the truncated wisdom of the Western intellectualist. It transcends the limited boundaries of human reason without contradicting it, and gives immediate certitude and carries with it the guarantee of its own authenticity. When such a consummation is reached, the illumined one feels his own identity with the Supreme Truth and becomes a completely integrated personality. These geniuses give us a foretaste of what all human beings are destined to be. We acquire through their aid a heightened awareness of the meaning of life. They shake us out of our scepticism and their lives reveal the truth that cannot be refuted. Their influence is compulsive for they do not speak as the scribes but as those having authority.

Indeed it is these mystics and god-men who are the salt of the earth, but for whose presence this world with its endless strifes and struggles for pelf and power, with its sins and evils, would have been an arid desert unfit for human habitation. A Sri Krishna and a Buddha, a Zoroaster and a Christ, a Mahomet and a Ramakrishna are but so many shining lights in the vast wilderness of the world to illumine from age to age the trails to be followed for the realization of the ultimate end of human existence. If India is great today in spite of many a political cataclysm, if her culture is still a living force in the realm of human thought, it is because here on her sacred soil are being born since time immemorial those seers of Truth whose spiritual

wisdom travelling down the stream of time has been quickening into life the manifold phases of her synthetic culture. The annals of India are not merely a bundle of certain political phenomena hanging on the framework of chronology but a living record of broad movements in thought and morals, religion and philosophy as well, —displaying the efflorescence of a variety of creative forces into concrete facts of our collective life. The history of Indian culture is therefore in the main the history of the spiritual contributions of these master minds. To deny the certitude of spiritual perfection to these dynamic personalities—the best fruits of our culture—proves only our own intellectual limitation to realise the depth of their spiritual attainments. We can hardly hope to understand the real beauty and significance of a thing of which we have had no experience. Talk to a child of ten, as Dr. Das Gupta has aptly put it in his *Hindu Mysticism*, about the romantic raptures of love felt by a pair of lovers, or of the maddening intoxication of sense-cravings; what would he understand of it? Talk to a Greenlander about the abnormal heat of an African desert; will he be able to imagine it? When an experience is to be realised the powers of mere logical thinking or of abstraction or of constructive imagination are not sufficient for the purpose. Only another realisation of the same experience can testify to its truth—an experience which is non-conceptual, intuitive and ultimate.

III

This indeed is the most distinguishing characteristic of Hindu thought and culture, viz., its bold and unequivocal pronouncement that religion is a matter of spiritual culture, and the attainment of supreme realisation is possible even in this very body, if the aspirant

is sincere to the backbone and possesses the dogged tenacity of a Nachiketas. In the *Brihadâraṇyaka Upanishad* it has been distinctly stated, "When all the desires that dwell in his heart are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body" (IV. 4. 7; cf. IV. 2. 4; I. 4. 10). Acharya Samkara, in his commentary on this Sruti text, says that 'when all the desires, i.e., the various forms of yearning,—those well-known desires concerning this and the next life, viz., the desire for children, wealth and worlds, that abide in the intellect of the ordinary man and which fall under the category of ignorance, are destroyed together with their roots, the man of realisation becomes immortal, i.e., attains identity with Brahman (i.e., liberation), living in this very body.' In the *Chhândogya Upanishad* the very same fact has been emphasized, "Thus does this serene being rising above its body and having reached the highest light, appear in its own nature" (VIII. 12. 3). The *Bhagavad-Gita* also strikes a similar note when it declares, "Even here birth is overcome by those whose mind rests on equality. Spotless, indeed, and equal is Brahman; wherefore in Brahman do they rest" (V. 19). In fact when this supreme knowledge of the Self dawns, the illumined one transcends the standpoint of mere individualism and ascends to a synthetic and universal vision beyond the limitations of time, space and causation. Such a liberated soul (*jīvan-mukta*) bursts forth in joy, "I have a tangible perception of the eternal Self; therefore I am blessed. The supreme felicity of Brahman is manifest unto me; therefore I am blessed. The miseries of earth-life touch me not; therefore I am blessed. I have nothing proper left to be done; therefore I am blessed. My desires have all been accomplished;

hence I am blessed" (*Panchadashi*, ch. VII. 292-295).

IV.

No further proof is needed to point out that it is this vision of the ultimate Reality which forms the corner-stone of the mighty edifice of Indian culture. It is this spiritual outlook on life which has lent an abiding grace and coherence to the varied forms of her life and thought. And this is one of the principal reasons why the civilisation of India, in spite of the manifold vicissitudes of her political fortune has been able to maintain its existence through shining scores of centuries. The West, despite her material prosperity and splendid conquests in the realm of Nature, cannot but feel dwarfed and insignificant before India's cultural glory. In India religion is the central pivot round which have revolved all her socio-political institutions from age to age and will continue to do so in time to come for the further enrichment of her cultural life. But, rightly says our Indian philosopher, "it is a bewildering phenomenon that, just when India is ceasing to appear grotesque to Western eyes, she is beginning to appear so to the eyes of some of her own sons! The West tried its best to persuade India that its philosophy is absurd, its art puerile, its poetry uninspired, its religion grotesque and its ethics barbarous. Now that the West is feeling that its judgment is not quite correct, some of us are insisting that it was wholly right! While it is true that it is difficult in an age of reflection to push men back into an earlier stage of culture and save them from the dangers of doubt and the disturbing power of dialectic, we should not forget that we can build better on foundations already laid than by attempting to substitute a completely new structure of morality, of

life and of ethics. We cannot cut ourselves off from the springs of our life. Philosophical schemes, unlike geometrical constructions, are the products of life. The heritage of our history is the food that we have to absorb on pain of inanition" (*The Heart of Hindusthan*, P. 149). It will indeed be interesting to note in this connection the splendid tributes paid to Indian thought and philosophy by some of the leading lights of the West. Schopenhauer, the illustrious German thinker, once remarked, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death." So did the celebrated French philosopher Dr. Cousin write, "When we read with attention the poetical and philosophical movements of the East, especially those of India, which are beginning to spread in Europe, we discern there so many truths, and truths so profound and standing in so strong a contrast with those mean results which, in later days, have satisfied European genius that we are tempted to bow the knee before the genius of the East, and see in that cradle of mankind the true home of philosophy." Dr. E. W. Emerson of America while writing to a friend made a similar observation, "In the sleep of the great heats there is nothing for me but to read the Vedas, the Bible of the Tropic. . . . It is sublime as heat and night and breathless ocean. It contains every religious sentiment, all the grand ethics which visit in turn each noble poetic mind." So did Max Müller, the illustrious English Savant, say, "If philosophy is meant to be a preparation for a happy death, or euthanasia, I know of no better

preparation for it than the Vedanta philosophy." No less eloquent and inspiring were the tributes of Thoreau who candidly remarked, "What extracts from the Vedas I have read fall on me like the light of a higher and purer luminary, which describes a loftier course through a purer stratum,—free from particulars, simple, universal. It rises on me like the full moon after the stars have come out, wading through some far summer stratum of the sky."

It must not be forgotten that Hindu civilisation is founded, not upon the commercial and industrial interests of the people, but upon the eternal moral and spiritual laws which govern their lives. In India the foundation, the backbone, the life-centre is religion and religion alone. This nation lives; the *raison d'être* is because it still holds on to God, to the treasure-house of religion and philosophy. If the lofty ideal of this universal religion of Vedanta that permeates every phase of Indian culture is followed to the letter and spirit, it can never be productive of any evil in human life. On the other hand it will make every individual a nucleus of great dynamic force in the evolution of his socio-political organism. This is indeed the keynote of Hindu culture which is broad as the sky and deep as the ocean, and holds in its wide bosom an infinite variety of ideas and ideals hitherto evolved by the creative genius of humanity. This Hindu culture offers, as such, an unlimited scope to human life for its boundless expansion. And that is why it has been able to survive the shocks and changes of centuries and even now promises to play a glorious role in the enrichment of human thought and civilisation.

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna : Krishna told Arjuna, "Brother, you will not find me, if you possess even one of the eight occult powers." You may have a little power, for example the power to relieve and heal suffering by charmed medicines. It is like the Brahmacharin who dispenses medicines. Of course, it benefits the people to some extent. Isn't it so?

So I prayed to Mother for pure devotion only; I did not ask for the powers.

* * *

Sri Ramakrishna : Devotion to His lotus feet is the essence of all; everything else is false.

Muni Mallik : There is a saying of Tulasidas that the eight metals turn into gold at the touch of the philosopher's stone. Even so all castes, even the shoe-makers, the bhangî, are purified by uttering the name of the Lord. Again, "without the name of the Lord the four classes are Châmârs."

Sri Ramakrishna : The same skin which it is forbidden to touch can be taken into the shrine after it has been cleaned and tanned.

Men become pure by uttering the name of God. So one should practise the recitation of His names. I told Judu Mallik's mother, "The same worldly thoughts will recur at the time of death. There will be thoughts about the family, children, the will, etc., and no thought about the Lord. The cure is to practise the repetition and recitation of His name. If this becomes a practice, His name alone will come to the lips at the time of death. The (tutored) bird will only shriek out when caught by a cat, it will not then utter "Rama, Rama" or "Hare Krishna".

It is good to be prepared for the time of death,—to retire into solitude towards

the end of life and to think of God and take His name alone. If the elephant is put in the stable after bath, he cannot any more bespatter himself with dust and mud. . . .

Why do I ask you to take His name in solitude? There is no peace if one dwells in the world always. Do you not find brothers killing each other for half a yard of land? The Sikhs say that all troubles and disquiet arise out of land, woman, and money.

You live in the world. What fear is there? When Rama spoke out his desire to renounce the world, Dasaratha became uneasy and sought Vashishtha's help. Vashishtha told Rama, "Rama, why should you renounce the world? Argue with me. Is the world without God? What will you renounce and what accept? There is nothing beside Him. He is appearing as God, Mâyâ, the individual soul and the world."

Balaram's father : Very difficult.

Sri Ramakrishna : At the stage of the *sâdhanâ* the world is a "structure of illusion"; again after the attainment of knowledge and God-realization this world is a "mansion of joy".

It is written in the Vaishnava literature that Krishna is realized through faith, but is very far from ratiocination. Only faith!

What tremendous faith Krishna-kishore had! A person of an inferior caste drew water from the well for him at Brindaban. He asked him to take the name of Siva, and drank the water when the latter had uttered the name of Siva. He used to say, "Of what use are expensive purificatory rites after one has taken the name of God? What absurdity!"

Krishnakishore would be astonished to find tulasi leaves being administered in disease.

At the talk about visiting a certain holy man Haladhari remarked, "What shall I go to see? It is no more than a case of the five elements." Krishnakishore flew into a rage and said, "Did Haladhari say such a thing? Does he not know that the body of a holy man is made up of Consciousness?"

At the ghat of the Kali temple he said to us, "Bless me, so that I may

pass my days by repeating the name of Rama."

As soon as I would go to his place Krishnakishore would dance on seeing me.

Ramachandra said to Lakshmana, "Brother, wherever you will see exuberance of devotion, know that I am there."

As for example, Chaitanyadeva. "He laughs and weeps, dances and sings of love." Chaitanyadeva was an Avatâra—God who has come down.

APPROACHES TO THE IDEAL

BY KALIDAS BHATTACHARYYA, M.A.

I

The ideal is often viewed as constructed from the actual. As such it loses two of its characters. First, it is no longer absolutely binding. For the ideal as a construct depends to a large extent on our attitude toward the actual, and it is a fact that this attitude is contingent being often determined by circumstances which scarcely have abiding values. Secondly, as a corollary of the first, there are no longer permanent ideals. What is an ideal to-day may be laughed away to-morrow as an illusion.

There are people who extol just this contingency and change. The seeming necessity and permanence of the ideal are, according to them, meaningless obsessions that run counter to life's adaptations. To cling to unchanging ideals and make fetish of these is conservatism which, they say, is worse than death.

This is positivism. In modern times it has its sway which it never had before. Sages from lofty towers may sound notes of warning. But no one heeds them. The reason is not far to

see. Cheap condemnations of positivism can seldom convince the modern man who sees all around the glories of positive science. The moderner has a strong ground to stand upon. This should first be appreciated. Then and then only can he be made to think what other possibilities there are. To measure his strength fully let us state his view as accurately as possible.

The ideal is said to be contingent and impermanent. But obviously enough this cannot be asserted all too easily. For the ideal immediately appears as necessary and permanent. When you try to convince yourself that justice is only a contingent virtue that might be suspended for a time, or the nature of which is not of a fundamentally fixed type, you fail. Whenever there is a talk of suspending justice it is only the suspension of a contingent means for the attainment of true justice, or true justice is suspended with full consciousness that what has been done is wrong. And whenever justice is said to be of differing types

what is meant is that one basic form is exemplified in diverse circumstances. The appearance of the ideal as necessary and permanent cannot then be avoided. And hence its contingency and impermanence should be described as what demand recognition through the cancellation of an appearance to the contrary. Let us see how far it can be justified.

The crucial point is why in spite of an unavoidable appearance its contrary is taken as real. The reply consists of two distinct steps. First, the unavoidable *as such* need not be real; and secondly, a notion of reality, other than unavoidability, is here employed, with which as the standard the seeming necessity and permanence are cancelled.

To take the first point. The unavoidable as such is only a necessary appearance or thought. Suppose a rope is misperceived as a snake. Now that the illusion is over, what can be said of the snake that appeared? Immediately there is no ground to say that the snake that appeared was nothing. Somehow or other we are compelled to admit an outside snake—we say we saw a snake there. But for whatever reason we are also bound to admit that the snake was not real. Here therefore there is an unreal snake necessarily, i.e., unavoidably, recognised as what appeared. This shews that the unavoidable as such is no more than a mere necessity that has not yet attained the status of reality or unreality. The necessity or permanence of the ideal then is, if there is no further consideration, a mere necessary appearance.

The unavoidable is that the absence or the contrary of which can never be entertained as believable. But this should not be taken to mean that the unavoidable is therefore believed. It is much too hasty to hold that because not-A is unreal therefore A is real. It

should be borne in mind that axioms, pure logical and mathematical principles are believed not on the simple ground that they are unavoidable. If mere avoidability could guarantee reality the snake in the rope-snake illusion would have been real.

The unavoidable as such is neither real nor unreal. But what then is the real? Philosophers have given widely divergent ideas of reality. On a closer scrutiny however it will be seen that except in one case a distinction has always been drawn between something as essence and others as appearances, and essence has always been taken as the only real or at least as more real than appearances.

The meaning of 'essence' should be made clear with reference to some examples. Suppose a friend of mine, quite sane and virtuous, shoots down a man while aiming at a tiger. That he has killed the man is an unavoidable appearance. Nevertheless one who knows the *essence* of the friend, myself for example, will not admit that he *really* killed the man. Be it remembered that here there is no confusion between assertion of a fact and moral appreciation. This latter is only another name for the assertion of the *true* man. Essence is what abides in changing appearances. In man it is proximately his habits and dispositions, then his character and ultimately his self or a still more transcendent entity. In other cases essence is what is ordinarily called substance. If out of clay pots and bricks are made, the clay is the essence and pots and bricks are appearances. If a rubber band now expands and then contracts, the truth of the situation is the band itself as the essence. In the case of the rope-snake illusion the rope is the essence because it is abiding and the snake an unavoidable appearance; and because

the rope is the essence of the situation it is called real.

Be it remembered again that here we do not confuse value with reality. If essence is value it is nevertheless what is always posited as more real than appearances. Essence, in other words, may be more *valuable* than appearances; only this value is more metaphysical. Metaphysics may start with appearances; but it does not stop till the essence is reached. Further there is no discontinuity between what the oppositionist sets apart as value and reality—reality continuously develops into value. In the rope-snake illusion again no one would call the rope a value though it is real only because as abiding it constitutes the essence of the situation.

There are people who hold that the rope is real only because it is not contradicted. But not to be contradicted is no positive nature of reality. Those who hold that non-contradiction is the criterion of reality still believe that a content is real if it participates in the universal 'existence' or is necessarily applicable to what so participates. But this is because existence is the most abiding principle and therefore the highest essence. Existence is the highest universal; only the universal has to be understood not as abstract but as a substantive.

Others again believe that reality is only a contingent function of 'neutral stuff' or metaphysical entities which are neither real nor unreal. Apart from other objections to it, it may be pointed out that the neutral stuff has been taken as metaphysical only because it is said to be the essence of the situation.

There are still others who do not admit 'neutral stuff' and yet hold that a content is real if it satisfies the desire it generates toward itself. To them we put the question—how does the

content stand apart from this desire and its satisfaction? If it is an intellectual content, if, in other words, it has self-identity apart from the conative context, this theory is practically the same as one dealt with in the last paragraph. If, however, it is maintained that contents are necessarily in the conative context this is palpably false. No one denies that all contents *may be* taken in the conative context; and then pragmatism is only an alternative theory of reality. What we deny is that pragmatism is the only metaphysics.

Lastly, there are people who hold that a content is real if it is consistent with, i.e., forms a system with, other contents. But in this theory also it is presupposed that a *system* of members is more abiding than the members taken singly, and is therefore the essence of the situation.

Barring pragmatism then it may be maintained that essence is the truly real or ultimately metaphysical.

Now about the relation between the actual and the ideal. Those who deny necessity and permanence of the ideal, those, in other words, who call these characters unreal, believe that the actual is the essence of which the ideal is the appearance, or, better, a function. The idea is that if there are some specifically different entities which combined yield another entity this no doubt is not immediately unreal; nevertheless it is less real than those other entities from which it is produced, for these entities constitute the essence of the situation. This is why science speaks of atoms and ether as the real stuff of the world, and looks to the concrete world of manifold things of diverse shapes and sizes, of colour and beauty, as more or less unreal. This is why the material cause is often taken as the true originator, the efficient cause being more or less that

which counteracts preventive agencies. This is also the reason which led the ancient Indians and Greek philosophers to seek the essential stuff of the world.

Positivists take the actual as the essence (and therefore the ideal as the appearance). But why? Obviously because the actual is given to our senses or at least capable of being so given, while the ideal is not so. When an actual thing is perceived it is given to senses; when it is inferred it is believed only as capable of being perceived; and when something is known from the testimony of a reliable person we believe it only as given, or capable of being given, to the senses of that person. The ideal, however, is never given to senses; nor is it capable of being so given. Besides, whatever is believed as a concrete substantive admits of betterment; the ideal as the best cannot be bettered; hence it is not a concrete substantive. The ideal is then an abstraction; and an abstract entity cannot be the essence of a concrete one. Rather the concrete should be the essence of the abstract.

This is the real ground of positivism. The actual is preferred and the ideal is regarded more or less as an accidental by-product.

II

Spiritual philosophy is the direct opposite of positivism. It is religion or super-religion, and to it the ideal is the essence and the actual an ephemeral appearance. Let us see how this can be taught to a positivist.

The actual has been taken as the essence and the ideal its appearance or function. But what objection is there if some one chooses to take the ideal as the essence and the actual as the appearance? The actual no doubt is present concretely to sense, and from this point

of view the ideal is abstract. But why make a fetish of concrete presentation to sense? Essence, we have agreed, is that which abides in changing appearances. But has not the ideal presented itself, though not to sense, as most abiding, as universally valid and absolutely permanent? The positivist tries to brush off this necessity and permanence as mere appearances that demand to be negated. But this he is at pains to show only because he has the preconceived idea that the actual is the true essence. If then essence is the most abiding, the ideal has a greater claim to essentiality than the actual.

The positivist will no doubt argue that in relation to the actual the ideal appears as abstract and that the abstract cannot be the essence of the concrete. We admit the abstract cannot be the essence of the concrete. We also admit that the ideal appears immediately as abstract when contrasted with the actual. But if the ideal also appears as most abiding and satisfies thereby one criterion of reality, may we not revise our attitude toward it? May we not look to the ideal in such a way that it appears as concrete?

Let us take a simple case where by means of an effort the abstract may be made to appear as concrete. Suppose from the speeches and activities of a man we form an idea of his character. So far the idea is abstract in relation to the speeches and activities directly perceived as concrete. But on gaining intimacy of the man, may not his character be directly and concretely felt? The intimate friend of A is not guided by a mere abstract idea of his character. It is just the difference between a friend and a non-friend of A that the friend has got a direct and concrete knowledge of A which the non-friend has not. By closer association

then an abstract idea can be rendered concrete. This does not mean that the later concrete appearance is illusory. No one denies that the friend knows the character of A better than the non-friend.

Dhyāna is only another name for this closer association, and friendship one of its forms. The Upanishads preach that the abstract (*parôksha*) knowledge of the Absolute has to be made concrete through closer association. It may be said that any abstract idea can be so concretised. In Kant's philosophy we find how this can be achieved through imagination and moral will. The Vedānta and Yoga are just the methods of concretising abstracts. Indeed whenever philosophic vision is spoken of as a new method what is meant is that abstracts should be either cancelled or made to appear as concrete.

It is not our task here to shew how the abstract ideal can be visualised as concrete. All religions are ways of this concretion. Indeed religion may be adequately defined as the process of making concrete what appears at first as an abstract ideal. Religion is more than intellectual construction. It is the attempt to *visualise* constructs. Different religions are alternative ways of this visualisation.

But is visualisation necessary? Can we not stop with intellectual construction? Such questions may be asked by the positivist. The reply however is easy. If the real is wanted and the false is sought to be avoided, constructs have to be visualised. For intellectual construction does not by itself guarantee the reality of the construct. If on seeing a column of smoke on a hill we infer fire there, we believe in this fire not because we have constructed it; we believe it because we feel sure that if we go up to the hill we shall perceive

it there. For if perchance a man who is known to be truthful comes from the hill and swears that he saw no fire there at the time we inferred it, our belief in the fire will either cease immediately or at least demand to cease.

Further in an inference of the form "All M is P, all S is M, therefore all S is P", the conclusion, though appearing as "all S is P", is not really so. For if S is known as a case of M, its being P was foreknown, because we already know that all M is P. In other words if "all S as M is P" is not known to be true in some sense or other we could not have asserted the proposition "all M is P": The conclusion of the said inference is only 'this particular case of P'. "Wherever there is smoke there is fire, on the hill there is smoke, hence on the hill there is fire"—what is really inferred here is only a particular case of fire which we did not know before. The hill does not enter directly into the content of the conclusion. The hill that is perceived and the particular case of fire which is inferred are fused in an extra-inferential process much akin to what is known in Psychology as Fusion.¹

If then the conclusion of an inference is a particular case of P, how do we know its particularity? Elsewhere particularity is known directly by perception; or, better, perception is, for us, the *sine qua non* of the particularity of the content believed. Here also then it has to be admitted that a conceptual content, viz., fire-in-general claims to be visualised in inference.²

On the assumption then that we want reality and shun the false it has to be acknowledged that an intellectual con-

¹ Into the details of the controversy I do not like to enter. I state here my own convictions leaving the matter to those who study technical philosophy.

² *Ibid.*

struction necessarily demands to be visualised. There is, however, a class of thinkers who do not want reality at all. They believe that metaphysics is concerned with constructs only which are neither real nor unreal, reality or falsity being contingent pragmatic categories. Apart from other objections to it, it may be pointed out that to remain satisfied with what is immediately neither real nor false is absurd. That there are such entities cannot be denied—the snake in the rope-snake illusion appears so, the necessity and permanence of the ideal appeared so to a positivist. What we mean is that such entities involve a demand. The snake demanded to be ultimately negated; and similarly with the necessity and permanence of the ideal as to a positivist. There may well be cases where a neither-real-nor-false appearance may demand to be ultimately real, as is the case with the ideal in all its characteristics to a religiously minded man. He often fails to assert (also to deny) the full-fledged ideal immediately. But as most abiding it demands recognition of him as the highest essence and therefore as the truest reality. Also an appearance neither real nor false may claim to remain so for all times to come, as the small appearance of the moon or events in a dream. Anyway there is always a demand to visualise the appearance either as real or as unreal or even as neither real nor unreal. Visualisation being thus necessary all intellectual philosophy has to develop into religion. Otherwise it is a mere *play* with intellect, a kind of useless intellectual gymnastics.

III

Only a handful of sages have visualised the ideal. This, however, is not discouraging. Truth is known always to a few. These few are *rishis* and their

revelations pass as scriptures. Doubtless these few alone are justified to assert what happens when the ideal is visualised. Yet *we* can form some idea in analogy with mundane cases.

When the rope-snake illusion is over, the snake persists as a past appearance neither real nor unreal. And because the rope is taken as the essence of the situation the snake demands to be visualised as nought. In analogy with this it may be said that when the ideal is realised as the highest essence the actual stands immediately as neither real nor false, but demands to be visualised as nought in the long run. In spiritual realisation then there are two stages qualitatively different. First, the actual still persists as a necessary and yet indescribable appearance; and secondly, by a further effort this appearance has to be rendered nought. In the Advaita Vedānta the two stages have been distinctly stated. At the penultimate stage Brahman is realised; but the world as *mithyā* still persists which has to be rendered *mithyā* once again at the highest stage. Much dispute has centred round the point. It has been questioned whether double negation here does not reaffirm the original position. But as we have stated the point there need be no such difficulty. At the penultimate stage the world persists as neither real nor false, but as demanding at that very stage to turn out nought; it does turn out nought at the next stage. The penultimate stage is religion. The ultimate stage is a higher form of religion or super-religion. Super-religion then negates the actual.

At the penultimate stage the actual stands as neither real nor false. This means that at that stage the actual stands as an appearance or function of the ideal. The ideal is then the concrete

substantive; and whatever additional there seems to be in the actual is, either as imagined or as thought, less concrete, i.e., more abstract. Spiritualism then is the direct opposite of positivism.

But if in the refutation of positivism it has been said that all abstracts can be rendered concrete by closer association, may not the same thing be said here? May not a spiritualist at the penultimate stage turn round to the actual, and instead of negating it rather try to revisualise it as real by further closer association?

This option, I believe, is left to a spiritualist. He may by means of super-religious culture negate the actual and become One without a second. Or he may veer round and try to re-realise the world by a further religious effort. It is obvious that this re-realisation is fundamentally different from the positivistic realisation of the actual. To the positivist the actual was concrete in cotradistinction to the ideal as the abstract. But to a religionist the ideal stands already as the most concrete, and the actual is sought to be rendered concrete. When the actual will be made concrete the idea will lose nothing. Here there are three possible relations between the actual and the ideal. Either the actual will be incorporated in the ideal as its necessary and real mode, or both as co-ordinate will be systematised in a higher Absolute, or, as the exact reverse of the first, the ideal will be incorporated in the actual. This last possibility means that there is a return to a higher form of positivism.

Samkarâchârya advocates the first view, viz., that a spiritualist should transcend the stage of religion altogether, and wholly negating the actual become One without a second. Râmânujâ advocates the second view, viz., that the actual has ultimately to be incorporated

in the ideal as a necessary but real mode. Hegel advocates the third view that both the actual and the ideal form a system each remaining co-ordinate in it. I know of no one who advocates the fourth view. But this, I believe, should be the view of one who after honest spiritualisation comes back to positivism.

There is yet another possibility. The actual that at the penultimate stage stands neither real nor false may demand to remain so for all times, so that at the highest stage there will be two principles, one of Reality, viz., the ideal, and the other of neither-reality-nor unreality, viz., the actual.

The actual standing at the penultimate stage as neither real nor false has been variously termed *Mâyâ*, *Avidyâ*, the principle of imperfection, of imitation or negation, etc. Samkara and some medieval thinkers of Europe take this as ultimately a cipher. Râmânujâ and some other medieval thinkers take it as a function of God. Hegel and many Chinese and Greek thinkers take it as co-ordinate with God. (The peculiarity of Hegel, however, is that he conceives of another higher stage where the two should be comprehended in the Absolute that transcends God even.) Plato and Leibnitz believe that the principle of imperfection or imitation is neither real nor false for all times.

Higher positivism, i.e., positivism through spiritualism, shews that positivism and spiritualism are true alternatives, that neither can claim to be the only metaphysics to the complete exclusion of the other. Not that the two must combine. The two will remain eternally as absolute alternatives.

IV

In modern times people care little to find out the true relation between the

actual and the ideal. It is good if you are a staunch positivist and do not care for spiritualism, or if you are a staunch spiritualist and be a *sannyāsin* remaining aloof from the world. For positivism and spiritualism are absolute alternatives; and you may choose either; only do not spite others that fail to agree with you. It is good also if remaining in the world you do what the state and the society demand of you and yet remain disinterested in all that happens round you. For this is quite in keeping with the philosophy that the ideal alone is real and the actual is ultimately neither real nor unreal. But to have the full interest in worldly politics and yet to sermonise on the ideal is dangerous. *If you can* harmonise both, no harm: this is the Hegelian attitude which is quite correct. But the two are often notoriously at variance; the world often goes counter to the ideal. They preach non-violence as the ideal. But if you do not defend yourself often by violently opposing the enemy who is about to strike you will have to leave this world. Do they mean that it is better to die than live by violently opposing the violent foe? But then there is no room for politics. Politics is for those who live, not for those who die. Often again, it is said that if I remain absolutely non-violent my foe will in the long run cease to be violent. But who knows that this 'in the long run' will not cover the whole span of time? If cows prefer to enter the mouth of a tiger the tiger will one day cease eating the cow—*this sermon is for those who want spiritual guidance, not for those who want to liberate the country from bondage*. Either engage actively in politics and cease to talk of the ideal except as an expedient, or leave politics and speak as much on the ideal as your heart demands.

Then again about truth-speaking. There are many occasions when to save ourselves and our friends we have to tell a bit of lie. It is bad to tell a lie. But we are to live, and live among friends, there is no escape from it.

The clash between the actual and the ideal is there. It would be a happy state of affairs if either could be ignored. The fact is that we cannot combine the two satisfactorily. Yet we must combine them. To ignore either or harmonise the two is no doubt what philosophy demands. But if that could be done we were super-men. What then should we do?

The Gītā, as I understand it, preaches in one way what should be done. Its philosophy is spiritualism. But Śrī Krishna knows too well that men of this world cannot be spiritualists before they have lived long enough in this world. So taking Arjuna as their type he exhorts him to leave neither the actual nor the ideal. The necessities of the actual have to be met; but the beacon light of the ideal must not be lost sight of. Śrī Krishna urges Arjuna to kill men as that was necessitated by the circumstances—as he says, to fight is the duty of a *kshatriya*. But killing men cannot surely be an ideal. Hence Arjuna is asked to fight *dispassionately*. This means that though he must kill men he must not in the last resort be guided by worldly motives. The ultimate motive should be the ideal. This is *nishkāma karma*. *Nishkāma karma* cannot here mean motiveless activity, for either this is non-volitional or, if volitional, it is at a very high level of spirituality which it is very difficult for us, mortals in flesh and blood, to attain, and which therefore could not be taught by a sane man to Arjuna in a battlefield. Śrī Krishna means that whenever something is done the worldly motive

has to be superseded by the ideal as the true motive. In other words, if the actual necessitates an activity which goes against the ideal it has no doubt to be done but with full consciousness that what is so done is wrong. This is the only way how an ordinary man can purify himself. The advice of Sri Krishna, be it noticed, leaves no room for hypocrisy. Whatever is done cannot mean whatever one is tempted to do. The actual necessity is determined by *dharma* or sociological necessities (which are ultimately biological) as already tempered as much as practicable by the ideal.

Supersession of worldly motives has

been sometimes interpreted as destroying these altogether, or as remaining uninterested in worldly affairs, or as making such motives part and parcel of the ideal. But considering the circumstances, Sri Krishna could not have said such things to Arjuna.

The teaching of the Gîtâ is one way of solving the puzzle. There is another, viz., the Hitlerian, if consistently pursued. The Gîtâ assumes spiritualism as the highest truth. But positivism is an alternative philosophy. And from its point of view the exact opposite of the doctrine of the Gîtâ may be taken as another solution of the puzzle.

REASON, REVELATION AND FAITH

BY PROF. MAHENDRANATH SIRCAR, M.A., Ph.D.

"The sensitive soul oversteps the condition of time and space; it beholds things remote, things long past and things to come" (Hegel).

Religion is not the reflection on life. It is the sympathetic understanding of life. It is living experience. It is direct contact with the living Reality. It is its appraisal through every channel of experience, and therefore it emanates from the rhythm of our whole life. The full nature of religion is difficult to understand, for sympathetic understanding varies in proportion to our responsiveness to the rhythm of life. The differences in religion or spiritual experience emanate from the degrees of responsiveness. Spiritual life is insight, reception and responsiveness. It is very difficult to fix its form as we become responsive in the different parts of our being and with different degrees of intensity.

Religious experience is unique, for it proceeds directly from the wise passiveness of the soul; it is essentially identified with life, and the more the life opens into its sublime immensities, the more it yields its nature and reveals its reality. This living experience is not a matter for reason to judge or to appreciate, for in the finer vibrations and the genial currents, thinking has no place. Reason, frankly speaking, builds up a scheme of knowledge and can hardly envisage the spiritual heights of our being, and the richness of experience. Reflection on spiritual experiences is not religion. These reflections leave us cold and indifferent and cannot give the joyousness of spirit. It can only give us the intellectual map of spiritual life, which gives at best the foundation of faith in the light of reason. It has to forego the living foundation of faith. Reason examines the condition and the

possibility of faith and can enter into fruitless discussion whether the life of faith is consistent with the life of knowledge. But the controversy has its origin in the attempt at rationalising faith, quite ignoring that faith has a higher orientation than reason, as it is associated with life. Reason may find out and discover dynamic relativity involved in its nature, and in this can see the basis of a spiritual life. But to say that spiritual life has in it a polarity of the finite and the infinite and to accept it as the rational basis of faith does not go far to indicate the nature of that life. And it is naturally so, for reason cannot rise above its own nature and enter into the heart of things. Reason can see the setting, but cannot enter into the innate experiences imbibed in the life of the spirit. Understanding is the least part of religion. It is essentially experience, the sense of numen. And hence reason always falls short in giving the true picture of religion.

The conflict of faith and reason is the conflict between life and understanding. And this conflict is due to the enforced division between the two. Understanding apart from life can raise a schema of faith, but in this construction we forget that life has its inner movements which reason cannot penetrate into. To characterise religion as the emergence into eternal life in the divine is the least understanding of it. The touches and the impress of the divine upon the dedicated spirit cannot be appraised exactly by reason. It is a living experience.

Spiritual life is appealing because of its richness, because of its responsiveness to life in its majesty and fullness—it is essentially life in its finest and richest expression. Spiritual life develops its own understanding, an understanding that sees the immediate

presentation of experiences and their orchestral unity. And in it the joyousness and the security of faith goes with knowledge. Religious experience is the complete presentation of life and naturally religious life cannot be a life without a deep appeal to the foundation of our nature. And indeed it is a truism that in spiritual experiences our nature gets the fullest satisfaction, for here the faculties of the soul are presented in their best form and in their finest intensity.

Religious experience presents life in its integrity and completeness. It is a life which is rich in every way, rich in vividness of feelings and rich in magnitude and qualities; hence reason instead of building up a schema finds here in it a rhythm which can present the transcendental Truths. Life in its finest urges does not leave any side of our nature unrepresented; it exhibits the transcendental Truths and at the same time indicates life's movements towards the assimilation of them in life's completeness. Religion has no meaning, if it is detached from Truth; the life of faith and the life of reason in their rhythm combine to present and enjoy the highest Truth which is also the greatest Holy. They present the two sides of the integral experience; reason, the setting in its immediateness; faith, the core of spirit.

Religious life is the fullest life. It is the life of transcendental knowledge, beauty and holiness. It makes our life full and intense at every point, and the difference that is sometimes emphasised between these experiences emanates from the absence of integral faith and experience. When the fuller harmony of life becomes active, all the aspects of life become effective. Reason in its rhythm appraises Truth, faith in its rhythm finds the greatest security, love in its rhythm appreciates the finest joy,

eternal life and movement. The spiritual life does not leave any side of our nature blank, for it is fuller life, finer delight, and greater truth.

If spiritual life is assuredly a finer life and a wider experience, naturally it will go with revelation, for revelation is emanation of Truths from the deep recesses of being. The word 'revelation' in these days has an ill grace in it, since it is supposed to point to a supra-rational source of knowledge. And since revelation is associated with the life-history of a particular personality, it naturally loses its force because it makes great demand upon faith and credulity. In the great historical religions, save and except Hinduism, revelation takes place through some historical person, and hence naturally, with all the respect shown to their life, character and utterances, human reason has tried to find out the rational basis of faith, for revelation requires the surrender of reason and the ready acceptance of a truth not otherwise accessible. And sometimes the revealed texts give so diametrically opposite opinions concerning the fundamentals of life that it becomes almost impossible to assess their values properly.

Such difficulties are natural when the source of knowledge becomes extraordinary and uncommon. These difficulties are greatly enhanced by emphasising the externality of revelation and its source. The human mind is accustomed to think of revelation as a source of knowledge quite external to our mental formations and at times new truths visit us if it ordains and pleases God. The idea of a distant Divinity makes the revealed knowledge a matter of choice and caprice with Him; and the possibility of revelation more an accident—and a happy accident—than a possibility ingrained in our nature. This outwardness of revelation is what

reason finds difficult to grasp, for it enforces a division between human experience, human reason and divine wisdom. But this difficulty is immediately removed, if the inwardness of revelation and its inherent association with life is fully realised. If, instead of the conception of a distant Divinity sending forth His message in auspicious moments of life, life is looked upon as conceived and sustained in Divinity, revelation will mean a new flash in light, a new flow in life. Revelation is really the presentation of a finer and greater truth from the suprasensuous and the supra-mental but it does not mean that it is quite foreign to life; it is in it; and it emanates with the finer urges of life. The finest truths are set in it and they are given out where the movement of life is delicate, and the urges fine.

Revelation, indeed, implies the presentation of Truth not otherwise accessible, for the reason and sense cannot comprehend the layers of truths immanent in the recesses of being without a happy ascent to them. Life has its own indication, its own intuitions; and revelation reaches us from the height of life. Life has its inward guidance, and when the inward guidance emanates from the super-mind, life receives the light of revelation.

But all the indications of life are not revelations. Indications may proceed from our vital and instinctive nature. Indications may come from mind and higher intelligence.

But they are not revelations. They are formations in the different layers of our being. They do not proceed from the fountain source, from the encompassing mind. The impress of the super-mind upon life makes life radiant in joy, silent in peace, and luminous in knowledge. This super-mind contains supra-mental truths, which life constant-

ly aspires to realise; and the supra-mental impress makes life unfold its beauties and dignities. Revelation is, therefore, truly the supra-mental expression of life with all the possibilities contained therein.

Intuitions have great values, since they are the fine indications immanent in life. They reveal the secrets that are accessible in the ordinary course of development but revelations are truths that become accessible only when the supra-mental urge becomes active. Intuitions are possible to the sensitive, revelations, only to the elect. Revelation, therefore, implies a fitness where life can reveal its finest. Since this fitness is not everywhere present, revelation can be only possible in select cases.

Some form of psychism is implied in revelation. Revelation is the impress of the supra-mental truth but revelation is not psychic intuition. There are occasions where the psychic fitness exhibits some inner truths, the poetic, the artistic inspiration emanates from a psychic transparency and responsiveness, but that necessarily is not revelation; even the fine philosophic constructions are deep laid in the psychic layers of our being; but they are not revelations.

Revelation has direct connexion with our psychic nature and psychic harmony, but its essential character lies in its objectivity, and its objective impress. It is not a subjective intuition, or feeling. The self receives an impress from an inaccessible height. The psychic life in man is continuous with the cosmic life, and the psychic openings acquaint us with the radiations that emanate from the cosmic. And this accounts for the finer illuminations of revelations than psychic intuitions. The psychic intuition may proceed from the urges of our vital and psychic being; these urges are indications of the prospective vital or mental

growth; since the psychic life cannot ordinarily rise to a fineness to understand and feel the thread of connexion between it and the cosmic life. Psychic intuition cannot in every case reveal the supra-mental truths and purposes in the movements of life. But in cases where the psychic penetration is deep enough to be responsive to the cosmic urges, it reaches the wider range of knowledge, realises the greater possibilities of life and feels the deeper cosmic movements. Revelation introduces to us the aspect of life which is not otherwise accessible. The psychic fineness acquaints us with the vital and creative forces, with the idea-forces, with generic volitions. They emanate from the layers of our psychic life; but when the supra-mental intuition reveals the cosmic life, we are then entitled to get a glimpse of the transcendental Truths and the formations of the transcendental will. In revelation, therefore, the mind oversteps its own limitations and becomes free from the obscurities of its nature and with finer responsiveness it gets sure access into the Divine Wisdom. Supra-mental revelation, therefore, carries higher authority, for it originates from a source that cannot deceive, and received through an organ that cannot err.

The psychic fineness equally is not in every medium, and therefore every soul does not receive in the same way, and naturally there will arise divergence of opinion about revelations and all revelations will not point to the same Truth. Revelations proceed from the graded universes, for there is a vast range of cosmic life hidden before our eyes, and flushes from the universe reach us; and unless the psychic perception can reach the highest pinnacle of supra-mental life, the finest revelations cannot be obtained. The spiritual life appears, therefore, in the beginning as the growth of the finest possibilities, for the spiri-

tual life is really an opening to the finer ranges of experience; but unless the psychic life can catch the main spring of the cosmic life, life cannot enjoy the true revelations of spirit. Insight into graded worlds and revelations are, therefore, to be distinguished. The former are true to their respective spheres, the latter only to the Divine. The Divine Wisdom, therefore, must proceed direct from the divine source and not from any finer layer of being; these flashes open to us ranges of existence, but they do not reveal the divine life in its immanence or in its transcendence.

Life is exposed to error in almost all stages of its expression and naturally in our upward ascent, and unless the mind can distinguish the expressions and the divided urges from the main spring of the supra-mental current, it has every chance of mistaking the shadow for the reality. And naturally revelation is possible when the impress comes from the main spring of life and consciousness. This emphasis at once distinguishes revelations from the other urges of life, however finer and radiant. The tendency of the age to explain spiritual life as a sublimation of sex is an illustration of this usual fallacy.

The vital urges, however refined, cannot pass for religious life. The spiritual urges touch all parts of our being and can gradually transform the instinctive urges to its advantage and remove the

division of nature and being. The fundamental deficiency in the modern interpretation of religion lies in the enforced divorce of religion from its fountain source. To explain religion as the finer manifestation of the vital or the psychic urge is really to miss its true nature and import.

The spiritual urge is the finest urge in life. The vital and the mental expressions are obstructed expressions of life. It is easier to conceive the finer gradations of life as more original than to conceive them as evolved by pressing urge. This urge is rather the proof of a finer life, which is exhibited under resistance and pressure. But that does not mean that the fine is less original and newly evolved. The resistance felt by the finer urge for its expression is clear proof that creative expression is the moulding of the gross by the delicate impress of life. The ordinary dualistic consciousness conceives the moulding of life in this way, but really the fine and the gross are equally the urges of life, but the one is more expressive and elastic and the other less expressive and less elastic. Life is elasticity and expression, and where both of these indications are the finest, life has best exhibition and richest experiences. In ascending scale of expression, the restricting and the seemingly dualistic character is removed.

THE PROBLEM OF TOLERANCE*

BY PROFESSOR HENRI-L. MIEVILLE

Let us first of all distinguish between tolerance and what we might call broad-mindedness. Tolerance is of course hardly compatible with narrow-mindedness, but it does not consist in accepting all ideas, in non-discriminating, in not rejecting the false and untrue. It is less an attitude towards ideas than a certain disposition of mind towards men who hold those ideas. That state of mind results in a certain practical behaviour; a tolerant mind is not easily offended, is not shocked at meeting men who feel and think differently, and is unwilling to exert on those men the slightest pressure to make them alter their views.

Before going further into the problem of tolerance, I felt that I ought to investigate my own mind. I asked myself whether I was tolerant, and I discovered the answer was rather difficult to find.

First of all, there are different kinds of tolerance. There is the kind which costs nothing, because it necessitates the overpowering of no strong feeling, no passion. But is that tolerance proper? That seems to be the view of d'Alembert, who wrote to Voltaire: "Philosophy will not easily find another prince who is tolerant *through indifference*—which is the right way of being tolerant."

The right way it may be, but not the only one. Can we be tolerant even when the ideas which we tolerate do not leave us indifferent, even if those ideas

arouse in us feelings of disapproval or anger or scorn, even if we deem them harmful? It would seem that d'Alembert did not exclude the possibility of such a tolerance, but was rather sceptical about it. He rather seems to doubt that tolerance could be genuine when it consists in the suppression of other feelings which would naturally make us wish to fight certain ideas, certain beliefs, and to silence those who profess them. Can d'Alembert be right? Can there only be true and genuine tolerance in things which leave us indifferent? To be tolerant, when tolerance costs us nothing? A fine and meritorious victory indeed!

We cannot however view things only as psychologists. That attitude is helpful, and even necessary sometimes if we want to understand, and there are cases in which understanding may open the way to intelligent sympathy. But we are not and cannot be meant to live a purely contemplative life; we cannot refuse to form an opinion, to be for or against certain principles, certain beliefs which play a constructive part both in collective and in individual life. Unless we accept a *diminutio capitis*, unless we are ready to be less than men in the fullest sense of the word, we cannot seek refuge in an *integral* neutrality towards what we now call ideologies or what we might call the beliefs which

* Translated from the French by Mons. Jean Herbert. "This paper was read by M. Miéville at the annual gathering of Swiss intellectuals in the Castle of Oron, in 1938. M. Miéville who was the President of the meeting is a Professor of Philosophy in the University of Lausanne, and the author of extremely important philosophical books, in which a great effort is made to meet Eastern and particularly Indian wisdom, while strictly abiding by the methods and criteria of Western philosophy. It will be important for the Indian reader of this study never to lose sight of the meaning in which Professor Miéville uses the word "truth": the relation of thought to reality."—Translator.

have a decisive influence on the life of nations and on the inner life of man.

I must admit that in those cases where I am not indifferent, where my emotions are affected, when I have opinions as to relative values, I feel that I am the prey of terrible intolerances. Attitudes which I deem unintelligent or brutal arouse in me irritation, a kind of dull anger, something like a will to destroy. I may note that the most violent reactions of intolerance are aroused in me by intolerant ideologies which I disapprove, and by their practical consequences, the revolting sight of which we hardly ever escape for a single day. To me injustice and violence are repulsive, and if I have a quarrel against unjust and violent people, it is not only on account of the immense sufferings which they cause in the world, it is also because they awaken in me—and probably also in many other people—old dormant instincts which would make *me* also violent and unjust, and I must afterwards exert a great effort to control those instincts. For violence brings forth violence, and injustice brings forth injustice. I admit that between feeling intolerant and being actively intolerant the way may be longer than between the cup and the lips—which is fortunate. But for all that, I discover in my own self all sorts of ferments of violence; and if they were given favourable conditions in which to develop, they would in all probability become virulent. In what we call our own “virtues”, what is the part played by circumstances, by our surroundings, by what is not “myself”? I am inclined to think that that part is extremely important,—which shows how fragile our civilisation is, and how necessary it is to make a constant effort to reconquer what we believe is our own. Spiritual values cannot be stored up in a cupboard like silver, everybody

knows that. But it may not be unnecessary to say it again and to act accordingly.

As soon as we leave the plane of the psychologist's researches and throw ourselves into the medley of ideas, tolerance becomes difficult to practise. There are several reasons one of which is purely logical. Whenever I declare something true, whatever that may be I exclude the possibility of the contrary proposition being true; that is only logical. Nothing is more uncompromising, and we might say more intolerant than truth. If yea is true, nay is false; we must make our choice. For that reason, feeling ourselves to be in the possession of truth does not make us inclined to tolerance.

Of course if we give words their narrow meaning, tolerance, as I have said already, has nothing to do with ideas, but is an attitude towards the men who hold ideas different from ours. But here we see a process which psychologists call a transfer. If we hate an idea, we are very near to hating the man who holds it, who stands for it, who incarnates it. Our disapproval for a certain way of thinking or of feeling is transferred to the man who thinks or feels in that particular way, and it thereby changes its nature. It tends to become moralistic in character, all the more so as our own feelings are more strongly involved: the mistake tends to become in our eyes a fault, or a sin. And since faults and sins are within the realms of morals, it will then appear legitimate not only to disapprove them, but also to suppress them. In this way we drop very easily—but not necessarily—from our belief in a truth which we think we hold into intolerance.

Such an intolerance may of course remain within us as a tendency, and be checked by contrary influences. But the fact remains: to believe that we

possess truth is not conducive to tolerance. That belief may even give intolerance a justification which is all the more satisfying as we may honestly think we personally have nothing to do with the matter, and by being intolerant we only serve truth, right or progress. That is most flattering to our vanity which as you know is not above camouflage.

But as a matter of fact our own self is always involved, whether we realise it or not. Whoever attacks our ideas attacks *us*, and imperils our self-confidence and our deep convictions. Intolerance in most cases is a kind of self-defence; *only strong people can be tolerant*. When we defend the truth as we complacently call it, we always defend also, and perhaps mostly, our own inner balance and peace of mind. I do not want to say that it can or should never be otherwise. I merely note a fact which explains in most cases why we are inclined to intolerance, and which removes from intolerance that halo of selflessness which it too often dons in our eyes.

The above remarks may also help us to understand why tolerance is so rare. We cannot be tolerant unless we can distinguish between the idea and the man who holds it, and unless we realise that our attitude towards a man whom we believe mistaken should not be the same as that towards the ideas for which he stands. The whole of the man is never to be found in his ideas, nor in the action he takes in pursuance of those ideas. In the man is a mystery on account of which we never entirely understand him—and he never entirely understands himself. "A man, as Lagneau put it, is always greater than what he does, and is always above what he knows himself to be." How could one be tolerant unless one suspects that greatness, however low the man may

have fallen? I realise that it is not easy to retain always that faith in man, and still less easy to make it play when our whole being is shocked at the sight of perversity or cruelty. This is precisely when we can derive great help from the psychologist's attitude, which has no place for illusions, but no place for hate either. Our first impulse is to hold our neighbour responsible for his ideas and feelings as if he had chosen them, as if he had deliberately become what he is. What a childish mistake! Let us remember for a moment the infinitely complex entanglement of the influences which bear on a human being, the hereditary dispositions with which he is born, his possible incapacity of judging, the cruel way in which life may have treated him—and our attitude towards him will be bound to change. We may still hate what seemed to us hateful in his manner of thinking or of acting, but before mentally murdering him—let us not forget that intolerance finally leads to murder, or at least to a kind of mental murder—we may stop to think on the threshold of *his* mystery, and discover that *his* mystery is also ours. Are we after all so different from him, and so superior to him? Is it not something of our own which we hate in that man? Pharisees!

Tolerance further necessitates a certain kind of disinterestedness, of non-attachment to our own self and to a sort of intellectual comfort. Let us say that it presupposes our acceptance of a risk—which we can evade when we refuse to meet and consider ideas different from those which we have been holding. Our need for an absolute certainty above everything, and also the strength of habit are too often allowed to prevail over our disinterested love for truth.

Let us find out whether there are philosophical systems which favour

tolerance and give it a foundation and a theoretical justification, while others would be against it.

We often hear it said that the sceptic's attitude is specially favourable to tolerance. I believe that is a mistake. If no one idea is truer than another, why should I respect those who are mad enough to have convictions? They may be a nuisance. No, scepticism does not generate tolerance; it may generate indifference, but only within certain limits, and never tolerance in so far as tolerance is a virtue.

We now seem to have reached an impasse: faith in truth does not lead us to tolerance, and neither does scepticism! We might simply conclude that tolerance has nothing to do with logics, and may be only a moral behaviour quite independent of rational thinking. There is something true in that. But that gives no solution to the problem, for man is not to be subdivided into watertight compartments, and thought is not unconnected with other mental activities. If tolerance is a moral attitude, it should accord better with some intellectual attitude than with others.

If we make a closer study of the idea of truth, we see that it can be conceived in two different and contradictory ways. There is a static or dogmatic conception of truth, and there is a dynamic or functional conception.

We may view truth as something which is without needing our intervention; we discover it as the knight did the sleeping beauty. It lies there, perfect and complete, and waits for us to overcome what separates us from it.

We may also believe that truth is not a given fact which we may perceive once and for all times; we can only conceive truths mixed with error, because things appear to us in some definite perspective or other, which is limited by the capacities of our mind. In this case,

truth will still be the sleeping beauty, but we may never see it all at once, nor make it all our own. There is always in it a certain amount of mystery; in some way or other it always escapes us and invites us to continue our search.

Let us leave aside metaphors, which are never satisfactory. This particular one has a very serious drawback when we want to express the functional aspect of truth. Whenever we formulate a truth, of whatever kind, we always introduce subjective elements, i.e., a certain logical structure which cannot strictly be attributed to the object as such and which must be considered as the work of the seer. It means that the act of knowing implies a certain amount of creation, and that the mind cannot be compared to a mere object-meter, that the mind plays an active part in the act of knowing. It would therefore be a mistake to imagine the act of knowing as purely receptive, as a kind of vision in which the eye would play no real part, and have no influence, because the presence of the object would be everything.¹

But we should not be duped by the spatial illusion created by words. We should not think that by adding together all "partial truths", by sticking them together like pieces of mosaic, we shall ever reach total or absolute truth. The whole history of human thinking shows us that things do not happen in quite such a simple way. Those "partial" truths which we can reach are not simply fragments of the "total truth". For total truth does not exist as a given fact. What is given to us, what is for us a datum is reality, not truth; and *truth is the relation of thought to reality*. "Total or absolute

¹ That is how knowledge is being understood by two doctrines which otherwise are in opposition: conceptual realism and intuitionism.

truth", truth *in se* is only one of the leading lines of the mind—which does not deprive it of any of its importance, but rather adds to it. It is the ideal towards which thought labours, and it may be compared to an infinitely distant geometrical point. That point will never be reached, but that is precisely its use and object. It is not meant to be reached, but only to give a direction. Truth does not and cannot exist as a complete system of propositions, as a group of ideas capable of expressing the totality of being. But the idea of truth enables thought to undertake and indefinitely continue its work of elaborating and co-ordinating opinions and ideas in all realms where knowledge is possible.

We have just shown why it would be improper to speak of "partial" truths, the grouping of which would make up a "total" truth. There is a further reason why the phrase "relative truths" should be preferred to that of "partial truths": those "fragmentary" truths always and of necessity embody a certain amount of error, so that they have to be abandoned—in the form we have given them—when our view becomes fuller and more precise. At the time of Ptolemaeus, the geocentric hypothesis was *true*, we might say, for it expressed better than any other the relation which existed then between the cosmic system and the human intellect; it embodied better than any other all that had been observed up to that time. But further observations were added to those already existing, and it therefore became necessary, in order to account for them, to take up the heliocentric hypothesis; it became clear that the geocentric theory no longer grouped into a harmonious and co-ordinated whole all the facts which had become known. It had been true for the position as it existed for the human intellect at the time of Ptolemaeus, it was no longer

true for the new position which obtained at the time of Copernicus. The human intellect however cannot knowingly and intentionally retrograde towards its past. And stating that both hypotheses are equally true would be doing so. It is impossible to our mind to return to the point of view in which we could consider as true the theory of Ptolemaeus. We now *must* make a choice, and the idea of true or false does not mean for us anything more than the necessity of making that choice.²

This instance shows that philosophical relativism, far from destroying the opposition between the true and the false, far from being tantamount to scepticism, as might be wrongly surmised, rather enables us to give greater precision to those notions, and to understand that opposition in its true sense by connecting it with the *becoming* of human thinking as incessantly nourished and made fruitful by the contact of experience. To speak of the *absolute* truth of an idea would amount to eliminating all *becoming* and to stopping thought where it is—it would amount also to a perfectly arbitrary supposition that we can compare a certain system of ideas with reality as it is. Such a comparison would of course be entirely utopian; the very idea

² We must realise that the very idea of a logic other than our own is a contradiction in terms. Of course reality cannot be brought down to a group of judgments; there remains always something which escapes conceptual formulation. But that does not mean that there exists a logic fundamentally different from ours, since logic does not refer to *being*, but only guides the mind which attempts to perceive that being, and it is the only one capable of protecting the mind against error. Its function is not to express the nature of being, but to prevent the mind from mistaking what is not for what is. Beyond logic there is not another logic, but reality. If we suppose that there is another logic, we destroy thought and forbid it to affirm "being" under any form whatsoever.

is self-contradictory. It is therefore only through an arbitrary decision that we can declare such and such an idea to be true. Let us not embellish such a decision with the name of *faith*, even if it should bear on religious matters. The true faith is the courage to go forward and not the will to be entrenched in positions one has decided never to forego.

The essential difference between static truth and functional truth is that the first is considered as fundamentally outside thought, as a fact which owes nothing to thought, whereas truth conceived as functional is in each stage of the becoming of man the expression of the living and ever-changing relation between thought and reality such as thought has been able to perceive it. That had already been foreseen by Vinet when he said that "truth without the pursuit of truth is no more than one half of truth."

The advocates of intolerance—whether in theology or in philosophy—have always taken as a basis the static conception of truth. They believe that truth is given in the form of a dogma which for some of them has been revealed by the Deity and for others has been discovered and formulated by human intellect, once and for all, in a moment of inspiration.³

The practical consequences of that attitude are definitely against tolerance, since it tends to create a kind of exclusive privilege in favour of those who profess the "holy doctrine." Since they are in possession of absolute truth,

³ Let us recall how religious (Christian) orthodoxy conceives the inspiration of the Scriptures (*cum utriusque Testamenti unus Deus sit auctor*, as is said in a decree of the Council of Trent, God is the one author of both Testaments). The object is to safeguard the definitive and unchangeable form given to truth, and to remove any possibility of human co-operation.

they will consider as wrong and harmful any opinion which differs however little from their own ideas. They feel they must oppose it and if possible silence those who advocate it.

They therefore reach the position which St. Augustine had already taken: "What more disastrous death can there be for the soul than the freedom of error?" Such will always be the doctrine of all intolerant people. The Rev. Father Garrigou-Lagrange gave an excellent definition of it when he wrote: "Freedom can never be a right for error; as St. Augustine said, such freedom would be a freedom to be damned." And Leo XIII, in his encyclical letter *Libertas*, decreed that there must be no freedom for "lies," i.e., for doctrines contrary to the teachings of the Roman Catholic church, to whom God granted "the privilege of never knowing error."⁴

The formula chosen by Rev. F. Garrigou-Lagrange shows the crucial point in the debate, and the line of demarcation for the mind. The same idea is found in somewhat different forms in a number of theologians, and it also guides some philosophers. We know it was Auguste Comte's dream to

⁴ Protestant orthodoxies have not taken so definite a position, since Protestantism admits that it is for each individual to choose his own interpretation of the Scriptures, and the result was a great medley of doctrines. But in so far as it may want to remain orthodox, Protestantism keeps the idea of heresy which is consequential on the static conception of truth. In this sense it may be said to be only "attenuated catholicism" (F. Challaye). In its orthodox form, it really serves two gods, since it oscillates between two conceptions of truth: the static conception, and the dynamic or functional conception, this latter being the only one with which it is possible to see in the diversity of doctrines anything else than an unforgivable and incomprehensible series of errors. Protestantism is making great and vain efforts to unite those two conceptions into an impossible synthesis.

have the research work of scholars controlled by an official body armed with a power of repression; it would have been forbidden for instance to indulge in researches other than "positivist," e.g., to formulate theories, which could only be barren, on the chemical composition of celestial bodies. What gave Auguste Comte the inspiration to decree those intolerant and silly rules? A static conception of truth. As Meyerson remarked, Comte believed that in its main lines, the science of his times was definitive.

All that is perfectly logical. If truth, according to the static conception of it, exists without the concurrence of thought, the only thing left for thought to do will be to give or refuse acceptance, and it becomes quite natural to imagine the desirability of a kind of moral pressure on the minds of men. This will unavoidably happen when the idea of revelation understood in a certain way is superimposed on that of truth: to believe in the truth which has been revealed will be to obey God; to refuse to believe will be to disobey. Such is the terrible and naive position of religious orthodoxies. According to Thomas of Aquinas, "heresy is a sin for which one should not only be separated from the church through excommunication, but also removed from the world through death."⁵

Let us note in this respect that Luther, in spite of the numerous traces left in his mind of the static conception of truth, broke away from this manner of thinking on the essential and decisive point on which he really innovated: on the definition of religious faith: "*Es ist ein frei Werk um den Glauben, . . .*

ein göttlich Werk im Geist."⁶ For him faith is essentially the fruit of liberty. Of course I shall not be so credulous as to believe Luther had a clear idea of the functional nature of truth, but I maintain that it is on that ground alone that he was justified in granting the Christian devotee the right and duty to "inform" his own faith according to the lights which he had himself received. This is the logical implication of the famous "I cannot otherwise" which he said at the Diet of Worms.

This justifies an attitude which is exactly the reverse of that summed up by Rev. F. Garrigou-Lagrange. If you do not concede freedom to error, you deprive of its spontaneity the action through which mind gives it acceptance to what is true, and you degrade that action which will henceforth take place under a more or less open threat, and lose its purity; it will become mercenary. Let us therefore run the risk of error, and truth, when we reach it, will be ours in a much fuller and much more real sense! Truth will then become the object of our unfettered love, and the fruit of our experience. We shall know why we prefer it, and why it is truth. Is that nothing? Is that not the essential? We should not be afraid of stating it: the human mind cannot really obtain possession of truth unless it has been able to judge in full freedom, and unless that truth is in some way its own work, the flesh of its flesh and the blood of its blood.

At the origin therefore of the problem of tolerance we find the problem which is raised in the human mind by the notion of truth, and also the problem of the personality.

(To be continued)

⁵ As quoted by F. Challaye, *Le Christianisme et nous*, Paris, Rieder, 1932.

⁶ Ueber den Gewissenszwang (Von Weltlicher Ueberkeit, wie weit man ihr Gehorsam schuldig sei).

DISBELIEF; WHAT IT IS

BY DR. SUSIL KUMAR MAITRA, M.A., Ph.D.

Disbelief is not mere absence of belief. To doubt is not to believe, but it is not disbelief. In ignorance there is no belief, but ignorance is not disbelief. Disbelief, in fact, is a form of belief: it is belief in the falsity of another belief. To disbelieve is to refer to another belief and to reject it as false. A disbelief is thus a belief that involves another belief as its point of reference. Whether disbelief can extend to all beliefs is a moot question of philosophy. Universal scepticism has usually been held to be self-contradictory. As the rejection of all beliefs it has been held to entail its own rejection as well. Whether such an attitude is psychologically possible is a much debated question. Buddhist *nirvāna* prescribes the extinction of all beliefs, but this will include also the *nirvāna* of Buddhism and Buddhist beliefs. The Samkarite is not as thorough-going in his negative philosophy. His world-denial is itself based on the realisation of the consciousness which rejects the world-appearance as false.

There is no disbelief without prior belief. Where belief is impossible, disbelief is also impossible. Nobody believes in an obvious absurdity such as a square-triangle, a sky-flower, or a barren mother. Hence it is absurd to speak of one's disbelief in such absurdities. Just because nobody believes them, none can also disbelieve them. The Buddhists have a technical name for these absurdities: they are *vikalpa-vritti*, functions of *kalpanā* or imagination, according to them. They represent imaginative combinations, attempted synthesis of incompatibles without ob-

jective counterparts. Two grades of such *vikalpas* may be distinguished. *Vikalpas* may be such imaginative combinations as "the hare's horn", "the sky-flower", etc. Here an objective counterpart is possible, though not actual. A higher grade is that of "the barren mother." Here we have an attempted synthesis of incompatibles or contradictories. One cannot be a "mother" and "barren" at the same time. These are the true *vikalpas*, imaginative combinations of incompatibles, mere attempts to think and no completed thought. In either case however there is no belief, and because belief is absent, disbelief also is impossible.

Disbelief is the negation of belief and as such may be expressed in the form of a negative judgment. But the negative judgment which expresses disbelief is not on a par with other negative judgments. A negative judgment usually expresses denial of a supposed connection. But disbelief is a denial not merely of a supposition but of a complete belief. When I say, "A is not B", I do not necessarily suppose any belief in "A being qualified by B" which I make the object of my denial. I am more concerned with expressing the objective incompatibility of B with A than with the denial of any subjective belief in such incompatibility. It is otherwise however with a negative judgment which expresses disbelief. Here I am concerned to deny both subjective belief and the content believed in. To say "A is B' is false" is not to say merely that "A is not B". The latter expresses an objective incompatibility which does not necessarily imply prior belief in compa-

tibility, but the former expresses a prior belief and rejects both the subjective belief and the compatibility which was believed in. Disbelief may therefore be logically characterised as correction of false belief, i.e., recognition of the false as false and its consequent rejection.

What, then, is the nature of the false appearance which correction rejects or cancels as false? We may summarily reject the Buddhist view that the false is the *asat* or unreal (*Asat khyāti*). The false cannot be the unreal or the imaginary like 'barren mother' or 'sky-flower', for the unreal is never believed and therefore cannot also be disbelieved. The Naiyayikas say that the false is the *elsewhere, elsewhere real* taken to be *real here and now*. The false snake is the elsewhere (jungle) snake taken to be real here and now in the locus of the rope. But this view offends against experience. When I reject the false snake I do not posit it as the jungle snake, i.e., as the elsewhere real snake. The deliverance of experience does not support the Nyaya view. My rejection is absolute and unqualified rejection: it is not mere displacement and redistribution. The false therefore can neither be the elsewhere real nor the absolutely unreal and imaginary. It is therefore other than reality as well as unreality—an indescribable positivity without reality, something that fills experience and yet does not share the character of a real determination. Disbelief is the recognition of this indescribable positivity. The logic of disbelief implies the indescribable as a category of experience.

We may briefly refer here to Bradley's account of negation in "The Principles of Logic". There is, according to Bradley, no objective counterpart to the denial in a negative judgment: the negative judgment does not assert any objective exclusion or objective repulse. When I say, "A is not P", I mean

merely that 'A is an (unknown) Q' which accounts for A's incompatibility with P. The objective counterpart to the judgment is the unknown positive quality which constitutes the ground of the subjective denial. The negative judgment thus resolves itself into a suggested qualification and a subjective withdrawing of the suggestion in view of the positive incompatibility (Q) in the subject A. There is no objective repulse of P from A, but only a subjective ascription or suggestion and a subjective withdrawing thereof.

Bradley's analysis of the negative judgment obviously does not cover all cases. It is manifestly inapplicable to disbelief which implies not merely prior suggestion or supposition but also prior belief. Further it does not provide a basis for the distinction between true and false disbeliefs. A true disbelief has an objective counterpart to it which a false one has not. And what may be the objective counterpart to it except an objective repulse or objective incompatibility which Bradley so rigidly shuts out from his theory of negation? In fact, negative judgments may be of various types. When we say, "A is not B", the negation asserted is the objective incompatibility of B with A. The content of the judgment here is an objective exclusion, i.e., the fact of B's exclusion from A. A negative judgment may also import both negated belief and negated content. When we say, "'A is B' is false," we assert prior belief in B's compatibility with A and we negate both the belief and the compatibility that is believed in. Lastly, negation may be negation merely of a suggestion or a possible supposition as distinguished from a complete belief or a content believed in. When we say, "It would be a mistake to take A as B," we are referring to a possible supposition and denying its tenability, but not referring

either to any actual belief or (excepting indirectly) to any objective incompatibility. Bradley's reduction of all negative judgments to the last variety ignores the intrinsic differences between the different classes of negative judgments.

The Naiyayika distinguishes between *antecedent*, *emergent*, *absolute* and *reciprocal* negation. Antecedent negation is the absence of a thing before it comes into being. For example, the childlessness of the childless man before a child is born to him is a case of antecedent negation. Antecedent negation is without beginning but has an end, e.g., when a child is born, the childlessness ceases, i.e., has an end. Emergent negation is the negation which emerges through the destruction or cessation of a thing. Emergent negation has a beginning but no end. For example, the man who becomes widower through the death of his wife, is a case of an emergent negation which has a beginning but no end, for though he may marry again and have another wife he can never have his former wife. Absolute negation is negation without any qualification or restriction as to time, i.e., negation without either beginning or end in time. For example, the absence of consciousness in a stone or block of wood is a case of absolute negation which holds for all time.

Lastly, besides the above three, we have contrariety or disparity which we may call logical or reciprocal negation. Reciprocal negation is the negation of the relation of identity between things and is not the negation of the things themselves. For example, when we say that "A is not B" we do not negate either A or B, but we simply deny that one can be identical with the other.

The question we have to consider here is whether disbelief as negation of belief will admit of being characterised as one or other of these different forms of negation. Some hold that disbelief being unqualified and absolute rejection of the believed content must also be unqualified and absolute rejection of the belief as well. Since the content is recognised as unreal, the belief therein must also appear as unreal, i.e., as mere semblance of belief. This view however does not agree with the deliverance of experience. When the snake is rejected as false appearance, there is certainly no rejection of our prior belief in it as a real snake. It would therefore be more accurate to say that disbelief, while it is absolute negation of the believed content, is only emergent negation or destruction of the primary belief. When we say that the 'snake' is not, we do not say that there *was* no belief in it as a real snake.

A BUILDER OF HUMANITY

By R. RAMAKRISHNAN, M.A., L.T.

India has passed through many vicissitudes. Again and again she has been invaded and conquered. Many foreign dynasties have ruled over her. But still, in spite of these political upheavals and military turmoils, India has managed to keep her soul intact. Her soul has of course been enriched by her

contact with foreigners, but it has never been enslaved. Like those noisy, turbulent rivulets which enter a large, calm lake pushing away its waters, but then lose themselves in the depths of the great reservoir, these foreign influences have come to India threatening destruction, but in the end have always

mingled with the huge sea of Indian culture. Again like the ocean, Indian culture has received into its depths the varied waters of its tributaries, but has managed to keep itself in its original purity. In the 19th century, however, it seemed as if this ancient ocean would dry up. The shock of the impact of the West with all its glamour of achievement, its proud possession of power, and its promise of perfection in the field of material advancement and enjoyment, was so terrible that it shook our ancient civilization to the very foundations. The charm of the West was too very alluring to be resisted. The West became the measuring rod of our own ideals and performances. And since the whole course of our national existence was on lines greatly different from those of the West, our countrymen came to the disastrous conclusion that our national progress had been going on wrong lines, that our ancients were false prophets, and that India must re-start on new lines. Our religion was considered to be a mass of superstitions; our aim of achieving spiritual freedom was mocked at; they wanted to pull down the edifice of our past, and make a new beginning!

But India must live; and her life is never-ending; she evolves, but never dies. And so she gave birth to a hero in the person of Sri Ramakrishna Paramahansa. He was born in Bengal in February, 1836. He lived just for fifty years, and passed away in 1886. But Ramakrishna's half a century of life on earth was truly an epic. In those short fifty years were concentrated the activities of many epochs of our national history. His sojourn on earth was alike the reflector of our hoary national past and the forerunner of the glorious days that are yet in store for us. Those who have read through his biography will be familiar with the main episodes of his

life. And yet no biography, however well-written, can ever give us an adequate portrait of a man whose every moment of life was an epoch in itself. The printed word is at best an indicator; it only draws a broad outline. Only those who meditate on his life can hope to have at least some idea of his unique personality. The lyrical charm of the days of his childhood, the tenderness and the pathos of his early ecstasies, the story of his divine madness which culminated in supreme realization, the heroic performance of the most difficult forms of penance, his practising of all the religious systems of Hinduism and also of Christianity and Islam, his wonderful capacity to explain the most abstract truths by means of simple homely illustrations, his modesty and good humour, his remarkable solicitude for the sinner and the down-cast, the abundance of his love for the seekers after truth, the immaculateness of his life—all these and many more of his characteristics draw us to Ramakrishna. And not only are we in India drawn towards him, but all the world over people also now know and adore him as a unique prophet. He satisfies all the needs of our souls. He calms storm-tossed minds, and offers shelter to weary wanderers.

Ramakrishna preached no new religion, and founded no new sect. His teachings were very simple, and therefore very profound. The great lesson that he taught or rather re-taught to the world was that man is a soul and a spirit and hence alone very great in the scheme of the universe. Christ preached the same truth, and many other prophets too, but man forgot it. Ramakrishna enabled man to rediscover his soul. Half the world's maladies can be traced to this forgetting by man of his real nature. It is only when he

forgets that he is essentially divine, that the springs of true happiness lie within himself ready to burst out at his effective suggestion, that his fulfilment and perfection are an inner process, and that he is heir to endless glory,—it is only when he thus loses contact with the reality of his existence, that man runs madly after passion and possession, and, in that mad onrush, makes of this earth a veritable hell. If only he takes his stand on the sure foundations of his spiritual nature, man shall truly establish the kingdom of God on earth. India's teaching to her children and to the children of other lands has always been this, that man is by nature pure and perfect and godly, and that he must never identify himself with the things that cover his real nature. India has always stood and fought for the assertion and freedom of the human spirit. Her genius has always refused to turn the course of the nation along lines which will take it away from the one aim of its existence, viz., search after the Reality. Political freedom and commercial greatness and social equality may be the ideals of other peoples, but while India has never said that these things must not be striven for, she has always attuned herself to the increasing realization of the thing knowing which all other things become known. Ramakrishna has a sure place among our nation-builders, because he showed us the path that is India's own. The gift of India to the world is the priceless gift of spiritual food to hungering millions.

There are not wanting ignorant critics who often point out that India's backwardness is largely the result of her caring overmuch for religion and things of the spirit. These critics are entirely mistaken. Religion must never be confused with otherworldliness. If India looks to the heavens, her feet are firmly

planted on earth. A mere external renunciation of worldly things, or flying away from the duties of manhood has never been preached in India. Renunciation is certainly the ideal of India, but service is its motive. The saint is enjoined not only to work for the liberation of his spirit, but also for the good of humanity. Ramakrishna did a great service to the cause of the correct interpretation of our national ideals when he laid particular emphasis on the need for worshipping God in man. The human soul was to him God Himself. Those who talk of social service and philanthropy will do well to understand the significance of his teaching. Social service must not be undertaken in a patronising attitude. The human soul being God, it does not stand in need of our so-called compassion; we must on the other hand adore and worship it. We must realize the Divinity as immanent in man. This gospel of regarding service as worship purifies our motives, and bestows a certain dignity even on the most unfortunate of human beings. Incidentally it helps to establish on earth a spiritual socialism wherein equality among human beings is based not on a temporary and artificial obliteration of inevitable differences, but on the ceaseless consciousness of an underlying changeless unity.

Equality between the sexes is now being fought for everywhere, and women are clamouring for a position of prominence in society. Ramakrishna did not fail to throw light on this problem of the status of women. In the realm of the spirit, first of all, there is nothing masculine or feminine. And because woman too is a spirit, the path of glory open to man is equally open to her. She has every right to claim and achieve the highest realization. What freedom can indeed matter more for woman than this freedom to march along with man on

the road leading to Infinite Glory? It is not wisdom on her part to try to drive away from her all womanly grace and charm, feminine tenderness and sweetness, and attempt to become masculine in feeling and outlook. She must keep to her own special field and achieve perfection therein. As a wife she must be the spiritual helpmate of her husband. Ramakrishna always preached against lust and carnality, but he always adored woman, even the most sinful woman, as a Goddess. He loved to adore God too as the Mother. Ramakrishna was married to a young girl, Sarada Devi by name. But his humanity was however too vast and deep for him to shun her when she sought to stay with him. He accepted her, and the story of their divine relation is a record of utter purity and immaculateness. He had also many women devotees whom he tended with as much care as he bestowed on his men devotees.

While Ramakrishna saved India from national degradation, and rethroned her on her seat of glory, his life was not

without significance to the world beyond. Ramakrishna is unique among the world's prophets, for while others reached God by one path alone, and drank of the divine waters at one particular spot, Ramakrishna explored every possible path leading to the City of God and drank divine bliss in all possible places. With the unquestionable authority of personal experience, he preached to a world weary with religious dissensions and sectarian quarrels that all religions are but different gateways to the Reality. Names differ, but all roads lead to the same goal. Just as water has different names in different languages, so too is God termed and conceived differently. Hence there is no need for the votary of one faith to try to convert others to his way of thinking and his mode of worship. We must hold on securely to the path which suits our nature best, but must treat as brothers the pilgrims who journey along other roads. Ramakrishna has the proud distinction of preaching to the world for the first time in its history this great truth of the unity of all religions.

WHITEHEAD'S CONCEPTION OF GOD

BY ANIL KUMAR SARKAR, M.A.

Every philosophy of evolution supposes that reality is a flowing creative process. It is a continual process with no destination. God is generally identified with reality. This is the character of Bergson's philosophy of creative evolution. His God is a creative process. Gentile's Mind is a reality manifesting itself in its creative acts. But Alexander does not like to make his God an entity, be it static or dynamic. To make God actual in any form is to deprive Him of His character of infinity. God to him is infinitely infinite. He is there-

fore "ideal". His philosophy is a philosophy of "emergent evolution." All existents are "emergents" from the Space-Time Matrix. Time is the creative principle bringing about all change and novelty. Emergent existents, from matter to mind, have come out from the restlessness of Time. But even after coming to the level of mind, the evolution is not stopped. The whole of Spatio-Temporal Matrix is "pregnant" with the quality of "deity", it is a "nisus" towards that quality. The quality of "deity" is thus "ideal",

having no particular existence yet having a "tendency" towards it. It is for this reason, May Sinclair, in her *Neo-Idealism*, says that Alexander, to keep the "infinity" of God, makes Him "ideal".

Lloyd Morgan, in his *Emergent Evolution*, points out that a rational philosophy of emergent evolution must be based on three "acknowledgements". There is a gradual evolution from the lower to the higher, and there is an all-pervasive relation, i.e., continuity and connection. The very conception of the evolution from the lower to the higher leads him to think of two principles, viz., involution and dependence. The process downwards is the process of involution, for the higher involves the lower, as mind involves life, and life, in turn, involves physico-chemical process, and so on, till we reach our conception of the physical world. This is the limiting concept in the downward process for his constructive philosophy. But if we follow upwards, the line of dependence, we come to a limiting concept, namely, that of ultimate dependence in terms of which the whole course of emergent evolution is explained. To quote him, "For better or worse, I acknowledge God as the Nisus through whose Activity emergents emerge, and the whole course of emergent evolution is directed."¹ The concept of involution must be supplemented by a concept of dependence. This only shows that the lower depends on the higher. So says Morgan, "If deity be an emergent quality, how a man lives depends on its presence or its absence."² Lastly he believes in a "Universal correlation", which, he says, "is a part of my creed—assuredly

beyond proof. And here my cry is: Back to Spinoza. Should this also be accepted it annuls the fatal gulf between the material and the immaterial aspects of the world."³ The position of L. Morgan with an inclination towards Spinoza, follows from an emphasis on God as 'being' as distinguished from God as a 'quality' to be found in the following expression of Alexander: "God actually possessing deity does not exist but is an ideal, is always becoming; but God as the whole universe tending towards deity does exist."⁴

The position of Boodin as expressed in his book, *God*, is that of Lloyd Morgan, when he thinks God as the Spiritual Field "in which everything lives and moves and has its being—the field which guides the cosmic process, though the parts must adapt themselves to the structure of this field in their own way, according to their own relativity in their moving finite frame of reference: God is the soul of the whole, suffusing it with meaning, making possible the advance of nature—the emergence of new levels as matter is prepared to advance. In this enveloping, pervasive spiritual medium, worlds of matter float like islands."⁵ So like Morgan he says: "The reality of the divine requires no proof—any more than the existence of the external physical world or of our fellow-men—and to the sophisticated it cannot be proved. Nothing of importance can be proved. Life always turns out to be a venture of faith."⁶ So we find sufficient reason for the "Acknowledgements" of Morgan from Boodin. Alexander emphasises the emergent quality of the deity more than the directive principle which leads to the varied emergent qualities

¹ *Emergent Evolution*, p. 86.

² *Ibid.*, p. 61.

³ *Emergent Evolution*, p. 62.

⁴ *Mind*, XXX. P. 428.

⁵ *God*, p. 34.

⁶ *Ibid.*, p. 27.

and allows a possibility for the emergent quality which is yet ideal. But Boodin emphasises the Spiritual Activity which breathes through all. So he says: "There is a quality of the whole present in all the parts, and this quality of the whole makes the stone more than a stone, a tree more than a tree, a man more than a man in the separatist sense. The part is suffused with the meaning of the whole, charged with the pattern of the whole, and must thus be comprehended if it is to be comprehended at all. As we live in the community of matter and the community of minds without being able to rationalise the fact, so we live in the community of the divine."⁹

He further admits that we cannot account for the advance in evolution without assuming a cosmic guiding genius. Everything moves within the field of divinity. "If God withdrew his activity, everything would lapse into chaos. Matter runs its course within the guiding field of spirit. The order of evolution is the genius of God. If the magnet attracts by producing an electromagnetic field, so God attracts the world to himself by producing a spiritual field."¹⁰ So for Boodin advance means only to become more and more attuned to the divine field.

God is both "transcendent" and "immanent". He is immanent in His activity, in His pervasiveness and control; but He is transcendent in quality with reference to nature and evolution, for nothing rises to the quality of God. So God is only the higher field, determining the lower fields. It is self-contained in its perfection. So we hear the beautiful expression of Boodin: "To have communion with God it is not necessary to be God. To commune with light it

is not necessary to be light. But in the communion with God we live God as we are able. The kingdom of heaven is always at hand. . . . But to live God absolutely means to have the quality of divinity."¹¹

This communion with the divine tells us that love and friendship give us a more genuine insight into reality. Through them this drab world is lighted for a moment with a celestial light. By these we can rise to the divine field. Boodin says that without that fellowship our life would be a tragedy as the whole life of nature is a tragedy but for the divine love that pervades through all. Spirit is the life of the world. Its effort is to spiritualise the world. The individuals perish, but "The form remains, the function never dies; for it is of the spirit and lives in the spirit."¹² God, the eternal creator, creates eternally. "There is always a joy of creation. There is always a chorus of the morning stars God creates hitherto and for ever in joy. In the immensity of the cosmos new worlds are born; and there is always a new world born with a new joy when a creative mind discovers and appreciates the master mind of creator."¹³

This conception of God can save the world from its destruction of nature, and fill the universe with a light of creative joy and divine laughter. It can save the world from the crisis! We might end his view of God with the criticism that he makes specially against the views of Whitehead and Alexander in the following illuminating lines: A mere system of logic cannot save the world, whether it be a speculative absolute or a conceptual God (such as Whitehead's) which is supposed to furnish the principle of concretion in a

⁹ *God*, p. 25.

¹⁰ *Ibid.*, p. 35.

¹¹ *God*, p. 45.

¹² *Ibid.*, p. 185.

¹³ *Ibid.*, p. 207.

multitudinous world of occasions. Such a conceptual system is a mere impersonal abstraction. It has no reality, no value, except in the finite personalities which arrive at thought and appreciation. Nor can we worship a deity which emerges in the evolutionary process. We require a deity which is an active guiding factor in the process and through whose grace we can be saved. Let us now start with the view of God as held by A. N. Whitehead in the face of such a vehement criticism.

Whitehead's philosophy is a philosophy of relativity. So his conception of God must be grounded on this principle. So quite naturally his criticisms of other philosophies with regard to God will be like this: If other systems of philosophy have merely taken up the problem of God without a consideration of the world, or if they have resolved the difficulties regarding this problem, identifying God with reality, they have surely failed in understanding the relation between God and the world, or again between God and reality. The world is opposed to God as the "field" of His completion. He is opposed to the world, as a field of world's completion. The creativity or passage, which is the reality, is an advance to novelty and freedom. It points to God as giving novelty to the world, and points to the world as giving novelty to God. It is a philosophy which cries for "opposites" wherein lies their mutual completion.

Why is the world opposed to God, or God opposed to the world? It only points to their underlying relation. It only indicates the fulfilment of creative evolution. Why they are opposed leads us to their points of similarity and difference, for opposition involves both these conceptions. God is said to have a 'mental pole' and a 'physical pole' like an actual existent. But the difference lies in the fact of their priority. In the

case of God the mental pole is prior to the physical pole. In the case of the actual existents the physical pole is prior to the mental pole. Every occasion is a case of concrescence, or a self-realisation. There are two concrescent poles of realisation in each actual occasion—'enjoyment' and 'appetition'. The 'enjoyment' refers to the 'physical pole', and the 'appetition' refers to the 'conceptual' or the 'mental pole'. The mental pole accounts for the transition. All realisation, therefore, points to the continual darting towards "novelty" which is the soul of all creativity.

From this the character of God and the world can very well be drawn out. The priority of the mental pole in God, suggests that His appetitions or subjective aims are enjoyed immediately, though lacking in actuality. It is non-temporally enjoying the possible realisation, but its tendency is always towards actualisation. In the case of the actual entities, there is always a physical enjoyment, and there is a tendency towards "objective immortality" or appetition which gives them everlastingness.

Temporality is actuality. So God is non-temporal. Temporality is physical enjoyment, so God is different from it. God's conceptual realisation of all possibilities is perfect, bound by no limitation, for it is not actualised in a limited sense; but yet it is not a "nisus" towards actuality as Alexander holds it. God realises Himself in every concrescence. God's realisation is primordial, but it seeks temporalisation or actualisation, which is conscious realisation. The enjoyment of God is blind and unconscious, its fulfilment lies in conscious realisation.

In this way the reciprocity between the world and God is proved. The field of God's realisation of His primordial nature lies in the actual world,

which confers on Him His consequent nature. The world is a place or a field of "fluency", and God is a place or field of "permanence". The one passes into the other, for both perform the function of creativity whose essential character lies in passage to novelty. Fluency is novelty to permanence, and permanence is novelty to fluency. So we find that the function of God is to give novelty to the world, and realise His own novelty in the world. The function of the world is similarly to give novelty to God. In fine both are the functions of novelty wherein lies the true spirit of creativity and also relativity. So world and God are the opposed ways of realising one Creative Evolution. Whitehead's "Process and Reality" is a marvellous attempt to bring out this spirit in all its fulness.

Whitehead's book, *Religion in the Making*, speaks of a philosophy of creativity. Creativity is the soul of three kinds of entities: actual occasions, eternal objects or forms, and God. There is no gap in those entities, they pass into one another, for the one cannot be without the other. This is due to all-pervasive creativity. He then tells us that creativity is found in the creatures. In this sense the creatures are "self-creating creatures", i.e., they are unities of creatures with creativity. The creativity accounts for the passage of the creature. The creature is the ground and the creativity is the consequent. Throughout nature there is, thus, a relation of ground and consequent. There is the element of creative evolution everywhere.

But there is order in the passage towards creative evolution. There is also all-pervasive harmony and beauty. How can all these be proved without the supposition of an entity which accounts for order, harmony, and beauty?

The philosophy of organism shows everywhere "fusions" of different orders from electrons to man. The harmonious unities of the different orders of fusions mean the realisations of self-values. Whitehead says all unities speak of their "subjective aims" which are rooted in God's primordial nature.¹² They vary in intensity, so there are different orders of realisations. To quote Whitehead: "The wisdom of subjective aim prehends every actuality for what it can be in such a perfected system—its sufferings, its sorrows, its failures, its triumphs, its immediacies of joy—woven by rightness of feeling into the harmony of the universal feeling, which is always immediate, always many, always one, always with novel advance, moving onward and never perishing."¹³ So we find here a relativity between the primordial conceptualisation and consequent actualisation. This is how Whitehead clears his views on the two natures of God. As primordial, God is unconscious. And as consequent and as superject, he is not only conscious, but he has the 'tender care that nothing be lost.' In this function "he does not create the world, but he saves it: or, more accurately, he is the poet of the world, with tender patience leading it by his vision of truth, beauty, and goodness."¹⁴ We can also view the two natures of God in a different way. We can say that God needs intellectual realisation in his consequent and superject natures, which are conceptually realised in his primordial nature. From this we can draw another conclusion that conceptual realisation is not an intellectual or conscious realisation. This distinction marks the peculiarity of Whitehead's philosophy.

Here some may suppose that there is

¹² cf. *Process and Reality*, p. 373.

¹³ *Ibid.*, p. 489.

¹⁴ *Ibid.*, p. 526.

no need of supposing a world over against God, since everything can be proved from his own natures. But Whitehead does not like to advocate such false monism. He advocates, what Fries says in his article, "The Functions of Whitehead's God", in *The Monist* (January, 1936), a "Unified Pluralism". This is only possible, for it only fulfils the function of creativity. Creative flow does not start by itself, it is always with God and the world. None is without the other. Life-blood is given by creativity; God and the world are the fields of the realisation of the creative function. God is non-temporal, the world is temporal; God is one, the world is many. But the one is helpless without the many and the many is helpless without the one. God is permanent, the world is fluent, but both need each other, for both have the underlying link of creativity or passage. This is how Whitehead justifies his position of "Unified Pluralism."

Prof. Fries says that God's conceptual realisation of the possibilities in His primordial nature, forms His metaphysical functions, while his physical realisation in His consequent and superject natures, forms His ethical and religious functions. But as his philosophy is a philosophy of aesthetic realisation, all these functions are functions for aesthetic realisation. So the philosophy of creativity is a philosophy of aesthetic functions. All the varied realisations in this fluent world are so many aesthetic realisations in aesthetic orders.

If realisation is the end of the functions of God and the world, we have only to see how the metaphysical functions find their delight in religious and ethical functions. We have to feel here that these functions go together. God 'is a fellow sufferer' when He is in His consequent and superject natures,

He 'is a poet of the world', when He is in His primordial nature. We require God both as poet and as fellow sufferer.

Whitehead does not tell us of a disinterested God, but a God vibrating with us. He is present equally in our enjoyment and appetite. He is a mirror which discloses to every creature its own greatness. "He is the ideal companion who transmutes what has been lost into a living fact within his own nature."

The world is not a veritable evil. "The kingdom of heaven is not the isolation of good from evil. It is the overcoming of evil by good. This transmutation of evil into good enters into the actual world by reason of the inclusion of the nature of God, which includes the ideal vision of each actual evil so met with a novel consequent as to issue in the restoration of goodness."¹⁵ To continue further: "God has in his nature the knowledge of evil, of pain and of degradation, but it is there as overcome with what is good. Every fact is what it is, a fact of pleasure, of joy, of pain, or of suffering. In its union with God that fact is not a loss, but on its finer side is an element to be woven immortally into the rhythm of mortal things. Its very evil becomes a stepping stone in the all-embracing ideals of God."¹⁶

But for God the realm of nature would have been a tragedy as Boodin also thinks. It would have perished and ruined. But a physical entity, as already viewed, is not a pure physical entity; it is bipolar. So the saying of Whitehead is full of meaning when he says, "The universe shows us two aspects: on the one side it is physically wasting, on the other side it is spiritually ascending." This becomes very clear when Whitehead says that every event

¹⁵ *Religion in the Making*, p. 189.

¹⁶ *Ibid.*, pp. 189, 140.

in its finer side introduces God into the world. Through it his ideal vision is given a base in actual fact to which He provides the ideal consequent, as a factor saving the world from self-destruction of evil. The power by which God sustains the world is the power of himself as the ideal. He adds himself to the actual ground from which every creative act takes its rise. The world lives by its incarnation of God in itself."¹⁷

Though He is, thus, immanent in the world, He transcends the world determining its future ideal realisation, overcoming all imperfect realisations. So God, thus viewed, is not a mere abstraction, or a mere conceptual God, as Boodin says. But by providing the "ideal consequent", He not only saves the world, but carries it to higher syntheses, and higher realisations. He is thus performing the mission of creativity with the world. He has to vibrate with the world and the world with Him, thus reminding us of Tagore's thought in *Gitanjali* that the only freedom of human beings lies in functioning with the cosmic evolution.

The eternal objects or forms which account for the infinite possibilities of future realisations are not mere forms. They are actualised in God non-temporally, in the actual entities temporally. They are thus links between God and the actual world. To quote Whitehead, "Apart from these forms, no rational description can be given

either of God or of the actual world. Apart from God, there would be no actual world; and apart from the actual world with its creativity there would be no rational explanation of the ideal vision which constitutes God."¹⁸

This is the essential ring of the philosophy of creativity. God and the world are bound by creativity as serving its function. Our God is thus not an abstraction. He is that function in the world by reason of which our purposes are directed to ends. He is that element in life which helps us to quit our narrow boundaries of our limited selves. It elevates our limited judgments, our limited appreciation of values, our centred love and fellow-feeling. Thus this element widens our horizon from all sides. God is thus not the world, but the valuation of it. Our religious consciousness reveals to us all these functions of God with implied notion that He is the permanent side of the universe.

We are tempted to conclude our reflections of Whitehead's God with the charming words of Whitehead himself at the end of his epoch-making book, *Religion in the Making* thus: "The present type of order in the world has arisen from an unimaginable past, and it will find its grave in an unimaginable future. There remain the inexhaustible realm of abstract forms, and creativity, with its shifting character ever determined afresh by its own creatures, and God, upon whose wisdom all forms of order depend."

¹⁷ *Religion in the Making*, p. 140.

¹⁸ *Religion in the Making*, p. 141.

HABIB AJMI—THE MISER

BY AGA SYED IBRAHIM DARA

Habib Ajmi was a spiritual sage about whom a great Sufi writes, "He was the lord of Truth, the cleaner of the mirror of Oneness, the man of extraordinary courage and force of conviction, Khilwat Nashin (one who sits away from men), and the Kaba of a repentant heart." Numberless miracles are attributed to his great powers got by hard and devoted Tapasyâ. The story of his conversion is indeed touching and would throw a great light on the mysteries of the human heart that opens to faith and love.

Habib Ajmi was a strong man in his youth and a money-lender of the town of Basra. He was a Mohamedan, yet he took interest on the money he lent out to the poor. Not only that, he was noted for his cruel exactions and ill-treatment of those who could not pay the interest regularly. He used to go out daily to collect his dues of interest and if his debtor could not pay it he demanded from him his expenses of the trip, and with this money he returned home at night and bought the necessities of his family. As he put all his money into business he lived very poorly, almost like a beggar.

One day he called at the house of a poor woman living at a distance. Her husband was not at home and his wife wept and pleaded to him to let her go, for she had practically nothing in the house to give him. At last he got from her the head of a goat which she had kept for the nocturnal meal and returned with it to his house and asked his wife to cook it. The wife answered, "You have brought meat but there is no bread and not a bit of firewood in

the house for the fire." So Habib went out again and from another victim brought firewood and some bread for his dinner. The wife was a kind-hearted woman and always reproached him for living on interest which is strictly prohibited in Islam. She told him to fear God and think of the coming day (i.e., of the Day of Judgment), when he and she will be answerable before God for what they were doing. After her usual lectures and reproaches she went to the kitchen to cook the meat. Shortly after a beggar called at his door and said that he was starving. Habib threatened him and sent him away saying in a joke, "If I give you anything now I myself will turn a fakir". He then asked his wife to serve the meal and when the wife uncovered the boiling pot of the 'nahari' she found to her astonishment that it had turned into blood. The wife was frightened, and shouted to her husband, "See what your miserliness and sins have brought on us!" When Habib saw it he felt a fire burning in his heart. The faith in God seized his entire being. He wept and prayed for forgiveness and early next morning went out with the intention to call on his debtors. He decided not to realise from them the arrears of interest or to take interest any more. Yet he had in his mind the desire to take back the money he had lent out. It was Friday and some children were playing on the street. Seeing Habib coming they shouted, "There comes Habib, the miser! Get out of his way lest his shadow should fall on us and bring curse on us". Hearing this he felt hurt and his heart was touched. In a troubled state of mind he took the way to the

house of a Sufi sage Hasan Basari and sat amidst the devotees to whom he was lecturing at the time. It so happened that the theme of the day's address was just what Habib was pondering on since the night. The words pierced his heart and he once more wept and falling on the ground begged for forgiveness once again and returned home with a lighter heart. On the way he met a fisherman who seeing him made way for him. Habib replied, "Don't make way for me; it is I who should run from you lest the cursed shadow of such a foul sinner as myself should fall on thee and pollute thee." On nearing his house he met the same children once again but to his surprise they shouted playfully this time, "Move from the path of the great sage, lest our dust should fall on his holy person and make sinners of us." This again affected him greatly. He cried, 'O God, Thou hast accepted my repentance. Not only that, but in Thy great mercy Thou hast revealed it to me through the hearts of these children. If this is the reward of one day's repentance what wilt Thou not give for a life of Piety and Love?' Then on reaching home he gathered all his debtors and asked them not to think of returning their debts any more, and calling them inside he asked everybody to take away what he had deposited as surety with him. After they had all gone a man came and demanded from him his surety, and to him Habib gave his own cloak. To a female claimant, he gave his wife's cloth and by the end of the day the husband and wife were left penniless and half-naked in the house. Next they left the house too and shifted to a little cottage by the side of the river Euphrates. The wife as usual stayed at home all the day and Habib went out in search of work. He found that he had no more heart left for the work and his feet dragged him to the abode of Hasan Basari where he spent

the whole day in praying or hearing to the inspiring sermons of the sage. One day his wife informed him that the last pie had been spent and if he did not find work they would have to starve. Next day too he went to the sage and learnt holy practices, and on returning home he replied to his wife, "To-day I have found the work but the master is so kind and generous that I cannot demand any thing from him out of sheer shame. He himself said, 'When the time comes I will give you your wages abundantly.' " Some days after, to silence his wife, he said, "My master says that he pays on the tenth day only." On the tenth day he was returning empty-handed as usual and nearing his house he felt ashamed to enter it. But to his surprise he smelt the flavour of some cooking going on inside, and on his entering, his wife told him, "Who is this good and generous master whom you serve? See he has sent all these things to-day as your wages for the ten days and sent word that if you work better he will increase the wages." He saw that there was money as well as grain and other things, and he felt such a gratitude that tears came to his eyes. Habib thought to himself, "If a sinner for ten days' work is rewarded with all this Grace, what will God not give to one who gives his whole heart to Him?" Saying this, he renounced the world for ever and with utter concentration absorbed himself in his spiritual pursuits, and in the end on account of countless mercies of God he got his realisation and became one of the sages of his time.

In his later life Habib-i-Ajmi, as he was called, is supposed to have performed many miracles. I mention some of them, which are believable as illustrations.

One day Hasan Basari came to hide himself in his house when pursued by the king's officers. He hid him in his

prayer room. In the meantime the pursuers too arrived and asked, "Where is Hasan?" Habib replied, "In my prayer room." They rushed inside and not seeing him there came out and said to him, "You people are not treated unjustly by the king, for you deserve it. See, you told a lie." He replied, "I spoke the truth". They went in again and, not seeing him this time too, rushed onward elsewhere. When Khawaja Hasan Basari came out, he said, "You did not even care to protect your master, and told them where I was; why, couldn't you keep silent?" Habib replied, "It was my truth that saved you. I was praying all the time, 'O God, I leave Hasan to Thee to protect him.' That is why they could not see you. Had I told a lie we both would have been captives now."

One day Hasan Basari came to meet Habib and seeing that he was engaged in his prayers he too stood behind him but he found that his pronunciation was not correct. As he did not like the "words of God" to be uttered in a wrong way he stepped aside and said his prayers separately. That night Hasan Basari saw a dream in which God told him, "You got my grace but did not

value it." Hasan Basari asked, "How, O Lord?" Then God said, "Habib's one Namaz is equal to all your life-long prayers. It was our grace that you prayed behind him but not valuing the correctness of his heart you looked only to the correctness of speech and moved aside."

Habib Ajmi, as his name signifies, was from Ajam and could not understand the Quoran when read before him, yet he wept with devotion on hearing its words. One day some people asked him, "How can you be a sage when you cannot understand the Quoran?" Just then they heard a voice which said, "True, he is Ajmi (i.e. deaf), but he is Habib (i.e. a friend)."

The biographer ends the story with this couplet,

"Anan keh khak ra ba nazar keemya kunand

Aya boad keh goshaic chushmai bama kunand"—

Those who turn dust into keemya¹ by a mere look

May they turn a corner of their eye to me.

¹ Philosopher's stone.

MULAMADHYAMA-KÂRIKÂ

By SWAMI VIMUKTANANDA

CHAPTER II

THE EXAMINATION OF MOTION

But it may be argued that when it is said that a path is being passed it only means that the path is merely capable of being passed and not yet actually connected with the act of passing, and therefore there is no occasion for the question of a double movement.

गम्यमानस्य गमनं यस्य तस्य प्रसज्यते ।

श्रुते गतेर्गम्यमानं गम्यमानं हि गम्यते ॥ ४ ॥

गम्यमानस्य Of what is (capable of) being passed **गमनम्** (the object of passing) (इति this) **यस्य** whose (**पक्षः** contention) **तस्य** his (**मते** in opinion) **गतेः** of motion **श्रुते** without **गम्यमानम्** the passable **प्रसज्यते** becoming possible हि (**यतः**) because **गम्यमानम्** the passable **गम्यते** is being passed.

4. One whose contention is that what is (capable of) being passed becomes the object of passing also admits that the passable is (so named) without (being connected with the act of) passing since it is being passed.

It is contended that a path may be said to be **गम्यमानम्** (capable of being passed) even while one has not yet advanced a single step on it; in that the path is taken merely as passable and has not been necessarily connected with any movement at present. "Passable" may be taken here as a mere name substituted for the path. Just as a person is called a *pāchaka* (पचति इति पच्+न्बुल् or cook although he is not at the moment engaged in cooking; it is only an epithet for him who has the capacity to cook. Thus one is justified in saying that the passable (**गम्यमानम्**) is being passed (**गम्यते**) without involving thereby any double act of passing.

But this does not, however, obviate altogether the question of a double movement.

गम्यमानस्य गमने प्रसक्तं गमनद्वयं ।

येन तद्गम्यमानं च यश्चात्र गमनं पुनः ॥ ५ ॥

गम्यमानस्य Of what is (capable of) being passed **गमने** in the act of being passed **गमनद्वयं** double act of passing **प्रसक्तम्** follows (is involved) **येन** by which (act of passing) **तत्** that **गम्यमानम्** which is being passed **च** (expletive) **अत्र** here **पुनः** again **यत्** which **गमनम्** act of passing **च** also (अस्ति is).

5. A double act of passing is involved if one admits that what is (capable of) being passed is being passed: one act to style it as passable and the other to signify the (actual) act of passing at present.

Granting that passability is a mere quality of the path and does not necessarily connect it with any actual act of passing at this moment, it cannot, however, be denied that the very word "passable" must have some connection with the act of passing. For when we think of a path as passable we take it for granted that it satisfies all the conditions of passability and so it is invariably connected with an act of passing. Thus the path is once connected with passing to get the characteristic as "passable" and, again, when it is actually being passed. So one is invariably led to a double act of passing.

But what is the harm if there is a double act of passing? It will then involve the following defects.

द्वौ गन्तारौ प्रसज्येते प्रसक्ते गमनद्वये ।

गन्तारं हि तिरस्कृत्य गमनं नोपपद्यते ॥६॥

गमनद्वये प्रसक्ते (सति) Two acts of passing being admitted द्वौ two गन्तारौ agents of passing प्रसज्येते are involved हि (यस्मात्) for गन्तारं the passer तिरस्कृत्य ignoring गमनम् passing न not उपपद्यते becomes possible.

6. A double act of passing being admitted two agents become inevitable, as no act of passing is accomplished without an agent.

The question of the impossibility of a double act at a single moment is now viewed from a different angle of vision. It is an accepted fact that an action is invariably dependent on an agent (क्रियाभ्यः कर्ता), and if there are two simultaneous actions there must be two separate agents to perform them. When we say that one is passing a path which is (either "passable" or) being passed we have a double act of passing and consequently there must be two agents to accomplish it. But here is only one agent and therefore two acts are out of the question. So in the sentence "what is being passed (गम्यमानम्) is being passed (गम्यते)" one of the two forms of the verb (i.e., *is being passed*) must lapse for want of an agent, or the sentence will convey no meaning at all.

NOTES AND COMMENTS

IN THIS NUMBER

In our *Editorial* we have pointed out the fundamental difference that exists between the cultures of the East and the West, and dwelt at length upon the principal factors that constitute the essence of Hindu thought. In the article on *Approaches to the Ideal*, Mr. Kalidas Bhattacharyya, M.A., Lecturer on Philosophy in the Vidyasagar College, Calcutta, while pointing out that in modern times spiritualism will not be respected unless positivism is first thoroughly appreciated, has ably examined the relation between the actual and the ideal and shown that the Gita harmonises the apparent differences and solves the problem of life in a most satisfactory way. Dr. Mahendranath Sircar, M.A., Ph.D., Professor of Philosophy in the Presidency College, Calcutta, in his learned article on *Reason, Revelation and Faith*, has dis-

cussed the true meaning of religion and analysed at length the relative importance of reason, intuition and faith in the discernment of the Highest Truth. In his thought-provoking paper on *The Problem of Tolerance*, Prof. Henri-L. Micville, Professor of Philosophy in the University of Lausanne, Switzerland, has dealt with tolerance in respect of ideas and beliefs, and given a philosophical interpretation of what constitutes true toleration. The readers will find in *Disbelief : What It is* by Dr. Susil Kumar Maitra, M.A., Ph.D., Officiating Head of the Department of Philosophy, Calcutta University, a very able discussion on the Vedantic view of false appearance which is other than reality as well as unreality—something that fills experience and yet does not share the character of a real determination. The article on *A Builder of Humanity* by Mr. R. Ramakrishnan,

M.A., L.T., furnishes an interesting pen-picture of the varied contributions of Sri Ramkrishna to the thought-world of mankind. In *Whitehead's Conception of God*, Mr. Anil Kumar Sarkar, M.A., Research Scholar in the University of Patna, has given a lucid exposition of Prof. Whitehead's philosophy of Unified Pluralism. According to Prof. Whitehead, both God and the world need each other, for both have the underlying link of creativity. God, thus viewed, is not a mere abstraction, but, by providing the "ideal consequent", He carries the world to higher syntheses and higher realisations. The article on *Habib Ajmi-- the Miser* by Aga Syed Ibrahim Dara of Sri Aurobindo Ashrama, Pondicherry, gives a delightful account of the life of a Sufi Saint.

"LONDON TIMES" ON THE WISDOM FROM THE EAST

It is now being increasingly felt that to-day life with its blatant exaltation of the powers of the intellect—of speed and war, and its sneering contempt for the deep wisdom and gentleness of spirit, has not given us real happiness—the final test of every social system. Men have lost the serene radiance and joyfulness of life. They have practically no faith to live by, no hopes to inspire, and no haven of peace to which they can look forward with confidence. Many ardent and sincere souls of the West have begun to reflect deeply on the tragedies of the modern world and, in their anxiety to find out a true anodyne for all the ills that have of late disabled and disorganised human society, are casting their searching eyes across the seas upon the rich content of the spiritual culture of the East. In an illuminating article on the "Wisdom from the East", the *Times Literary Supplement* (April 8, 1939) frankly states, "In our schools and universities we are led to suppose that all that is

finest in human culture is derived from Greece and Rome. In our churches we hear nothing of any other religion than the Christian. We are baptized into the Christian community while we are still babies and can know nothing about it. And even when we are confirmed we are taught only of Christianity and nothing of Eastern religions. Adherents of other religions are indeed regarded as heathen. Even followers of other Christian denominations than our own particular denomination are viewed with suspicion. So we are sent forth into the world of affairs, into professions, business, politics, even into Imperial administration, ignorant of the very existence of rich Arab, Persian, Indian and Japanese cultures. No wonder we have airs of superiority insufferable to those we meet in the East! No wonder the courteous East resent our crude attitude!"

The spirit of intolerance that characterises some of the prominent religions of the world is, to say the least, conspicuous by its absence from the sanctuary of Hindu thought and culture. Its outstanding spirit of tolerance has always kept it above all petty feuds and enabled it to appreciate and absorb in it what of good it can find in other religions. "As to Christianity," says the *Times*, "Hindus are deeply appreciative of the teaching and spirit of Jesus. He taught that oneness of beings which so appeals to them. And the gentleness, the mercy, the compassion, the love of neighbours, the use of sweet persuasiveness rather than of force which he preached were all in keeping with their tradition. So that only three months ago the Hindu magazine, the *Prabuddha Bharata* (*vide* "Christ on the Cross", December, 1938), declared that this oneness of being embodied in the gospel of Jesus must once more be brought home to

those who are making brutes of humanity—the clatter of arms must not be allowed to drown the voice of Jesus. To that sweet voice Indians will readily hearken. What grates upon the tolerant Hindus is the intolerant spirit and superior airs which have become associated with *later* Christianity.”

It cannot be denied that all religions are but the different expressions of one eternal Truth—different sprays, as it were, from the same inexhaustible Fount of Reality. It is the mystics—the supermen of all ages—who in their ecstatic communion with the Soul of all souls come to realise the fundamental unity of all faiths and the fellowship of humanity. The classic types of mystical experience disclose an astonishing agreement which seems independent of race, time or age. The true mystical experience is an ecstatic consciousness in which one has a great sense of immediate contact with ultimate Reality. Figuratively speaking, the transcendental Self touches the eyes of the empirical self, and there breaks upon the man an experience, strange and wondrous, which quickens within him, lays hold on him and becomes his very being. The barrier between the individual self and the Divine Being is thus broken down, and the intuitively felt presence brings with it a rapture beyond expression, a knowledge beyond reason, a sensation more intense than that of life itself. This experience is the acme and fulfilment of a man's life. “All senses are gathered there, the whole mind leaps forward and realises in one quivering instant things inexpressible in words. Yet to be rapt in such rapture is not to pass beyond oneself but to be far more intensely oneself—not to lose self-consciousness but to be greatly conscious.”

All signs indicate, says the *Times*, that mysticism is likely to be the religion of the future, and “India would offer her strange, deep wisdom, her inner calm and gentleness of soul, mercy to all creation, an abounding humanity, peace and joy, ultimately derived from her intense realisation of the oneness of all being.” The West is not called upon to be anything else than Christian. But through vivid contact, contrast and co-operation with other religions the East expects Christianity, at long last, to become genuinely Christlike—to be less arrogant and more tolerant, appreciative and co-operative. This—and this only—can provide the finally effective answer to the challenge of power-politics so seemingly successful for the moment. “In every case”, the paper comments editorially, “the spirit has been obliterated by the overwriting of the letter, until no trace of the original inspiration remains visible. But if the world is to be saved, and there are many signs that, in this darkest hour of European history, we are approaching the first glimmer of dawn, we must begin by cleansing our palimpsest of all the overwritings that have obscured the original message. This may be a long and arduous task and to set about it we must begin with minds attuned in the first place to the humour of tolerance.” No truer words have been so beautifully said. The great religions should learn to cultivate this spirit of tolerance and widen their outlook and look upon themselves as partners in the supreme task of nourishing the spiritual life of mankind. This is the only panacea for the manifold ills which have been corroding into the vitals of every social organism. The sooner the import of these pregnant utterances of the *Times* is realised, the better for the West as well as for the humanity at large.

REVIEWS AND NOTICES

EMERSON: HIS MUSE AND MESSAGE.
By RAO SAHIB V. RAMAKRISHNA RAO, M.A.,
L.T., PH.D. (CAL.). *Published by the*
University of Calcutta. Pp. 313.

Ralph Waldo Emerson, one of the front-rank idealists in literature that the world has ever produced, was in many ways the foremost writer of the Transcendental School of New England. His philosophy has been derived mostly from German sources through Coleridge and partly from translations of Eastern scriptures, notably the Upanishads of our country. As an idealist he shed the light of spiritual illumination over the dark realities of life—and in this lies his greatest claim to the recognition of posterity. He is known chiefly through his prose writings. His poetry has been appreciated in a rather varying measure in his own country and abroad. That his poems are remarkable not simply on the ground of ideas, but as poetic expression of the first order, and that, therefore, they are quite as fit to be properly appreciated is the thesis of Dr. Rao here, diligently worked out for the Ph. D. degree of the Calcutta University. Dr. Rao has tried his best to prove the eminence of Emerson's poetic achievement but the attempt, in spite of good intentions, does not seem to be a successful one. Emerson's success as a poet was limited because the metal of his thought systematically failed to be transmuted into the gold of poetry.

The sage of Concord stands as a link in the chain between Wordsworth and Meredith in ideas. He is sometimes called the American Wordsworth, but Emerson as a revealer in verse of the spell that Nature cast on him is rather halting and unsatisfying when placed beside his great compeer on the other side of the Atlantic. Matthew Arnold has been criticized by Dr. Rao for not mentioning 'natural magic' in Emerson's poetry. Even remembering how erratic and temperamental Arnold sometimes was, it is difficult to see where that inevitability of expression which talks from the heart of Nature herself and which constitutes the essence of 'natural magic' could be found in Emerson's verse, except only in flashes here and there. Of 'moral profundity' he gives us good measure, pressed down and running over but that by itself cannot work wonders.

Except some of his last verses, which will live, Emerson's poetry is dull and flat, and very often the mechanical beat of his octosyllabics sounds strident even to ears that have grown used to so much that passes for poetry in modern times. Isolated passages and a poem or two may be irresistible in their revelation of beauty, and his thought, at any rate, rings true everywhere; but the architectonic skill is sadly lacking in him. There can be no doubt that Emerson always felt like a poet but poetry, technically so-called, was not his *métier*. The language of the book is ornate and throughout rapturously romantic. Our only regret is that so much of our author's enthusiasm leaves us cold. The attempt to rehabilitate Emerson as a poet was perhaps worth making only because Emerson as a writer of verse supplies a reader with the incentive to go to his prose in which he is always found to be a poet of great charm and tonic quality.

DAXAMOY MITRA, M.A.

THE BROTHERHOOD OF RELIGIONS.
By MRS. SOPHIA WADIA. *Published by The*
International Book House, Ash Lane, Bom-
bay, Pp. 260.

This most interesting book is a collection of eighteen illuminating lectures delivered by Mrs. Sophia Wadia at different places under different auspices. It covers a variety of topics which tend to point out the striking points of similarity underlying the various religions of mankind. This harmony of religions that exists between faith and faith is not to be merely talked of but to be actually lived and practised. This is particularly necessary to-day in our country where communal riots resulting from religious fanaticism and credal superstitions have become the order of the day. She suggests that not only a tolerance but a sincere appreciation of other people's religions is necessary and that a comparative study of religions undertaken with the honest purpose of perceiving the Truth underlying every religion will help to unite man to his brother man and nation to nation.

The prophets of different religions never meant to establish separate sects of their own, but they all reiterated the same uni-

versal truths in different ways to different peoples. By stages, the priest-class in every religion systematised these teachings into sectarian doctrines and organised religious creeds out of them. Self-discipline and Self-knowledge together with assiduous practice are necessary for the understanding and realisation of true religion. Spiritual growth is possible only through self-education, and self-education means transmutation of the lower animal self into the Divine Self, full of knowledge and wisdom. Speaking to a group of young students, she says, "Do not reject religion and become materialistic. Do not forget science and become superstitious. Make your religion scientific and your science religious." Her interpretation of the spiritual basis of Social Service will prove to be of special interest to all social service organisations. The aim of social service is the eradication of human misery and sorrow, and the proper way to do it is to remove the very causes of misery, viz., desire and passion, by working along truly spiritual lines as indicated in the Gita and the Dhammapāda.

Mrs. Wadia is an ardent Theosophist and a sincere friend and admirer of India. She has delivered these lectures with the main object of bringing peace and unity among "the warring elements in human society so that they may believe that all religions are one." We recommend this book to the followers of every religion and hope that a study of these lectures will help every man to live his own religion intelligently and rationally and become a brother to all human souls irrespective of their caste, creed, race or nationality.

A CATECHISM OF ENQUIRY. By RAMANA MAHARSHI. Published by Niranjanananda Swamy, Sarvadhikari, Sri Ramanaashrama, Tiruvannamalai, South India. Pp. 30. Price 4 as.

Maharshi Ramana of Tiruvannamalai is well known to many as a living example of a realised soul, whose self-realisation is based on the solid rock of hard Tapasyā. These instructions were originally given in Tamil by the Maharshi to one of his earnest disciples. According to the author himself "the essence of the teachings contained herein is clearly: 'Realise perfect bliss by constant meditation on the Self.'" Some of the topics dealt with are: Enquiry into the Self, Self-realisation, Worship is only

Self-enquiry, the three states, and Renunciation. He lays particular emphasis on the metaphysical analysis of one's own Self, whereby each man can find out for himself proper answers to such burning questions as 'Who am I' and 'Whence am I'. The book will prove a helpful guide to earnest seekers after Truth.

A CATECHISM OF INSTRUCTION. By SRI RAMANA MAHARSHI. Published by Niranjanananda Swamy, Sarvadhikari, Sri Ramanasramam, Tiruvannamalai. Pp. 43. Price As. 5.

This is a companion volume to the Maharshi's book "A Catechism of Enquiry", and contains some of his valuable instructions translated from the original Tamil. The subjects discussed are: Necessary qualifications of a guru and a shishya, correct method of sādhanā or spiritual practice, the experiences of the state of self-realisation and the character of firm abidance in knowledge. A lot of typographical errors have marred the beauty of this useful book.

THE MESSAGES OF DANTE. By SUBODH KRISHNA GHOSAL, M.A. Published by Chuckervertty Chatterjee and Co. Ltd., 15, College Square, Calcutta. Pp. 31. Price As. 4.

This is a public lecture delivered by the author at the Bengali Dante Society, in which he has briefly reviewed the very valuable contributions, to human thought, of Dante, the poet-philosopher-mystic of Italy (1265-1321). Dante has influenced to some extent the creative literature of Bengal, and the author shows how, in Madhusudana Datta's and Hem Chandra Banerji's works this spirit of Dante is traceable. The author examines Dante's views and doctrines in the field of philosophy and psychology as expressed in *Inferno* and other works. The lecture is very interesting and thoughtful inasmuch as it tries to discover the underlying identities between the deeper foundations of Hindu thought and Dante's spirituality. Dante's message was one of patriotism, nationalism and man-making like that of Swami Vivekananda of our own times.

GAUTAMA THE BUDDHA. By SIR S. RADHAKRISHNAN. Available at Oxford University Press, Nicol Road, Bombay. Pp. 50. Price 3s. net.

This illuminating lecture, on the life and teachings of Lord Buddha, is not only "on

a master mind from the East" but also by a master mind of the East, because the lecturer is none other than a distinguished Oriental thinker, the torch-bearer of India's ancient culture and civilization. In intellectual integrity, moral earnestness and spiritual insight Buddha is undoubtedly one of the greatest figures in history. The learned Professor has, in his characteristic and inimitable way, given a very able exposition of the four Noble Truths and the philosophy of Nirvāna or deliverance taught by Buddha. Hinduism cannot live without Buddhism, nor Buddhism without Hinduism. What is needed is the powerful combination of the highest intellect with the noblest heart and the wonderful humanising power as illustrated in the life and teachings of Gautama Buddha.

HINDI-ENGLISH

HINDI GRAMMAR AT A GLANCE. By SWAMI MADHAVANANDA. *Published by the Ramakrishna Mission Institute of Culture, 19, Keshab Chandra Sen Street, Calcutta. Pp. 61. Price As. 6.*

It is written in the preface that "this little book is intended for the use of those who want to have a fairly comprehensive knowledge of Hindi Grammar, within a short compass, through the medium of English." In this the writer has achieved a great measure of success. The brochure is written on the same lines as the Swami's earlier one, *Bengali Grammar at a Glance*, and contains all the essential rules and forms of grammar necessary for a clear understanding of the Hindi as well as the Hindustani Languages. Besides, it affords useful information on the Hindi alphabets and their correct pronunciation. The get-up is excellent.

NEWS AND REPORTS

MAYAVATI CHARITABLE DISPENSARY AND HOSPITAL

REPORT FOR 1988

The Advaita Ashrama at Mayavati was started by Swami Vivekananda—far away in the interior of the Himalayas—to be a suitable centre for practising and disseminating the Highest Truth in life. The Ashrama has not been, however, out of touch with life and society. It has got a publication department which has brought out quite a volume of religious literature; it has been publishing the *Prabuddha Bharata*, a high class monthly journal in English, dealing with Vedanta and different problems of Indian national life; and now and then it sends out preachers to different provinces and abroad. It has got also a dispensary forming a part of its activities.

The Mayavati Charitable Dispensary came into being as a sheer necessity—in fulfilment of the local needs. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that even the stoniest of hearts will be moved to do something for them. The regular dispensary was opened in 1903. Since then it has been growing in size and importance. Now quite a large number of

patients come from a distance of even 80 or 40 miles.

The Dispensary stands within the precincts of the Ashrama, and is in charge of a monastic member qualified for the task. He has sometimes to go to the villages to call on patients who cannot come to the hospital. In the current year a medical graduate has been appointed to increase the efficiency of the work. Service is done in a spirit of worship, and as such irrespective of caste or creed. The efficiency with which the work is done has elicited admiration from one and all. Especially medical persons having the practical knowledge of running a hospital have appreciated the management of the institution situated in such a distant corner of the Himalayas.

Year before last we had to construct a new building—with 12 beds and an operation room—as the one already existing was found too incommensurate for the purpose. But now we find even this new building is too small for the high demand on the hospital. For about six months of the year we had to make arrangements for about 20 indoor patients, though there are regular beds for only 12 of them.

In the year under review we fitted the operation room with most up-to-date equipments, so that almost all kinds of operation can be done here. This, we hope, will be a great boon to the people of this area, for in serious surgical cases they suffer most helplessly as they cannot afford to go to the plains—so far off—for treatment.

We have also started a small clinical laboratory, which is a rare thing in these parts. Now almost all kinds of medical help that one can expect in a city are available here.

We have made arrangements also for the amusement and recreation of the patients by buying a gramophone.

The following comparative chart will indicate the gradual evolution of the dispensary.

Year	No. of Patients	
	Outdoor	Indoor
1915
1925
1930
1935
1937
1938

The total number of patients relieved during the year at the Outdoor Dispensary was 15,426, of which 11,115 were new cases and 4,311 repeated cases. Of these new cases 4,546 were men, 2,411 women and 4,158 children. In the Indoor Hospital the total number treated was 243, of which 192 were cured and discharged, 5 left treatment, 37 were relieved, 6 died, and 3 were in the hospital. Of these 157 were men, 53 women, and 33 children.

The total receipts including interests from investments was Rs. 4,754-8-8 and the total disbursement was Rs. 6,156-2-8.

We cordially thank all our donors, who by their continued support have made it possible for us to carry on this humanitarian work in such an out-of-the-way place. And we hope we shall receive from them such support and help even in future.

All contributions, however small, will be thankfully received and acknowledged by the undersigned.

SWAMI PAVITRANANDA,
President, Advaita Ashrama,
P. O. Mayavati, Dt. Almora, U. P.

SWAMI GHANANANDA SAILS FOR MAURITIUS

At the request of a number of Indian residents in Mauritius Swami Ghanananda of the

Ramakrishna Mission has been deputed to work among them as a religious and social worker. The Indians abroad are to-day confronted with grave problems which affect nearly every aspect of their life. And Swami Ghanananda has been sent after repeated and almost insistent appeals from a section of the Indian community in Mauritius. He sailed for the place by the *S. S. Gairsoppa* on July 2.

Mauritius, which is a British crown colony and over 700 square miles in area, lies in the Indian Ocean and is noted for its vast sugar industry. It has a population of about 400,000, over two-thirds of which are Hindus.

Swami Ghanananda joined the Mission nearly 19 years ago and has since been connected with a number of important activities in its different branch centres as well as in the Headquarters at Belur. While he was at Madras his services were of great help to the publication department there, and for sometime he was also in the editorial staff of the *Vedanta Kesari*. Afterwards he went to Colombo and was in charge of the Ashrama there for some years.

He came to the Headquarters at Belur nearly six years ago. He was a member of the Working Committee for the last two years and was connected with the organization of relief work and propagandistic activities.

His services as an impressive speaker and as a thoughtful writer have been of great help in spreading the ideas and ideals of the Mission in different parts of India. Recently he brought out a valuable book entitled, *Sri Ramakrishna and His Unique Message*, in commemoration of the birth centenary of Sri Ramakrishna.

SRI RAMAKRISHNA ANNIVERSARY AT CHICAGO

To commemorate the birthday anniversary of Sri Ramakrishna, the Vivekananda-Vedanta Society of Chicago held their annual banquet at the Hotel Maryland on Sunday, April 16th.

The guest-speakers were Swami Paramananda, Head of the Vedanta Society of Boston, Dr. Haydon, Head of the Department of Comparative Religions of the University of Chicago, and author of "The Quest of Man Through the Ages", and Dr. Schaub, Head of the Department of Philosophy of Northwestern University, and editor of the magazine "The Monist". Dr. George Lake, who was once a priest of

the liberal Catholic Church, was the toast-master.

There were a number of distinguished professors of both Universities present on this occasion. Dr. Braden, Head of the Department of Comparative Religions at Northwestern, Dr. Faris, Head of the Department of Sociology, Dr. McKuon, Head of the Department of Humanities, Professor Alfred Emerson of the Department of Zoology, Professor Morris and Professor Hartshorn of the Department of Philosophy, and a great number of members and friends of the Society enthusiastically participated.

Swami Vishwananda, Leader of the local Vedanta Society, at the outset welcomed the guests and said that the distinct contribution of Sri Ramakrishna to the world of thought was his discovery of the unity and harmony of religions and that it was in the fitness of things that on this occasion men and women of different faiths, denominations and creeds were gathered together to pay their reverential homage to this great Master from India.

Swami Paramananda, in the course of his address said, "Like Wrong-Way Corrigan, Christopher Columbus discovered America instead of India, but it is America that has discovered the imperishable spiritual treasures of India. It was at the Parliament of Religions, held in this very city in 1893 that Swami Vivekananda presented before the civilized world the spiritual legacy of India."

Dr. Haydon in his address said, "When a man surveys the civilization of five thousand years there are some men—great souls—who loom out from the mists of the ages; those who were probably above all limitations or bondages of the practical culture which created them. The man you honour tonight is one of these towering personalities. The fact is that he drank in the heritage of India, not from books but from personal contact of man with man, individual with individual, the call of the heart of the lowly and the pride and arrogance of the mighty, all teaching him,—from all of them came the thing that was Sri Ramakrishna. My interest tonight is in asking you to see him in the way that I envy him. In this Western world, tormented and tortured by projected over-realism, we must all indeed envy him in the realization of the magnificent, soul-stirring thing he had in his vision of all types and creeds and philosophic systems; in the way he tied all religions together into a unity; in the way he bound every single

human being into a single great, divine relationship. It is very lovely, and of all who came down the centuries he recognized the magnificent synthesis,—the faith and beauty of it. Since God is one, and since you cannot possibly know what God is in Himself, and since man is the manifestation of God, the only way in which you can really serve God is by serving man; the only way you can really worship God is in man; the only proof you can give that you love God is by your affection to man."

Dr. Schaub in his talk explained the deep, metaphysical significance of the simple saint, Sri Ramakrishna. Incidentally he propounded the philosophical truth behind the image of Kali, and showed the fundamental difference in the outlook of India and the West.

SRI RAMAKRISHNA SEVA SAMITI, SYLHET, ASSAM

REPORT FOR THE PERIOD, 1934-1938

The Sevasamiti was started 22 years ago, in the year, 1917, in Sylhet and since then it has been serving the public in various ways. Its activities may be summed up as follows:

Educational : The Samiti conducts seven schools for young boys and girls and the total strength of all the schools at the end of 1938 was about 350.

Philanthropic : The Charitable Dispensary conducted by the Samiti treated, during the year, 1938, 13,467 patients of whom 4,672 were new cases and the rest repeated cases. During the five years under review, the Samiti arranged to nurse about 50 helpless patients and to cremate about 10 dead bodies. The Samiti arranged relief work during the Bihar earthquake in 1934, during Assam cyclone in the same year, and during floods in the surrounding districts on several occasions.

Preaching : During the period under report, about 11 public lectures were arranged and about 43 classes on different topics were held. In the Ashrama readings from Scriptures and Sayings of Sri Ramakrishna and Holy Mother were regularly held. There is a small library and free reading-room which are open to the public.

In the year, 1929 a branch centre of the Samiti was opened at Karimganj. This branch centre conducts a night-school for the benefit of the poor children of the locality, a primary school for boys, a free

library and a charitable dispensary. A Students' Home was started in 1935, which now contains 8 boarders.

THE RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL, HARDWAR

REPORT FOR 1938

The 38th annual report of the above Sevashrama shows how, since its inception in 1901, the Sevashrama has been trying its best to mitigate the sufferings of the people in various ways. The Sevashrama maintains an indoor hospital of 50 beds where patients are served with medicine and diet free of charge. The total number of indoor patients admitted was 1,283, of whom 1,107 were cured, 113 relieved, 41 died and 22 were under treatment at the close of the year. During the year under review, altogether 42,546 patients were treated at the Outdoor Dispensary, of whom 27,872 were new cases and 15,174 were repeated ones. The Sevashrama maintains a free Night School for imparting primary education to the children of the locality. There were 64 students on the roll at the end of the year, and, besides these, 15 boys under twelve years of age were getting education in a preparatory class. There is a small library in the Sevashrama for the benefit of the workers, Sadhus and Vidyarthis.

The Sevashrama organised relief work on a large scale during the Kumbha Mela held at Hardwar during the year under review. The Sevashrama opened branch centres at three different places, all of which together treated 13,347 suffering pilgrims. The main Sevashrama itself had to treat as many as 9,780 outdoor patients and 222 indoor patients during the Mela season. The touring relief department, consisting of doctors and workers who went round from camp to camp to find out such patients as were unable to move and come to the centres, treated 1,143 patients. Besides these, the Sevashrama gave shelter and food to about 600 pilgrims who had come for the Kumbha Mela and daily religious discourses were arranged and a free reading-room run for the benefit of the pilgrims.

Some of the immediate needs of the Sevashrama are:—(1) Rs. 1,40,000 for endowment of the beds; (2) Rs. 50,000 for the maintenance and upkeep of the institution; (3) Rs. 14,000 for meeting the recurring expenditure of the Night School, which comes to about Rs. 40 per month; (4) Funds for acquiring land and putting up more buildings to accommodate the workers; (5) Funds for purchasing instruments and Laboratory equipment for the Indoor Hospital. An earnest appeal is made to the generous public to come forward and help the institution in every way.

SRI RAMAKRISHNA BIRTHDAY CELEBRATION AT KHULNA

The 104th birthday anniversary of Sri Ramakrishna was performed here at the local Dharma Sabha on the 31st May and 1st June, 1939, with great pomp. In the morning of the 31st May, there were special Puja and Homa, readings from the Chandi, etc. In the noon, about one thousand Daridra Narayanas were fed sumptuously. Hundreds of people from distant villages joined the celebration. In the evening, there was a huge procession. On the 1st June, at 7 p.m. a big public meeting was arranged in the Dharma Sabha hall under the presidency of the Sub-judge S. Vishnu Ratha Sen. After the opening song, last year's annual report was read by S. Sudhir Kumar Mazumder, a distinguished local pleader. Then Swami Vamadevananda of the Ramakrishna Mission gave an illuminating address on "Sri Ramakrishna and Hindu religion" for an hour. Swami Kshemananda of the Bagerhat Sri Ramakrishna Ashrama spoke on the teachings of Sri Ramakrishna. A poem on Sri Ramakrishna was read by S. Sita. Sueha Shila Roy Chowdhury. Then the President in his concluding speech spoke beautifully on "Sri Ramakrishna and Divine Mother". Many distinguished persons including the Dt. Magistrate, Second Munsiff, Govt. officers, pleaders and others attended the meeting. The speciality of the whole function was that the lady volunteers took an active part under the guidance of S. Sita. Sarala Bala Roy, Secy., Sri Ramakrishna Samity, Khulna.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

SIVA'S DANCE

BY R. B. PINGLAY

The grey entwined locks fiercely fly,
The double-drum din its maddening sound;
The martial horn blows its terrible tone.
The agile feet of Lord dance to a rhythm.
This is Siva's Dance.

The adorning terrified snakes drift on
Like billows on the impatient deep;
They whiz and whiz and crave for rest,
While the feet of Lord dance to a rhythm.
This is Siva's Dance.

The skull garland restlessly rolls
O'er the ruddy breast of the Lord;
The Trident darts up and down,
Now north and south, now east and west.
This is Siva's Dance.

Moon is enveloped in fear great,
And Ganga hides in His wild locks;
The unwearied feet tread, endlessly, hard
The soft bosom of the Mother Earth.
This is Siva's Dance.

FROM SUFFERING TO FULFILMENT

BY THE EDITOR

I

History of human thought shows no epoch that does not possess a peculiar philosophy of its own, and no system that does not bear the impress of the age in which it has been born. Rare indeed is that speculation, philosophical or other, that succeeds in getting over the environs of its age, and far more rare is the genius that plunges into the depths of the Eternal and delivers unto humanity an inspiring message of spiritual fulfilment and redemption. The trammels of intellect, hard and rigid as they are, pinion to no small extent the soaring wings of human imagination and thus prevent its flight into the bosom of the Infinite. The verdict of intellect, it should be remembered, is not the absolute reality or the final word to the supreme spiritual possession of man. The tendency to neglect the perceptual basis is the besetting temptation of an intellectual temper, and it oftener than not sunders the world into units of Self and not-Self,—ushering in a metaphysical and moral dualism, an antagonism between body and soul and a consequent separation between man and God. Intellect, as it is, can hardly rise to an integral experience of the wholeness of human personality as also to a vision of the fundamental at-one-ment of the individual with the universe, where there is a complete levelling of all artificial distinctions created by intellect,—a happy synthesis of matter and Spirit, of the Eagle and the Cross. A blind deification of reason to the negation of the spiritual content of life and consequent accent of importance laid on the material values of

earthly existence has of late been the dominant characteristic of Occidental philosophy—a feature that has served only to intensify the crustacean isolation of the generality of men from the living waters of spiritual life. Some great minds have already risen in revolt against such barren intellectualism that has robbed human life of its grace and beauty and served only to occasion painful tragedies in the affairs of mankind. Among these philosophical thinkers may be mentioned the name of Count Hermann Keyserling whose latest production, *From Suffering to Fulfilment**, embodies a bold challenge to the rank materialism of the modern age and delivers an inspiring message of a nobler spiritual fulfilment of human life to the power-intoxicated people of the West.

II

The learned author has presented at the outset a very realistic picture of the spiritual decadence of the Modern West and indicated in bold and clear terms the growing spirit of revolt against the tendency of the age to compel the energies of man to move along the ruts other than the spiritual. "Western man," writes the author, "is to-day, in his conceptual refinements and their practical application in programmes and institutions, as much a prisoner as the man of the Middle Ages was in his unreasoned faith based upon the emotional order." The present spiritual decadence, in his

**FROM SUFFERING TO FULFILMENT: By Count Hermann Keyserling. Translated from French by Jane Marshall. Published by Selwyn & Blount, Paternoster House, Paternoster Row, London, E. C. 4. Demy 8vo. Pp. 308. Price sixteen shillings net.*

opinion, has proceeded chiefly from the fact that Spirit for the last century and a half has enjoyed too much ease and comfort and that it has no longer had to struggle for life at all. But reality cannot be mocked with impunity. A false optimism, a sham altruism and idealism that was nothing but cowardice in disguise, acting in concert, could only make the tragedy of human life still more terrible than it had ever appeared before. It is no wonder therefore that the best minds amongst the revolutionaries of the twentieth century have stood upright in indignant protest against the forces of evil and are labouring to throw down the barriers and clear away the scaffoldings. The age of blind submission to traditionalism or sloppy sentimentalism is gone by. The old struggle for freedom, both intellectual and spiritual, is beginning over again. Unmistakable signs are discernible on the horizon of the West, that betoken the approaching dawn of a new era, great and deeply spiritualized, determined by sovereign personality,—the first era of the true reign of Spirit. "To-day, in the age of the great revolt of the earth-forces," writes the author, "the battle-ground, and the order of battle are no longer the same as in the eighteenth century : to-day the only man who asserts his freedom is he who holds out as a free man in the face of the collectivist and mechanist fatum, who declines to 'run away', but who also declines to die for any special idea—no particular dogmatic truth is at stake this time—who knows how to live like a free man in spite of all chains, all pressure, all gags, with which people try to shackle, suppress and stifle him, who by the life he lives not only affirms the substantiality of his Spirit, but also proves it. . . . It is the martyr alone, in the original sense of this word which means 'witness', who counts to-day as the

champion of freedom. And the polar character of every manifestation of life implies that this time it will not be the man who bawls his truth aloud, but he who radiates it in silence, who will, in the long run, in a changed world, restore the primacy of freedom." For, the voice of silence carries infinitely farther than the loudest shouting. And those that hold out and do not slavishly conform to what their conscience does not approve and have the strength to maintain, between the Spirit and the herd-mass, that tension till the final victory of the former, must enjoy the spontaneous homage of humanity. The author suggests that, for the realisation of this great end, all really free and independent men and women, purely conscious of their innate divinity, yielding to no outward pressure or suggestion, should band themselves into a fraternity; not as a party or a class, or a rigid organisation, or an order secular or monastic, but in the form of an outwardly loose and therefore inwardly all the more coherent community, united by one and the same consciousness of value and responsibility. This concerted action will usher in an integral culture resting on a total revelation,—a culture which would combine all the elements of human nature in a new and richer synthesis.

III

According to the author, the drama of the fate of the human race, at this critical point in its development, is going to be played out on the stage of the 'person'. Every individual life must be the centre of a new force and the nucleus of a creative evolution. The collectivist spirit with the concomitant regimentation of thought leaves very little room for deepening the spiritual life of man and integrating into his intrinsic personality all that is looked upon as external to his essential nature. His

innermost self being purely spiritual, all his experiences must relate to a synthesis of Spirit and matter. But "this Spirit, of which human personality is a crowning expression, is not Reason (Hegel), nor Matter (Büchner), nor Feeling (Goethe in his romantic stage), nor Will (Schopenhauer), nor the Ego (Fichte), nor Being (Parmenides), nor Becoming (Heraclitus), nor the Unconscious (Edouard de Hartmann and the modern psychologists), nor Economic Necessity (Marx), nor Politics (certain modern German thinkers)." It is the Self with which man ultimately identifies him,—the Self towards which he consciously or unconsciously aspires all his life and which, from the view of the individual who experiences, is an absolutely ultimate centre to which everything refers in the last resort. It is 'unique' and 'lonely', 'unconditioned' and 'incomparable'. What merely distinguishes one man from another is the empirical ego—the cluster of definite instincts and impulses—that brings about an artificial dichotomy in what is otherwise an indivisible whole. But the true Spirit is beyond and above all such earthly norms and polarities and imparts abiding value to all human possessions. The author therefore rightly observes, "Here it is the Hindus who have had the deepest comprehension of this truth . . . The Upanishad elevated the personal life of each man to the rank of a symbol of equal importance. It teaches us that 'it is not for the love of the husband that the husband is dear; it is for the love of the Self that the husband is dear.' " Indeed it is this Self which is to be realised as the pure and original initiative—the fountain of all joy and peace everlasting. It is, says the author, the Being-Knowledge-Blessedness (Sat-Chit-Ananda) of the Hindus, and the Love-Wisdom-Joy of the early Christians. It depends on the free choice of every indi-

vidual whether he should lose his personality so far as to degenerate to the level of the poorest and most insipid thing, or whether he should expand into a personality so rich that there no longer exists any not-Self which the Self has not incorporated and spiritualized.

IV

When we analyse human personality in its relation to the world as a whole, the primary phenomenon that is unscaled unto our eyes is that man by origin is composed of a multiplicity of strata—a bundle of latent and patent tendencies constituting his empirical self. There are obscure vital forces underlying these differentiated levels of being, which always tend to disturb the self-possession of man. But one should have to wrestle manfully against these dark forces if he desires to bring about an inner transformation. Needless to point out that this epic struggle calls up ever anew his deepest powers and steels them to clearness and ever stricter determination. Thus with the deepening of spiritual consciousness and the consequent transparency of pure Spirit, his empirical ego—the temporary personal centre of consciousness—loses its independence and ultimately becomes fused with the Spirit. Such an enlightened soul transcends all fear of death and becomes the enjoyer of true freedom and bliss immortal. Rightly does the author remark, "Fear and dread are original qualities of life as conditioned by Earth,—life which is perpetually threatened and is doomed to inevitable dissolution. But, on the other hand, it is only this earthly part of man which knows fear and dread. The more Spirit, whose essence is not of the earth, becomes determinant in man, the more fear gives way to courage, earthly heaviness to a playful lightness, and sadness to joy. For, nothing can threaten Spirit in it-

self; the idea of death looked at from the standpoint of Spirit is devoid of meaning, and earthly conflicts are for it not hindrances but means to the self-realisation of the Self." Thus in fact the aspirant rises, through relentless battle against Nature, to the vision of the Spirit which is the deepest ground of human personality. The intuition of the author has led him to lay particular emphasis on the realisation of this universal Spirit—the identity of the individual personality with the cosmic order, in a way that will make a direct appeal alike to Oriental and Occidental minds. He recognizes the intrinsic worth of an integral revelation which would not only unseal unto man everything that affects him from without, but which would also awaken the totality of his inner forces, so that hence forward in the grand fugue of his life, he may call into play the whole register both of the Self and of the universe together.

The author emphasizes that, to establish a harmony between the external world and the subjective order as also to attend to a synthetic understanding of the real significance of earthly existence, one must work under the banner of truth. The idea of truth is valid not only in the determination of the optimum relation between man and the external world, but also in the development of an inwardness of vision and steady penetration into the internal world. Human life is not a smooth sailing. Time and again life becomes an unbearable burden for the manifold ills it is heir to. In the buoyancy of youth one may, through his overmastering instincts and impulses, ignore the multiplicity of tribulations and miseries that dog him at every step. But to attain to the highest level of awakened consciousness and a simultaneous view of both the aspects of truth, one must not truckle to these adverse forces of life but

receive them as they come with good cheer and recognize their value as a stimulating means to the unfoldment of one's spiritual being. He must manfully bear the Cross to fight out the vital issues of life in the inmost depths of his own personality. Only a total awakening can deliver the captive human being from his suffering and create the equilibrium between the Self and the world which is in actual conformity with human nature at its deepest. The writer pertinently observes, "Integral experience of the world is possible only in that state of complete wakefulness which the Buddha sets before man as the goal of his aspiration after salvation . . . What kind of man the Buddha was has seldom been understood, at any rate in the West, because the majority of men are unconsciously inclined to understand any doctrine of suffering and of pity in the spirit of some sentimental demand. Now the Buddha was plainly free from all sentimentality. Indeed, when taught that life is suffering and that it was possible to do away with this suffering, he had not in view any sort of well-being in the earthly sense: he had in mind exclusively a total awakening and the path by which it might be achieved." The author suggests that it is not by shirking the dangers or responsibilities of life that real freedom from them is at all possible to achieve. A regulated life in the stimulating atmosphere of a church that enjoins upon every votary of truth the strict observance of its rites and rituals is preferable to any idle intellectual speculation or cowardly flight from the battlefield of spiritual life. He therefore recognizes the need of such an external discipline at the initial stage for the deliverance of Spirit from the shackles of matter. "The primacy which India recognizes in the psychic," says the author, "has, as its

logical consequence, the fact that the whole life of the Hindus who have not advanced beyond 'names and forms,' is a life of the strictest religious observance . . . The aim of this spiritual training is to help all instincts, all tendencies, all inclinations, to exert their full activity so as to avoid all suppression which might render them bad or ugly . . . It is finally to order the original chaotic complexity of the soul, not only in itself and for itself, but also to integrate it, in conformity with its true significance, by assigning to it its true place in the whole context of the individual's relations with the community, with the universe, and with God."

V

The author's conception of the church is as wide as humanity. He says that in religious experience within the bosom of the church, man is not alone,—he does not remain the captive of his narrowness; he is in communion with all those who, no matter at what epoch, have had the same experience; he is united to the whole of Christendom: to the apostles, the saints, to the brethren in Christ, to the living and the dead. In the church, in the spirit of union with a common centre, we feel the throb of a single common heart. Indeed when such a rhythm of spiritual union with the rest of humanity is realised, the real fulfilment comes and all watertight partitions between sacred and secular, Spirit and matter—between man and man, disappear once for all. He then reaches such a high level of comprehension that every phenomenon takes on a new and different significance. In the words of the author, "Protestantism which has been seen through will no longer be the old Protestantism. An orthodoxy which has become transparent will no longer be the old orthodoxy. A Catholicism seen

through will not be the old Catholicism. No partial view will any longer be falsely taken for an all-embracing view, every non-central position will be abandoned, every spiritual formation will be put in its astrologically exact position, and at the same time understood as the correct expression of the creative significance which animates it . . . Then the Catholic man would be understood as a synonym for the universal man, the man of humanity properly so called, and no longer as the champion of a limited profession of faith." It is in this way, he says, that Catholicism, Protestantism, orthodox religiosity,—Russian, Islamic, and Buddhist,—may, as comprehension of significance advances, remain in principle, on the plane of this life, what they were previously, and yet may nevertheless signify something absolutely new. It would simply bestow on them a fresh significance which would transfigure them.

Count Keyserling with his penetrating vision of possibilities foresees the birth of a future era when the blind guides (the exclusively Eagle-Men) will end by exterminating each other, or 'in a sudden psychic crisis they will collapse, for no one can long endure a one-sided emphasizing of the active pole of the vital equilibrium without ever withdrawing into himself again.' Time is not far when the unique individual will see opening out before him perspective such as the world has never known. To rise to this highest life needs a truthfulness which is proof against everything, a courage which knows no bounds, and an absolute loyalty to one's deepest Self. The ideal which the learned author has thus outlined in the book under review is one which every lover of truth and humanity should aspire to actualise in life, for without such a consummated spiritual experience no life can be said to have attained to real fulfilment. The

author's profound knowledge of human psychology, his breadth of outlook and intellectual sympathy with every form of religious thought, have pre-eminently fitted him for the responsible task of educating public opinion, especially that of the West at this crucial hour when the entire edifice of modern material culture stands on the brink of an immediate collapse. Though one may not fully agree with him in all the pronouncements he has made in this instructive volume, still the ideal he has held before mankind with the compelling earnestness and crystal sincerity of a

profoundly religious soul cannot but commend itself to all the real lovers of truth. This philosophical work, written with a mastery over detail and fluency of style, makes stimulating and delightful reading, and we have no doubt that it will help the readers to find out the real plague-spot in the modern life of the West and to get a glimpse of the actual anodyne needed to eradicate the evils from which humanity is suffering to-day. The book, in short, is a valuable contribution to the store of world's philosophical literature.

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna (to Isan): Do whatever is in your mind. You don't have any more doubts—have you?

Isan: I decided to do a kind of penance (*prāyashchitta*).

Sri Ramakrishna: Is that not possible in this path (the Tantrik way)? That which is Brahman is Sakti, Kâli. "Having known the secret that Kâli is Brahman I have given up all observances."

Isan: The hymn on Chandi says that Brahman Itself is the primal Sakti. Brahman and Sakti are non-different.

Sri Ramakrishna: It won't do merely to repeat it; it will be right only when you will realize it.

When the mind will be purified after Sâdhanâ (spiritual practice), you will truly feel that She is the doer; that mind, life and intellect are just Her forms. We are mere instruments. "Thou makest the elephant stick in the mire and the lame cross the mountain."

After the mind has been purified you will realize that She Herself is getting all

these expiatory rites etc., done. "She does Her own work, only man says, 'I do it'".

All doubts disappear on seeing Her; and there blows the favourable wind. The devotee is then freed of cares like the boatman, who sets the sail when the favourable wind blows, and just sits quietly holding the rudder, and smokes. . . .

Sri Ramakrishna: Worldly persons have always some desire or other. And they have fine devotion too. Sejo Babu once became involved in a litigation. One day he was saying to me in front of the image of Mother, "Do thou give this offering to Mother." I offered it in a broad spirit. But, how great was his faith that it would be fruitful if I would just offer it.

What a devotion Rati's mother had towards this! She would come often and do so much service! Rati's mother is a Vaishnavite. A few days later as soon as she found that I partook of the

¹ Sri Ramakrishna would often refer to himself in an impersonal manner.

food which had been offered to Mother Kali she stopped coming. She is one-sided. A person cannot be known at first sight. . . .

It was Wednesday morning, December 19, 1888. Sri Ramakrishna was talking to Mani.

Mani: Cannot both Knowledge and devotion be had?

Sri Ramakrishna: Only the most highly gifted ones can have both. The Iswarakotis like Chaitanyadeva have both. It is different with Jivakotis (ordinary mortals).

Light is of five kinds,—the light of a lamp, the light of other fires, the light of the moon, the light of the sun, and the light of the sun and the moon in the same locus. Devotion is the moon, and Knowledge the sun.

Sometimes the moon is seen to rise in the sky before the sun has set. The Incarnations of God are seen to possess

both the moon of devotion and the sun of Knowledge together.

Can everybody have Knowledge and devotion together for the mere wish? There are different vessels. Some bamboos have big hollows, and some very small ones. Is the comprehension of God possible by all vessels? Can a gallon-jar hold two gallons of milk?

Mani: Why, through His grace? A camel can pass through the eye of a needle through His grace—is that not so?

Sri Ramakrishna: But is grace without basis? If the beggar wants a piece it can be given. But suppose he asks for nothing short of the train fare!

Mani was standing in silence. Sri Ramakrishna too was keeping quiet. Suddenly he was saying, "Yes, that's true; through His grace it is possible for a few vessels; both are possible." . . .

(SWAMI RAMA TIRTHA : AN APPRECIATION

BY REV. C. F. ANDREWS

[Very many years ago, I wrote for the Vishva-Bharati Quarterly an appreciation of one who was very near and dear to me in the Punjab, but whom I never saw or met. Spiritually, from the first moment I read his writings I felt a kinship and wrote a Preface to his collected works called 'In the Woods of Self-Realisation' when I was asked to do so by his devoted disciples.

In this number of the *Prabuddha Bharata*, I am asking the permission of the Editor to publish a new edition of this article which I have thoroughly revised, so that it may reach a further reading public. Of all the saints in the Punjab in the modern age, who owe their allegiance to the Advaita doctrine of Hinduism, Swami Rama Tirtha appears to me in many ways to come nearest to that intimate, mystical union which his faith implies.—C.F.A.]

The name of Swami Rama is one that I have learnt to honour through long residence in the Punjab, where his chief inspiration is still to be found. In the United Provinces, also, his influence has spread far and wide. Again and again,

I have seen faces light up at the mention of his name. Educated men and women in North India have told me how much they owed to him.

He came at a time when a deep unsettlement was disturbing the minds of

educated Indians with regard to religious truth; when the outer claims of the material world were becoming almost too absorbing. The training in the western sciences given in Indian Universities, divorced as it usually is from any religious culture, had frequently led to an indifference to religion altogether. After College days, the modern student's struggle for existence in the world had left little opportunity for the cultivation of the inner spirit. A concentration of the mind on worldly success had gathered round advanced education. The strain of being obliged to live at a more expensive standard was often itself the cause of the spiritual life being neglected, until it suffered from atrophy.

Into such an atmosphere of getting and spending and wasting all our powers Swami Rama's unworldly spirit came with a message that commanded attention by its very contrast. No one could be long in his presence without feeling that the highest happiness in life was to be found, not in the things of the body, but in the things of the soul. He seemed, from his earliest childhood, to have grown up instinctively with a realization of the spiritual realities. Every instinct in his nature pressed him forward to the devout, religious life. Many of those, with whom I have conversed about him, have told me of the innate spiritual power which he possessed,—a power which moved them profoundly whenever they met him personally and talked with him. His very presence was able to take their thoughts away from material things. He made them feel, if only for the moment, the reality of spiritual experience.

The published writings of Swami Rama Tirtha show clearly the inner secret of his great personal influence. There is a unique child-like simplicity in what he

writes, and an over-flowing joy and happiness, won through self-discipline and suffering. These qualities reveal a soul that is at peace within itself and has found a priceless treasure that it desires to impart to others. There is a striking personality behind his writings which makes itself felt in his language and mode of address. On every page we find a definite refusal to appeal to those lower motives that are ordinarily urged upon men as making for success in life, and a determination to find in the Soul itself, apart from all outward circumstances, the secret of all true and lasting joy and happiness.

The lectures that have been published have not had the revision of the author himself. He would have corrected the metrical form of some of his poems, which have clearly been put down on paper just as the inspiration to write came to him, without any laboured correction. But while there is certain loss to the reader on this account, there is also an advantage. For what is lost in correctness is gained in freshness. I cannot doubt that the friends of the author were right in tenderly and piously preserving every word of the manuscript before them. The readers will gladly make allowance for repetition and lack of finish, when the individuality of the Swami himself is brought so vividly before them. We feel the Swami himself present in his own words, and can almost picture him writing and speaking,—with a smile of happiness always on his face.

If I were asked to point out what I consider to be the special characteristics that mark out Swami Rama Tirtha's writings, I should mention first of all the point I have already emphasised, namely, the unworldliness that is everywhere apparent. Wealth, riches, luxuries, these are all laid aside without

a murmur. The Swami's own life had reached a calm haven, into which the stormy passions that are roused by the acquisition of wealth and worldly honours had never come. His inner life had been free from such things. He is such a child that he cannot even understand them. This child nature seems to come out in him as he speaks of them. He smiles at them with almost boyish amusement from his own retreat, or mocks at them with a gentle irony. His laughter appears most of all in his poems.

In the second place, I would mention his overflowing charity. He tries to win men, not to drive them; to make the best of them, not to blame them; to attract them, not to argue with them. The bitter and rancorous spirit is remarkably absent; and the tolerant spirit prevails. This is especially noticeable when he is dealing with religious beliefs other than his own. Here he is always courteous and sympathetic. He is the perfect gentleman in such matters.

Usually his one attempt is to absorb and assimilate all that he can approve in the religion of another; his one desire is to try to mould it into his own system of religious thought. In this respect, he shows the truly catholic spirit. For he has a very large share of that charity which 'thinketh no evil' and 'rejoiceth with the truth.'

The third feature that I should wish to notice in the life and writings of the Swami is his abounding joy. He was not in the least one of those gloomy ascetics, who seem to have left behind them all human happiness. He knew what physical hardship meant, in a way that few can have experienced. But this did not embitter him, or make his central message one of harshness. On the contrary, the very titles of his lectures are sufficient to give a picture

of the character of his own mind. "Happiness Within," "How to Make Your Homes Happy"—such are the subjects that appeal to him; and his heart goes out as he tries to make his joyous message clear. It is the record of his own experience, not that of another. He is full of happiness in himself, which he wishes to impart to the world; and he is never so joyous in spirit as when "Happiness" is his subject. It is this, also, which bubbles over in his poems, waking in others an echo of his own laughter. The outward setting of these poems, as I have already said, may often be crude, but the inner spirit is caught by the sympathetic reader beneath the imperfect vehicle of expression. The message of this gay spirit, this 'troubadour' of divine song, laughing at hardship and smiling at pain, is one that the world sorely needs.

This mention of his poems leads me on to one further feature which I would wish to mention. I do so with diffidence, as it is quite possible that others may take a different view to my own. But what I would venture to say is briefly this, that I find in Swami Rama Tirtha's poetic spirit, which lies beyond his own philosophy, the highest value of his written work. In this seems to lie its freshness, its originality, its contribution to the world of thought. His romantic love of Nature, strong in his life as in his death; his passion for sacrifice and renunciation; his eager thirst for reality and self-abandonment in search of truth; his joy and laughter in the victory he had won, are the true emblems of his inner poetic spirit. They go beyond the philosopher and reveal his true personality. It is the presence of these qualities which make him break out into song. To these qualities my own heart goes out most warmly in response. On these sides I

find by far the strongest attraction of the writer.

With the full philosophy of the Advaita Vedanta, as it is often stated in the writings of Swami Rama, I have not come to an agreement. Rightly or wrongly, it seems to me a short cut in trying to solve the problem of existence,—a solution which has overlooked certain persistent facts of human experience. I am always conscious of obstinate and irreducible elements in the equation of God, the Soul, and the Universe, which the Advaita system does not seem seriously to take into account. I would refer for an instance, in Swami Rama Tirtha's book, to the Chapter on the 'Prognosis and Diagnosis of Sin.' While containing some valuable thoughts, this Chapter appears to me to be unsatisfying in its conclusions, intended as they are to form a final answer to the problems of the origin of evil.

But, on the other hand, with the poetic spirit of Swami Rama where his thought is still in solution, and not crystallised into a formal logical system, I have a deep sympathy. Here I feel again on common ground; and my whole heart goes out to the young writer in his beautiful passages, on renunciation as the law of life eternal; or again in his vivid appreciation of beauty in nature; or again, to mention only one more instance, in his pure ideal of married life. The same sympathy rises within me as when I read some of the poetry of the Upanishads, or certain passages from that greatest of all Sanskrit poems, the Bhagavad Gita. There also the note is struck, which is heard many times in Swami Rama's writings, that only in the silence of the soul can the divine harmony of the Universe be heard.

The spirit of Wordsworth, among the English poets, appears to me very near

akin to the heart of Swami Rama Tirtha. In Swamiji's love of Nature, I can well imagine him, during his later days of wandering among the Himalayan mountains, echoing Wordsworth's great sonorous lines :—

I have learned
To look on Nature, not as in the
hour,
Of thoughtless youth; but hearing
often times
The still, sad music of humanity,
Not harsh nor grating, though of
ample power
To chasten and subdue. And I
have felt
A presence that disturbs me with
the joy
Of elevated thoughts; a sense
sublime
Of something far more deeply
interfused,
Whose dwelling is the light of
setting suns,
And the round ocean, and the
living air,
And the blue sky, and in the mind
of man.

I can imagine him also declaring himself an adherent of Wordsworth's own majestic creed :

Therefore am I still
A lover of the meadows and the
woods,
And mountains; and of all that we
behold
From the green earth; of all the
mighty world
Of eye and ear, both what they
half create,
And what perceive.

I have not been afraid to quote this famous passage almost at full length, even though it is so well known to every lover of English literature, and so very often quoted. For it is, I believe, the *poetry* of the West, rather than its philosophy,—especially the

poetry of that wonderful 'Revolution Period' in English Literature,—which comes nearest to India's heart.

In the same way, I venture to believe, it will be the poets of Modern India, as they seek to bring their spiritual instinct of the past into living touch with the new movements of the age, who will come nearest to the heart of the West. Amongst these poets of modern India, I would reckon that remarkable company of religious leaders, who have appeared in different parts of the country, during the last century, among whom Swami Rama's tender spirit showed such early promise of fulfilment.

In this approximation between India and the West, there will remain much that the West is not likely in the end to adopt. But there will be much on the other hand, that will throw light on cherished and familiar religious truths, giving them a new setting.

I cannot refrain, in this connexion, from quoting a passage from Swami Rama's lectures, which may illustrate my meaning :

"In the Lord's Prayer," he writes, "we say, 'Give us this day our daily bread,' and in another place we say, 'Man shall not live by bread alone.' Reconcile these statements; understand them thoroughly. The meaning of that Lord's Prayer, when it was stated, 'Give us this day our daily bread,' is not that you should be craving, willing and wishing: not at all. This is not the meaning. The meaning is that even a king, an emperor, who is in no danger of not having his daily bread, even a prince, who is sure that his daily bread is guaranteed to him,—even he is to offer that prayer. If so, evidently, 'Give us this day our daily bread' does not mean that they should put themselves in the begging mood; that they should ask for material pros-

perity; it does not mean that. That prayer means that every body, let him be a prince, a king, a monk, anybody, is to look upon all these things around him, all the wealth and plenty, all the riches, all the beautiful and attractive objects, as not his, as not belonging to him, but as God's,—not mine, not mine, but God's. That does not mean begging, but renouncing: giving up: renouncing unto God. You know how unreasonable it is, on the part of a king, to offer that prayer, 'Give us this day our daily bread,' if it be taken in its ordinary sense. How unreasonable! But it becomes reasonable enough, when the king, while he is offering that prayer puts himself into the mood, where all the jewels in his treasury, all the riches in his house, the house itself,—all these he renounces, as it were, he gives them up, he disclaims them. He breaks connection with them, so to say; and he stands apart from them. He is the monk of monks. He says, 'This is God's: this table, everything lying upon the table, is His, not mine; I do not possess anything. Anything that comes to me, comes from my Beloved One.' "

Such a passage as this gives, on the one hand, an example of Swami Rama's style, so simple, so direct, so careless with regard to repetition, if only the meaning can be made clear; and, on the other hand, it explains, what I have called the approximation of two different streams of human thought, issuing from two different springs. These, in their conjunction, should do very much indeed to fertilize the soil in which man's life is sown.

Eastern and Western conceptions of spiritual life are flowing forward to-day, like two great rivers which come from different sources. We need the poet thinkers, both in the West and in the East, who may be able to cut new

channels from one river of human experience to another. In this way, the soil of human life will be enriched, and its fertile area enlarged.

Among the different intersecting channels of new thought, which are being cut, three appear to me to be of special significance:

(1) There is the approach made by the West towards the East, in what Tennyson has called 'the Higher Pantheism.'

The sun, the moon, the stars,
the seas, the hills and plains,
Are not these, O Soul, the Vision of
Him who reigns?

Is not the Vision He? Though He
be not that which he seems,
Dreams are true while they last;
and do not we live in dreams?

As we read many passages in modern English poetry, we feel as though we were back in the Upanishads, repeating Indian thoughts uttered long centuries ago.

(2) Along with this conception of an all-pervading Divine Nature, there has developed in the West, even more clearly and distinctly in modern times, the conception of an eternally persisting personality.

Dark is the world to thee? Thyself
art the reason why:

For is He not all but that, which
has power to say 'I am I?'

But in its negative aspect, the loss of personal identity, or complete absorption, as the final end of the soul, is a conception which the poets of the West have never willingly accepted. This forms one of the main themes of 'In Memoriam.' I would quote the following lines:

That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall,
Remerging in the general soul,
Is faith as vague as all unsweet.

Eternal Form shall still divide

The eternal soul from all besides,

And I shall know him when we meet.

So the poet sings of his dead friend, and again in more passionate accents at the close:

Dear friend, far off, my lost desire

So far, so near, in woe and weal,

O loved the most, when most I feel

There is a lower and a higher:

Known and unknown: human, divine:

Sweet human hand, and lips, and eye:

Dear human friend, that cannot die,

Mine, mine, for ever, ever mine.

Thus the modern West to-day expresses the conviction, which for century after century it has cherished, that love is eternal; and that each individual soul has an eternal, individual existence through the medium of Love.

Love is and was my king and Lord,

And will be, though as yet I keep

Within his court on earth, and sleep

Encompassed by his faithful guard,

And hear at times a sentinel,

Who moves about from place to place,

And whispers to the worlds of space,

In the deep night, that all is well.

It is again this central conviction of the eternity and ultimate reality of Love, involving both personal union and personal distinction between subject and object, that forms the burden of the poetry of Browning, the most virile and forceful of modern English Poets:

For Life, with all its yield of joy
and woe.

And hope and fear,—believe the
aged friend—

Is just our chance o' the prize of
learning Love.

How Love might be, hath been
indeed, and is.

There is a certain real danger in this emphasis on personality in the West, in its individual forms, even when thus closely associated with the highest ideal of Love. For Love itself may become

too individual and possessive. It may lead to a subtle self-assertion and to an individualism of a selfish type. But one thing is certain, the West will never accept as finally satisfying any philosophy, which does not allow it to hold the faith that love between human souls may be an eternal reality.

(3) There is a remarkable approach made from the side of the East in what both Swami Vivekananda and Swami Rama Tirtha have made familiar by the name of 'Practical Vedanta'—the approximation of the modern Vedanta to Christian philanthropy in its social and national applications. Here again, the approach may well have its limits, and the social and national development of the East may differ both in kind and in degree from that of Europe, with its own religious discipline of nearly two thousand years.

I do not wish it to be understood that this religious contact between East and West is always conscious and deliberate. On the contrary, from both sides, it

appears still to be almost unconscious, —a mingling of two atmospheres rather than the conscious acceptance of any new definitions. Many would repudiate the idea that any approximation as yet existed. But those who look beneath the surface, and have watched the trend of thought, both in the East and in the West, tell us clearly that an intermingling is actually taking place, not from one side only, but with mutual advantage.

It is because Swami Rama Tirtha was so singularly fitted to make some of these advances, that I regard his published works, and the tradition he has left behind, to be of true historic value. Therefore I would wish to do all in my power to keep his memory fresh and green. Such a saintly personality should be an inspiration both to those of the older generation who knew and loved him, and also to the younger student life of India, which has grown up since he passed away.

CONCEPTION OF FREEDOM IN THE BHAGAVAD-GITA

BY PROF. S. K. MAITRA, M.A., PH.D.

The conception of human freedom plays so important a part in Western philosophy that we are naturally tempted to inquire what its place is in the Bhagavad-Gita. But before we can deal with this question it is necessary to ascertain what human freedom means.

J. H. Hyslop, in a very comprehensive chapter in his *Elements of Ethics* on the Freedom of the Will, has given us three different meanings of freedom, namely, (a) spontaneity, (b) exemption from external control, and (c) velleity or the power of choosing between alternatives. His own view is that although

historically, freedom has one or other of these three meanings, yet properly speaking, freedom means velleity or the power of making alternative choice. The most essential thing in freedom, according to him, is that at the time of performing an action it should be equally open to one to adopt one or other of the possible alternatives that present themselves.

We believe that exhaustive as Hyslop's treatment of the problem of freedom is, he has failed to give sufficient importance to the distinction between two fundamentally different

ways of looking at the problem of freedom. We may look at the problem, for example, from the point of view of our personality as a whole, or we may view it from the more restricted standpoint of the will. We may, that is to say, ask either the question: Are human beings free? or the more limited question: Is the human will free? Failure to recognize this broad division of the main types of freedom leads to great confusion, and this is one of the reasons why some modern ethical writers do not consider the problem of freedom of any ethical importance.

If we examine carefully, in the light of this broad division of the meanings of freedom, the threefold meaning of freedom given by Hyslop, we find that the first two meanings of freedom relate to freedom of the Self or of our personality, while the third relates exclusively to freedom of the will.

Historically, rationalists have in general accepted the first view of freedom, as stated by us, whereas the empiricists and intuitionists have, on the whole, favoured the second view. Rationalists, like Spinoza, Kant, Hegel and the English neo-Hegelians take freedom to mean freedom of the Self, whilst empiricists, like Hume and Mill, and intuitionists, like Martineau, lean to the other view of freedom. For the rationalist the essential problem is whether our Self is free, or as Kant puts it, whether we are autonomous beings. For the empiricist or the intuitionist, on the other hand, the problem of freedom is the problem whether there is freedom of choice between alternative possibilities.

Let us first examine the rationalist view of freedom, as put forward by the greatest exponent of it, namely, Kant. According to Kant, the fundamental fact of morality is that we are not a part of the system of natural causes. We are

free causes, that is to say, we are not subject to the causation of anything other than ourselves. This is the great fact which distinguishes human beings from events in the natural world. In the natural world there are no free causes; all causes are necessary causes, being determined by something other than themselves. Human beings, as moral beings, have this great privilege that they are free causes. As free causes, they enjoy *autonomy* or the power of legislating for themselves. Natural events, on the other hand, exhibit *heteronomy* or the rule by something external. On this fundamental distinction Kant bases the whole of his ethical philosophy.

Let us see what consequences follow from this view. Because human beings are autonomous, they are ends in themselves, and not merely means to something else. The moral principle, therefore, may be stated in the following form: So act as to treat humanity, whether in thine own person or in the person of any other, in every case as an end withal, never as means only. This view further leads to the conception of a kingdom of ends or a union of self-legislative beings, which is Kant's conception of ideal society.

Kant believes that to be governed by the principle of pleasure is heteronomy and not autonomy. This shows the fundamental weakness of hedonism in the eyes of Kant. He defines heteronomy as follows: "If the will seeks the law which is to determine it anywhere else than in the fitness of its maxims to be universal laws of its own dictation, consequently, if it goes out of itself and seeks the law in the character of any of its objects, there always results heteronomy" (*Metaphysics of Morals*, Vide Abbott's *Kant's Theory of Ethics*, p. 59).

Heteronomy, therefore, according to

Kant, means rule by any principle other than the pure law of Reason, or the conception of duty for duty's sake. The distinction, however, between autonomy and heteronomy changes somewhat the character of the conception of freedom as originally put forward by Kant. His original conception of freedom was that of being determined by oneself, as opposed to being determined by others. In the new conception of freedom as it emerges from the distinction between autonomy and heteronomy, the contrast is not between determination by oneself and determination by other-than-onself, but between determination by the pure law of Reason and determination either by feeling or by understanding and reason, 'the employment of which is, by the peculiar constitution of their nature, attended with satisfaction.' In both the latter cases, the determination, Kant says, is 'by a foreign impulse by means of a particular natural constitution of the subject adapted to receive it.' Taking the first type of heteronomy, the rule of feelings and inclinations, the contrast between it and the rule of Reason or autonomy is quite glaring. But this contrast is the contrast between two principles working within us, not the contrast between ourselves and something other than ourselves. So the original distinction between determination by oneself and determination by other-than-onself is reduced to a distinction between two principles working within us.

This is a matter of considerable importance, for here we have the connecting link between the Kantian conception of freedom and that of the older rationalists (like Plato and Spinoza). The earlier rationalists conceived freedom in the sense of freedom from the bondage of the senses. Plato in his *Phædo* makes it very clear that deliverance from the bondage of the body, that

is, everything that is sensuous and material, is the true freedom, and that consequently, the philosopher, far from fearing death, rather welcomes it. He also says that philosophy gives the true knowledge which frees a man from the captivity of the body.

Spinoza also conceives freedom in the same way. In the demonstration of Prop. 57 of the Fourth Part of his *Ethics*, he says, "A free man, that is to say, a man who lives according to the dictates of reason alone, is not led by the fear of death. . ." In his demonstration of the next Proposition, he further says, "I have said that that man is free who is led by reason alone. He, therefore, who is born free and remains free has no other than adequate ideas, and therefore, has no conception of evil, and consequently, no conception of good." It is clear, therefore, that for Spinoza freedom and rationality mean the same thing. Negatively, bondage is described by Spinoza as subjection to emotions. "The impotence of man," he says, "to govern or restrain the affects I call bondage, for a man who is under this control is not his own master, but is mastered by fortune, in whose power he is, so that he is often forced to follow the worse, although he sees the better before him" (*Ethics*, Part IV., Preface).

Among the neo-Hegclians, perhaps the most important is Thomas Hill Green. Green starts with the Kantian distinction between 'free causes' and natural causes. The question of freedom, therefore, with him is the question of the origin of motives. If motives are of natural origin, then there cannot be any freedom. He therefore examines the nature of the motive and finds that it is non-natural, being nothing else than the "idea of an end which a self-conscious subject presents to itself and

which it strives and tends to realize."¹ The motive, in fact, is nothing but the expression of a man's self or character. It is this which determines a man's action, and that is why man is free. Green thus sticks to Kant's conception of freedom as determination by the Self but he enormously extends the scope of the Self by relating it to the Absolute Self or the Eternal Consciousness, as he chooses to call it. This is, in fact, his originality—the beautiful way in which he combines the standpoint of Kant with that of Hegel. As a result of this, Green passes from the standpoint of Law to that of End. Morality, for him, is not mere conformity to a barren law, but it is the realization of an end, the end being nothing else than the complete fulfilment of the Self, which ultimately means the realization of the Absolute Self.

One thing should be noticed here, and that is, that the second conception of freedom of Kant, namely, that of rational freedom, does not find any place in Green. Self-determination, he is careful to point out, does not necessarily mean determination by Reason, for the Self which determines may be a Self which is just above the level of a brute. Every free action, that is to say, every action to which moral predicates can be attached, is a self-determined action, but that does not necessarily mean that it is a rational action, for there are Selves and Selves. Some Selves may show a high degree of rationality; others may be hopelessly irrational. Later idealistic thinkers, as for example, Mackenzie, try to make a compromise between Green's position and that of Kant by saying that although freedom means nothing more

than self-determination, yet the highest freedom is rational freedom.²

We have not so far dealt with the views of the intuitionists. Martineau may be taken as a very good representative of them. Martineau thinks that freedom means (a) that there must be a plurality of simultaneous alternatives, and (b) that they must be possibilities to the man to whom they present themselves. This second condition Martineau further explains as follows:—"It must depend *upon us* in relation to them (alternatives) and not upon them in relation to each other, which of them we follow. It is said, 'Yes, it depends *upon ourselves*,' but what do I mean by 'myself'? Simply *my character as it is*, made up by inheritance, temperament, experience, formed habit and self-discipline: of this aggregate from the past, with the outward motives from the present, every decision must be the result; and if the second factor is treated as the thing *given*, then the casting vote is vested with the other; and it is the *character*, i.e., the *self*, which decides. Now I do not deny that the Self which chooses includes all these things. . . But I cannot allow that *these exhaust the Ego*, and give a complete account of all its actual and possible phenomena. Besides the effects of which I am the accumulation, I claim also a *personal* causality which is still left over, when my phenomena have told me the tale of what they are and do. . . When I judge my own act, I feel sure that *it is mine*; and that, not in the sense that its necessitating antecedents were in my character, so that nothing could prevent its coming; but in the sense that I might have betaken myself to a different act at the critical

¹ *Prolegomena to Ethics*, Fifth Edition, p. 100.

² Vide Mackenzie: *Manual of Ethics*, 6th ed., p. 78.

moment, when the pleadings were over, and only the verdict remained."³

It is thus clear that Martineau does not accept the view that freedom means determination by Self or character but he thinks that it implies, on the part of the man acting, the power to betake himself to a different act at the critical moment. It seems to us that if Martineau had understood that determination by Self or character does not mean determination by anything fixed or static, much of his criticism of the idealistic view of freedom would have lost its force. He makes a distinction between the Self and the Ego, the latter indicating something undetermined and indeterminable, whereas the Self, according to him, is something fixed and determined. Freedom thus means for him the causality of the Ego or, as he calls it, 'personal causality,' which he opposes to causality of Self or character. The whole discussion, we think, is vitiated by this artificial distinction between the Ego and the Self.

Freedom, as conceived by Martineau, is what Sidgwick has called "capricious freedom."⁴ It means, as he explains, the power of acting without a motive. It is the same as that which Hyslop has called 'velleity.' Hyslop thinks that it has three varieties, for it may mean that volitions are (a) causeless, (b) motiveless, and (c) indifferent. There are two other types of freedom, according to Sidgwick, namely, (1) neutral freedom, and (2) rational freedom. Neutral freedom means freedom to do good as well as evil. It is the first of the two kinds of freedom we have found in Kant; it is also that which we have found in Green. Rational freedom means that a man is free only when he

is completely rational. It is the second kind of freedom we have found in Kant; it is also that which, we have seen, is found in the older rationalists (like Plato or Spinoza).

✓In the light of what we have said above, let us try to examine the conception of freedom as we find it in the Bhagavad-Gita. For the Gita freedom essentially implies rational freedom. That is to say, it looks upon a man as free so far as he is governed by reason. To be free means for the Gita to be determined by the rational self, to be free, that is to say, from the control of the senses and the passions. The characteristics of the *Sthitaprajña* as given in the second chapter or of the *Bhaktimān* given in the twelfth chapter or of the *Triguṇātita* as depicted in the fourteenth chapter are all characteristics of the free man. The free man is the man who is not in bondage, and the Gita very clearly points out what constitutes bondage. Expressed in most general terms, bondage is attachment to the object of desire. Freedom, therefore, implies non-attachment to the object of desire, and that is why the main part of the teaching of the Gita is directed towards showing the importance of the principle of non-attachment. This is, in fact, the pivot round which the teaching of the Gita moves, just as the conception of freedom is the pivot round which the ethical philosophy of Kant moves. There are hundreds of verses, the object of which is to show the essential importance of the principle of non-attachment. We quote only a few below :

"He who forsaketh all desires and goeth onwards, free from yearnings, selfless and without egoism—he goeth to Peace" (II. 71).

"Contentment with whatsoever he obtaineth without effort, free from the pairs of opposites, without envy,

³ Martineau: *Types of Ethical Theory*, Vol. II, Pp. 38-40. Third Edition, Revised.

⁴ Vide *Methods of Ethics*, Appendix: The Kantian Conception of free-will.

balanced in success and failure, though acting, he is not bound" (IV. 22).

"Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything, although doing actions" (IV. 20).

"Therefore, without attachment, constantly perform action which is duty, for by performing action without attachment, man verily reacheth the Supreme" (III. 19).

"The harmonized man, having abandoned the fruit of action, attaineth the eternal peace; the non-harmonized, impelled by desire, attached to fruit, are bound" (V. 18).

One thing we cannot too strongly emphasize here. The Gita, like the Western rationalists, lays more stress upon the freedom of man than upon the freedom of the will. And man is free, says the Gita, if he realizes his rational self, if he becomes *âtmanavân* or *âtmarati*:

यस्त्वात्मरतिरेव स्यादात्मनृषश्च मानवः।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥

(III. 16).

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥

(II. 45).

"But the man who rejoiceth in the Self, is satisfied with the Self, and is content in the Self, for him verily there is nothing to do" (III. 16).

"The Vedas deal with the three *gunas*; be thou above these three *gunas*, beyond the pairs of opposites, ever steadfast in purity, careless of possessions, full of the Self" (II. 45).

There is no hindrance to the realization of a man's rational self; the hindrance is only himself.

"Raise the self by the Self and do not let the self become depressed; for verily is the Self the friend of the self and the self the enemy of the self" (VI. 5).

Man is free to raise himself to the level of absolute rationality. When he reaches that level he becomes one with God:

ब्रह्मेव तेऽगन्तव्यं ब्रह्मकर्मसमाधिना ॥ (IV. 24)

This condition is elsewhere stated as the condition of *Brahmanirvâna* (II. 72, V. 24, V. 25), or of *Brahmabhûta* (XIV. 26, XVIII. 53). The man who reaches this condition is given various appellations. He is called *Brahmani Sthita* (V. 20), *Brahmayogayuktâtma* (V. 21), *Brahmabhûta* (V. 24), *Yuktatama* (VI. 47), *Me priya* (XII. 14, 15, 16, 17, 19, 20).

If the question is asked: Does the Gita, however, give man freedom to choose the good as well as the evil, that is to say, what Sidgwick has called 'neutral freedom?', the answer is: Undoubtedly it does. This is clear from VI.5 and also VI.6, where it is said that a man can act in a way in which his self is his friend or can act in a way in which his self is his enemy, that is, can raise himself as well as lower himself. The cause of wrong doing is thus clearly stated in the Gita:

काम एष क्रोध एष रजोगुणसमुद्भवः।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

(III. 37).

—"It is desire, it is wrath, begotten by the *rajas* quality, all-consuming, all-polluting, know this as our foe here on earth." It is undoubtedly open to a man to allow this desire to get the mastery over him, as it is open to him to curb it. If he pursues the former course, then he chooses evil, if the latter, then he chooses the good.

Again it is stated in the sixteenth chapter that there are two fundamentally distinct types of qualities in man: *daivi* and *âsuri*. The *daivi* properties lead to salvation, the *âsuri* to bondage. Although these properties

are mentioned as the characteristics of two different types of man, it is not the object of the Gita to assert that the man with one set of properties can never get rid of them and acquire the other type. On the other hand, the twenty-first verse of the sixteenth chapter clearly indicates that it is possible for every man to get rid of the three evil propensities,—lust, wrath and greed, which are the three gates of hell.

✓The Gita undoubtedly believes that it is open to everybody either to take the path of virtue or the path of vice. If this were not so, the purpose of the Gita would be completely frustrated. For its object undoubtedly was to give instruction to Arjuna about what his duty was in the difficult situation in which he was placed, so as to dissuade him from following the path of his natural impulses leading to inaction. It believes, therefore, in the possibility of a man changing his course of action as a result of receiving moral instruction and adopting the right method of self-improvement. No matter how low and debased a person's moral condition may be, there is still chance for him or her to improve this condition. This is the substance of IX. 32:—

“मां हि पार्थ व्यपाश्रित्य येषां स्युः पापयोनयः,”

etc. We may regret the examples of *pāpayonayah* that are given in this verse, but the meaning of the verse is absolutely clear. It states, in a manner which leaves no room for doubt, that there is no human being but has a chance of improving his or her condition and obtaining salvation. The Gita does not believe in eternal perdition. If you remain in the slums of morality it is not the fault of your stars, but it is the fault of yourself.

✓The Gita undoubtedly does not regard human beings as the ultimate

authors of their destiny. It cannot do so without relegating God to a position of relative inferiority *vis a vis* human beings. When, therefore, the Gita says in the eighteenth chapter: |

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

आमयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

(XVIII. 61),

it is not meant that human beings enjoy no freedom. It is only asserted that their consciousness of their own freedom should not make them lose sight of the position of God as the ultimate Controller and Director of everything. The Gita does not believe in a God who has abdicated His functions. The Gita has called God

“उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः”

(XIII.23). So it has called Him

“जगतो माता धाता पितामहः”

(IX. 17), and also

“गतिर्भर्ता प्रभुः सान्नी निवासः शरणं सहतृ ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्”

(IX. 18).

It does not believe in an inane God who has renounced all powers and is merely a benevolent spectator.

Moreover, if we look to the context of this verse, we shall find that immediately before this we have in verses 58 and 59 a warning given to Arjuna that if he persists in his self-conceit, he will be crushed or compelled to give up his conceit :

“Thinking on Me, thou shalt overcome all obstacles by My grace; but if from egoism thou wilt not listen, thou shalt be destroyed utterly.”

“Entrenched in egoism, thou thinkest, ‘I will not fight’; to no purpose is thy determination; thy nature will constrain thee” (XVIII. 58-59).

These verses, in fact, express in more

caustic terms the rebuke already administered to Arjuna in II.11:

"Thou hast been mourning for them who should not be mourned for. Yet thou speakest words of wisdom."

It is clear, therefore, that verses 58, 59 and 61 of the eighteenth chapter have for their object the removal of the conceit from Arjuna's mind, the conceit, namely, that he alone was competent to decide what his duty would be. These verses, therefore, in no way go against human freedom. They only assert the objective character of the moral judgment and the subordination of the individual judgment to the objective judgment of morality. God, as representing this objective judgment, has a coercive power over the individual.

But the beauty of the teaching of the Bhagavad-Gita is that this coercion is felt only when the individual, due to ignorance or the perversity of the will*, pursues a course which is contrary to the moral order of the universe. When the individual shakes off this ignorance or is cured of his moral perversity, then he is willing to submit himself to the guidance of God. He finds therein his true realisation and final salvation, and therefore, ungrudgingly, of his own free will, resigns himself unto God. This is the case with Arjuna himself, when at the end of his instruction he voluntarily resigns himself unto the Lord, saying:

"Destroyed is my delusion. I have gained knowledge through Thy grace, O Immutable One. I am firm, my doubts have been removed. I will do according to Thy word" (XVIII. 73).

* The Gita, strictly speaking, does not make any difference between the will and the intellect. Defect of the will, the Gita has repeatedly declared, is due to the defect of the intellect and *vice versa*. See III. 38-40, V, 15-16. See also IV. 42.

There are, however, two verses in the eleventh chapter, which seem to suggest a kind of fatalism more destructive of human freedom than even the verses of the eighteenth chapter we have examined above. These verses are:

"Therefore stand up! Win for thyself renown,

Conquer thy foes, enjoy the wealth-filled realm.

By Me they are already overcome, Be thou the instrumental cause, left-handed one.

Drona and Bhishma and Jayadratha, Karna and all the other warriors here, Are slain by Me. Destroy them fearlessly.

Fight! thou shalt crush thy rivals in the field" (XI. 33-34).

They seem to suggest that man is really powerless to do anything, everything being in reality done by God Himself. Here we meet with a very familiar problem in philosophy, the problem of reconciling the omnipotence of God with human freedom. This problem has presented itself to Spinoza also. Spinoza says in Prop. XLV of the Second Part of his *Ethics*:

"Prop. XLV. Every idea of anybody or actually existing individual thing necessarily involves the eternal and infinite essence of God.

Demonstr. The idea of an individual thing actually existing necessarily involves both the essence and existence of the thing itself. But individual things cannot be conceived with God, and since God is their cause in so far as He is considered under that attribute of which they are modes, their ideas must necessarily involve the conception of that attribute, or, in other words, must involve the eternal and infinite essence of God.

Scholium. By existence is to be understood here not duration, that is, existence considered in the abstract, as

if it were a certain kind of quantity, but I speak of the nature itself of the existence which is assigned to individual things, because from the eternal necessity of the nature of God infinite numbers of things follow in infinite ways. I repeat that I speak of the existence itself of individual things in so far as they are in God. For although each individual thing is determined by another individual thing to existence in a certain way, the force nevertheless by which each thing perseveres in its existence follows from the eternal necessity of the nature of God" (Spinoza's *Ethics*. Oxford Edition, p. 92. Tr. by W. Hale White and Amelia H. Stirling).

From this it is quite clear that according to Spinoza, every idea of any human being (and consequently, also every act of every human being, for according to Spinoza, will and idea are identical) is dependent upon the eternal and infinite essence of God, and therefore, upon His will. Yet Caird has shown that this does not imply that human beings have no freedom. "When we ask", says Caird, "what in his system is the relation of the finite world and individual finite things to God, the question is not settled simply by referring to his doctrine that all things exist in God, and that modes or finite things have no existence or operation independently of the infinite substance. Spinozism is not at once proved to be pantheistic by such expressions as these. For every system that is not dualistic, and for which the terms infinite and finite have any meaning, is pantheistic to the extent of holding that the world has no absolute or independent existence, and that the ultimate explanation of all things is to be found in God. Before pronouncing Spinoza a pantheist, therefore, the point to be determined is not whether he ascribes independent reality to finite things, but

whether he ascribes to them any reality at all" (Caird, *Spinoza*, Blackwood's Philosophical Classics, pp. 161-62).

✓In the light of the above remarks of Caird, it is clear that merely because the Gita calls human beings 'instrumental causes', it cannot be said that it wants to say that they have no freedom. Human beings undoubtedly cannot be regarded as the ultimate causes of things if the supremacy of God is to be maintained. There cannot be two ultimate causes. If man is made absolutely independent of God in his thoughts as well as in his actions, then the position of God is bound to suffer, as is the case with the philosophy of Leibniz. |

✓Let us face the question squarely. What exactly is meant when it is claimed that human beings are free? Is it meant that they enjoy absolute freedom even when they are limited, particular, individual beings? That is, of course, ridiculous, for it involves a contradiction in terms. All that can be claimed is that these finite individuals must be given a chance of being other than they are and of acting otherwise than they do, that is, of being other than mere finite, individual, particular beings and of acting otherwise than in a way contrary to the objective moral order. In other words, what can be claimed is that every finite individual must have freedom to improve himself, to rise above his limitations and ultimately to be one with God Himself. This freedom no one can assert that the Gita denies. The words of verse 32 of the ninth chapter are explicit on this point: "Everybody who takes refuge in me attains the supreme condition." Nobody is doomed for ever. The Gita does not prescribe eternal hell fire for anybody. Everybody can improve his or her moral condition, and ultimately

attain oneness with God and salvation. There is no coercion on the part of God to tie down any individual to his or her particular lot for ever. The greatest feature of the Gita is its triumphant optimism. There is perhaps no work extant in any literature which gives more hope to the weak and the fallen than the Gita. And its catholicity is really something marvellous. It offers salvation to followers of all creeds and faiths :

“Any devotee who seeketh to worship with faith any such aspect, I verily bestow upon him his unswerving faith.”

“He, endowed with that faith, seeketh the worship of such a one, and from him he obtaineth his desires, I verily decrecing the benefits.”

“Finite indeed is the fruit that belongeth to those who are of small intelligence. To the Devas go the worshippers of the Devas, but my devotees come unto me” (VII. 21-23).

Moreover, is it natural for a man to feel ‘cribbed, cabined and confined’ when he is ‘in tune with the infinite’? Does it not rather show a perverse mentality? Can there be any greater freedom for any individual than to be united with God?

Here also Spinoza comes to our aid. In reply to his correspondent Blyenbergh, who objects to Spinoza’s statement that a man is never more free than when he conceives things under their eternal forms, on the ground that

it makes men no better than stones, Spinoza says : “As to what you say, that I make men so dependent on God that I make them like the elements, plants and stones, this shows sufficiently that you most perversely misunderstand my opinion, and confuse things which concern the understanding with imagination. For if you had grasped with your pure understanding what dependence upon God is, you would certainly not think that things, in so far as they depend on God, are dead, corporeal and imperfect (who even dared to speak in so vile a fashion of the most perfect Being?). On the contrary, you would understand that for that reason, and in so far as they depend on God, they are perfect—so much so, that we best understand this dependence and necessary operation through God’s decree when we consider not logs and plants but the most intelligible and most perfect created things, as appears clearly from what I have said before, in the second place, about the meaning of Descartes which you should have noticed.” (Letter No. 21 to Blyenbergh, Vide *Correspondence of Spinoza* by Wolf, p. 178).

The Gita, therefore, triumphantly declares :

मन्मना भव मद्भक्तो मद्याजी मां नमस्कृत ।
मा मे बन्धयसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

(XVIII. 65).

This is the highest freedom.

MY PILGRIMAGE

BY A WESTERNER

It was in the Indian spring of 1935, in the birth-month of Ramakrishna, that I, a very late-comer, found my way to the gate of the Ramakrishna Monastery at Belur. For some days I had sought direction amongst my English friends and at last it was suggested that out of several possible addresses the one at Howrah appeared promising. So we journeyed to Howrah station, my friend and I, and inquired from a station agent the way to Belur. To the sound of the name of Ramakrishna there was an instantaneous reaction which (and this is remarkable in the East) also translated itself into prompt action. The youthful station-master closed his booth and locked it, drew himself to his full and majestic height as he adjusted his loose white garments and said in friendly English, "Come, I will show you the way." An end of journeying and seeking; an end to uncertain wandering. In a few moments we were safe on the bus bound to Belur, and the driver had been instructed where to put us down. That he did put us down in a dusty road and that we wandered sometime in a very interesting brick yard was probably due to our own ignorance of the language. Eventually we came to a gate—a wooden gate—and met the barking of a dog as we moved to open it. A kindly face appeared to admonish the dog, but it was the face of a Hindu dressed in the single orange garment of the Sannyasin, and my heart sank after the difficulties of the morning. I made a lame effort to explain our presence, expecting not to be understood, and suddenly heard myself being answered in

a voice that has become one of my memories, and in the most fluent English; better English by all accepted standards than the best American variety I could hope to offer. I explained my desire to observe the medical work of the Ramakrishna Mission. Upon the Swami's earnest invitation to enter and rest, we disclaimed all intention of disturbing the solitude of a monastery by our unceremonious intrusion, but were finally persuaded to present our dust-laden and disturbed Occidental selves within this peaceful Oriental precinct. Seated on a shady piazza and left to collect our scattered impressions, we found that we had entered a quiet compound where men came and went engaged in various tasks without observing us or with only a friendly glance in passing; and it became increasingly evident that the severe and cloistral atmosphere could not be disturbed by the entrance of two uncertain and rather dishevelled Western females.

After a time, a calm Oriental time, our protector returned with two brass goblets of the most marvellous clear cold water I have ever drunk and also an assortment of delicate fruits and a cocoanut pastry tastefully arranged on a green leaf. Nectar of the Gods at the moment, food for body and for soul; only later did I know the consecration of that repast by which a stranger, an alien and even a "beef-eater" was accepted without question into sacred fellowship.

Now we were conducted along the bank of the Hoogli where white shrines gleamed in the sun; we hesitated before the

pure marble of the memorials to Ramakrishna and to Vivekananda; we entered the room where Vivekananda passed away and a new sanctity was born in our hearts. As we returned past the living quarters of the monks we were differently inspired by the fine quality of the vast fields of cabbages. On questioning our guide we were informed that even these would not be sufficient to feed the thousands who come at the birthday of Ramakrishna to seek the sanctification of a crumb of consecrated food. At the Swami's invitation we arranged to return next day for the vesper service and, rose laden, were directed back to Calcutta, more changed than we ourselves knew.

There are moments when our busy outer life seems to grow still and the care-strewn highways of the mind are swept by air from a rarefied height. Such a moment came to me when I squatted with a group of the orange-clad monks of the Ramakrishna Order in their simple temple of Belur-Math and

knew the unison and the beauty evoked by their ritual. The banks of the Hoogli at sunset; a temple garden, a rose garden, and such roses as few of us are privileged to see; the peaceful faces of the meditating monks; and then the approaching dark and the need to hasten; consecrated food left in my hand when I touched the Swami's in farewell, and his voice, a remembered voice, saying, "You will return"; these are impressions far too rarefied for a mere pen and too vivid to be written in common ink.

Next day I journeyed to Bodh-Gaya and laid roses from the garden of Ramakrishna on the altar of the Buddha. "Holy ground beneath my feet"—holy and vibrant. The event that had consecrated Dakshineswar and Belur lived on at Belur in full power. So might I have felt twenty centuries since, had I been privileged to visit Gethsemane after the event; or Bodh-Gaya earlier still.

THE PHILOSOPHICAL IMPORTANCE OF THE NUMBER 'THREE'

BY PROF. HARIDAS CHAUDHURI, M.A.

It is curious to note that the basic principles of existence and the fundamental philosophic concepts have oftener than not presented themselves to human thought in a triadic rhythm. The ground-conceptions of philosophy, directly as we pass them in review, readily fall into groups of three in one and develop into highly significant trinities. We shall not raise in this paper the deep question whether this is due to any mystic reality and significance attaching to the number 'three' or whether it may be traced to an unaccountable magic charm which the

number might exercise over our metaphysical speculations. We propose by a consideration of the ruling conceptions of thought and experience just to illustrate the immense philosophical importance which the number 'three' possesses, so that we might justifiably designate it as 'the philosophical number'. We should make it clear at the outset that we have not the least intention to indulge in any arithmetical mysticism of the sort expounded by Pythagoras, according to whom numbers are the constitutive essences of all things.

Among the philosophical triads there

are some in which the three members are equally fundamental aspects or expressions of one synthetic whole. In a second group of triads the synthesis or the integral truth is neither an inclusive whole of which the three members are three divergent aspects or component parts nor a transcendental unity of which they are special manifestations but is rather represented by the third member in which the other two obtain reconciliation and self-completion. Let us begin by a consideration of the first group.

There is a surprising measure of agreement among mystics and philosophers in their insistence on the triune nature of the highest reality or God. The intrinsic nature of the Most High is according to the Upanishadic seers a triunity comprising *sat*, *chit* and *ānanda*. Brahman is essentially the unity of pure existence, pure knowledge and pure bliss. Western theologians speak of God as All-powerful, All-wise and All-good. God as Power is the ultimate source of all existence and is therefore pure self-dependent existence, so that a separate mention of the element of existentiality is supposed unnecessary. The Upanishads, on the other hand, speak of Consciousness-Power (*chit-sakti*), so that as supreme consciousness God is also absolute self-realising power (*tapas*), and this justifies their omission of the separate mention of God as Power. But still there should have been no objection to such a separate recognition in both the cases, because a discrimination of divine attributes cannot signify anything more than a mere specification of mutually implicated aspects. Is the omission of such recognition to be traced to some strange fascination which the number 'three' might have for the human imagination?

Just as the intrinsic nature of God is analysed into three inseparable aspects (*kutastha lakshanas*), so also His extrinsic nature in relation to the world is capable of being resolved into a unity of three inter-connected powers (*tatastha lakshanas*). In relation to the world, God performs the threefold function of creation, preservation and destruction, and thus manifests Himself as *Brahmā*, *Vishnu* and *Siva*,—Creator, Preserver and Destroyer. The same trinity of the Godhead, when translated into the terms of the mathematically inspired metaphysic of Whitehead, gives us God as Wisdom, God as Love and God as Judgment. God as Wisdom constitutes His primordial nature by virtue of which He is "the unlimited conceptual realisation of the absolute wealth of potentiality,"¹ God as Love is "the multiple solidarity of free physical realisations in the temporal world".² He is the principle of concretion by which his conceptual plan becomes realised in fact. God as Judgment constitutes His consequent nature by virtue of which He is the ultimate unity of the multiplicity of actual fact with the primordial conceptual fact".³ God as Judgment "saves the world as it passes into the immediacy of His own life."⁴

"Om," the mystic syllable par excellence of Indian Philosophy, is also a three-membered whole. The *onkāra* or *pranava* is a unity of three letters A, U, M, all of which are deeply significant. There is some diversity of opinion in regard to the precise significance of these three letters which are the three moments or inseparable factors of an integral Truth. According to the Tantras, the three letters A, U, M, stand for the three *gunas*,—*sattva*, *rajas*

¹ Whitehead's *Process and Reality*. p. 486.

² *Ibid.*, p. 490.

³ *Ibid.*, p. 490.

⁴ *Ibid.*

and *tamas*, which are embodied in Vishnu, Brahmá and Siva. The *pranava* is also supposed to contain within itself *ndda-bindu*, *sakti* and *sánta*. According to another view⁵, the components of the *pranava* are supposed to represent the three states or rather "planes" of consciousness, viz., *jágrat* (wakefulness), *swapna* (dream), and *sushupti* (sound sleep). The A, U, M, as a whole, may be taken to signify the *turiya* which is a transcendental and supramental plane of consciousness of which *jágrat*, *swapna* and *sushupti* are forms of self-expression through self-limitation.

We may cite some other instances of the type we are considering, in illustration of the strange attachment of metaphysical speculation to the number 'three'. Prof. Alexander designates his principal work on philosophy "Space, Time and Deity". At least three ontological principles forming an indivisible trinity are imperatively necessary for an explanation of the cosmic process in its origin and in its forward march. Space-Time as an all-comprehensive system of motion is "the matrix of all existence and the nurse of all becoming." But this Space-Time is also impregnated with a creative *nisus* by virtue of which there is a constant straining forward towards the production of something absolutely novel and unique. The possibility of this novel and unique quality looming large before the highest order of being already actualised is what Alexander calls the quality of deity. And the world of Space-Time as impregnated with a creative urge and as characterised by a continuous straining forward is what may be called God as actual. This conception of God will, however, be revolting to many as worse than a blasphemy. If we exalt God from the status of a quality to that of the inexhaustible

source of all qualities, and if we lift Him out of all limitations into the position of the Eternal, the Infinite and the Unconditioned, we will find that the principle of God's self-limitation will present itself as a triple chord. It is by self-projection upon the tri-coloured canvas of space-time-causation that God manifests Himself as the universe.

In Psychology, bipartite classification of mental phenomena inevitably yields place to the tripartite classification as if in implicit obedience to the potent charm of our mystic number. Not mere Thought and Will, but Thinking, Feeling and Willing,—that gives the truth in Psychology, because short of such a triad the human mind refuses to be satisfied with anything. As to the fundamental attributes of the mind, which are also the attributes or constituent factors of the stuff of all existence, namely, *Prakriti*, we have again the triplicity of *sattva*, *rajas* and *tamas*. *Sattva* signifies light and knowledge, *rajas* stands for action and passion, and *tamas* denotes darkness and inertia. The divine equivalents of *sattva*, *rajas* and *tamas* are respectively *jyoti*, *tapas* and *sama*—the authentic spiritual light, the tranquilly intense divine force, and the divine quiet, rest and peace.⁶ Human beings are classified by the Tantras under three heads, to wit, *divya*, *vira* and *pasu*, in accordance with their nature and temperament. The *pasu* man is one whose mind is confined to the *sthula* or material aspect of things. The *vira* man is one who has an urge to reach the plane beyond matter and who is bent upon fighting the passions and desires which obstruct the path of spiritual advancement. The *divya* man is one who is endowed with knowledge, self-control and bliss, qualities which make him almost divine.

⁵ Sri Krishna Prema's *The Yoga of the Bhagavat Gita*.

⁶ Sri Aurobindo's *Lights on Yoga*, p. 15.

Corresponding to the three functions of the mind we have the three most cherished values or ideals of our life, viz., Truth, Beauty and Goodness. It is believed that Reality must be the eternal embodiment of these values of Truth, Goodness and Beauty,—*satyam*, *sivam* and *sundaram*.

In Epistemology, the analysis of the cognitive situation leads us to a discrimination of three distinct factors—knower, knowledge and known, *jñātā*, *jñāna* and *jñeya*,—*pramātri*, *pramā* and *prameya*. A trinity of factors is indeed the minimum requirement in the explanation of every type of epistemological situation, though philosophers having a fondness for complications may insist upon resolving the objective factor into further elements. It will be beside our present purpose to raise here the question whether this threefold distinction is the essential feature of an ultimately valid complex situation or only the phenomenal manifestation of an undifferentiated unity.

We have tried to give above an account of some of the most important triads which figure in philosophical speculation, exercising probably a determining influence thereupon,—the triads whose members are equally fundamental, forming either a self-supporting complex or betraying themselves as modes of appearance of a transcendental background. We shall now turn to a brief consideration of the second group of triads in which the third member functions as the synthesis and self-consummation of the other two.

The whole philosophy of Hegel is an excellent exemplification of the second group of triads through which, in Hegel's opinion, thought must necessarily pass in its forward march of immanent self-development. Hegel's Science of Logic is one complex triadic rhythm which breaks up into a vast multitude

of other such triadic rhythms beginning with Being, Nothing and Becoming, and ending with the Idea of the True, the Idea of the Good and the Absolute Idea. Determinate Being as such, Finitude, Infinity; Quantity, Quantum, the Quantitative Ratio; the Notion, the Judgment, the Syllogism; Mechanism, Chemism, Teleology—these are some other notable triple vibrations in the dialectical symphony of Hegel. The trinity of the Godhead is, in Hegel's view, the synthetic unity of Absolute spirit in whose inclusive embrace Logic and Nature, Universality and Particularity count as two inseparable and integral factors. The kingdom of the Holy Ghost represents the final Truth in isolation from which the Kingdom of the Father and the Kingdom of the Son are unreal abstractions. We do not like to be drawn into the controversy whether the Kingdom of the Holy Ghost is for Hegel an all-embracing principle of self-objectifying self-consciousness of which the Father and the Son are the subjective and the objective factors respectively; or it signifies a community of eternally self-subsistent spirits in which the Father and the Son are the figurative representations of the aspect of unity and the aspect of plurality respectively.

According to Sri Aurobindo, the Father, the Son and the Holy Ghost stand respectively for the Transcendental, the Universal, and the Individual aspects of the Divine.⁷ Corresponding to these three aspects of the Godhead, there are three modes of being of the Divine Sakti.⁸ As Transcendental, the Mother is the original Supreme Sakti, Who stands above the worlds and links the creation to the ever-unmanifest mystery of the Supreme. As Universal

⁷ Sri Aurobindo's *The Riddle of This World*, p. 76.

⁸ Sri Aurobindo's *The Mother*, p. 36.

She is the cosmic *Mahásakti*, creating and sustaining multitudinous processes, forces and beings. As Individual, She mediates between the human personality and the divine nature.

The *Bhagavat Gita* brings out with admirable clearness and precision the triune aspect of reality, and speaks of the *Purusha* in its three forms of *kshara*, *akshara* and *uttama*. To put it more accurately, the highest Reality is, according to the *Gita*, the *Purushottama* who manifests Himself both as the *Kshara Purusha*, the mobile, multiple and personal soul, and the *Akshara Purusha*, the immobile, unitary and impersonal silence, without getting limited by these forms of manifestation. The *Purushottama* is both *kshara* and *akshara*, and yet not these alone, infinitely transcending their limitations; and the latter two have alike their ultimate source and final consummation in the former.

We have now seen how reality presents itself to thought, both as a whole

and in its parts, in a triadic rhythm or as a triple harmony. It is not within our competence to try to fathom the mystery of this surprisingly curious phenomenon. The one suggestion that might still be hazarded would be as follows: Students of Euclidean Geometry know that two straight lines can never enclose space. The minimum number of straight lines necessary for the enclosing of space is three. It is the triangle which is the symbol of a completed whole of space in geometry. Similarly, we require a triune conception in order to reach a completed whole of thought. The notion of the whole is at once the criterion of reality and the *nisus* of inspiration of speculative thought. One thought necessarily moves in triadic rhythm and reaches forward towards an all-comprehensive triadic symphony, because the spirit of totality is inalienably immanent in thought and constitutes its secret inspiration. And this spirit of totality requires a triad or trinity at the minimum for its self-imaging or self-representation.

THE PROBLEM OF TOLERANCE

By PROFESSOR HENRI-L. MIEVILLE

(Continued from the last issue)

Let us now turn back to tolerance. After what I have said you will understand why I am not afraid of stating that tolerance appears to me like a kind of miracle, or better said, like a fortunate illogicality of the heart, whenever I meet it in dogmaticians of truth, whether philosophers or theologians, and in those whole-hearted advocates of the static conception of truth. I have a particular admiration for theologians who combine tolerance and orthodoxy, but I feel that such combination is

always bound to be fragile, because it is against nature.

Let us now take the other point of view. If truth is conceived as the expression of a never-completed activity of the mind and as translating the relations between the mind on the one hand, and being, the world of values, and having-to-become on the other hand, it then becomes quite possible and natural to admit that various aspects of that truth (which we never possess in its entirety) are successively revealed

to human vision, and that contradictory doctrines may all contain some element of truth. This idea is not a mere supposition without foundations; overpowering evidences of it may be found in the history of thought, whether scientific and philosophic or theologic. And it is easy to understand why that conception of truth gives the doctrine of tolerance a positive philosophical basis which no other conception can give it. With it, tolerance becomes not a kind of "second-best" and a concession made to the perversity of men and of the age, but a necessity, because co-operation of all human minds becomes indispensable in the quest of truth, in the experimenting of truth, and in the conquest of truth.

Our moral position towards the man who does not believe like us suddenly becomes quite different. This of course does not imply that we should or could adopt his views. The dictates of logic will not be suspended, and we shall still have to make a choice, we shall still think that such and such a view is wrong and incompatible with such and such other view. But we shall proceed with much greater care. Any sincere conviction which is opposed to ours will lead us to question the all-sufficiency of the ideas which we hold. And henceforth tolerance for us will not mean saying to him whose ideas we do not share: "My dear friend, you are mistaken, but sooner or later if you are sincere you will come to think as I do. However I shall condescend to bear up with you as you are." You realise how much of secret pride and superiority-complex is hidden in such an attitude. This takes us back to the definition of tolerance given by Littré: "condescension, indulgence for what we cannot or will not change". And we are very near the definition which Bossuet gave of "civil tolerance" in one of his *Avertissements*:

"impunity granted by the magistrate to all sects."

This change of attitude is so deep that the very word tolerance becomes intolerable: *ein hässliches, intolerantes Wort*, as Goethe called it. The word implies in fact a feeling which is now rejected, i.e., a secret desire that all divergences should cease, and the idea that all would become perfect if everybody thought as we do, as our party does, as our church does.

Naturally you will ask: how can I rejoice over the fact that there are men unjust and cruel who follow principles which are wrong and possibly hideous? Should we renounce "that vigorous hate which a virtuous soul should feel towards vice", as the poet puts it? Certainly not! And I will stop you before you indulge into great flows of eloquence. We are not expected to approve what we cannot approve, nor to make up a kind of Arlequin's dress with all the contradictory opinions which we meet; that would be grotesque. We are only expected not to believe that we are infallible. We are expected to realise that there is no such thing as complete darkness, and no such thing as full light, that light can only shine when all is not light, and that error may in a relative sense be a mother of truth.

I do not think that such a conception—which might contain the seed of a theodicea—relieves us from the duty of fighting error and evil when we see them clearly. But there are many possible ways of carrying on that fight. In his famous treaty on "Perpetual Peace", Kant stated that war should only be made with a view to reaching peace, and that everything should be carefully avoided which might make peace morally impossible. That also applies to the war against error; such a war will only be efficient and fruitful if it is waged in

a spirit of tolerance—however paradoxical that may seem. Louis Lavelle wrote: "Every one of us should hold his gaze as firmly as he can on the truth which has been given to him, but he should always know that it is no more than one aspect of total truth; if he should impart it to somebody else, he should always do it with the greatest care, by making a suggestion and asking for help and never by introducing pressure or scandal."⁷

I shall even go so far as to say that wishing the triumph of truth for the sake of truth is inhuman fanaticism. Truth as such is not an end in itself, any more than justice or beauty. Truth might be defined as the perfection of thought. And here the functional conception of truth takes on its full advantage over the static conception. The latter may be called upon to justify the *sacrificium intellectus*, the sacrifice of living thought to a deified truth which becomes something foreign to the mind as soon as we claim that the mind should bow before it in every case. This would be ignoring a fact of primordial importance: truth cannot become living, and cannot exist as such without the spontaneous co-operation of the minds which it helps. For that reason any philosophical or religious system which attempts to lay down once and for all as a group of dogmas truth as it should be understood, really attempts a kind of murder of the mind, in spite of all the solemn invocations which such a system may call forth to find its own justification in the eyes of men.

But conversely and for the same reason it is rash—I was going to say it is criminal—to launch a brutal attack on beliefs which may be naive and absurd, but which in the consciousness of the man who holds them may be

inextricably bound up with vitally important convictions which they translate on the intellectual plane.

It would be forgetting that our aim should not be to correct the belief for the sake of correcting it, and that substituting right ideas for wrong ideas is not an end in itself. That school-masterish attitude is undoubtedly one of the roots of fanaticism—and it is important to note that we may find it in the advocate of the functional theory of truth quite as well as in the dogmatist. The essential is not that a proposition which we believe to be true should be accepted by everybody; it is that everybody should think of it, which is something quite different. Of course it gives me pleasure to meet people who share my own views, and I may be right in believing that such a coincidence tends to prove my views to be correct. It cannot be a sufficient and conclusive criterion, since there have been and probably still are innumerable collective mistakes and errors, but we cannot imagine truth except as valid in principle for all thinking minds. This applies to the functional conception as well as to the other. The only difference—and a very important one too—is that in the functional conception, truth expresses the relation between human thought and "being" (सत्) such as that relation should be defined as a result of a given situation arising from historical and psychological contingencies,—whereas the static conception feels it can ignore human *becoming*, and also in a certain sense cosmic becoming, since it starts from the idea that truth can be imparted to us in a *ne varietur* system of concepts.

That explains why the transmission of the correct formula from one mind to another seems so important. To think correctly will no longer be to think according to the rules of reason, since

⁷ La Présence totale (Préface), Paris, Aubier, 1904.

those rules demand that thought should agree with itself and also, in the case of statements on given data, that thought should agree with the results of experience. To think correctly will be to acquiesce to a formula which embodies unchangeable truth. There will be a complete reversal: some formulated truth will become the criterion for thought, and thought will thereby be deprived of its right of judging and its duty to judge.⁸

Such is the obstacle which the static conception of truth puts in the way of tolerance. But what I now want to stress is that even with people who understand truth to be functional, the tolerant attitude will presuppose a certain moral behaviour and may therefore be absent. The essential thing as I said is that intellects should be made to think and not that all intellects should reach unanimity. What is all-important is therefore to want other minds *to be*. This brings us on to the moral plane. Understanding the conditions of thought will only add this—which of course is important—to want other minds to be is to want them to be able to think, and it is also to endeavour to help them in their effort to think. But thought can never work truly and efficiently without freedom on the one hand, and as full information as possible on the other. The man whose main concern is to convert his neighbour to his own views will find it extremely difficult not to exert on his neighbour's thought a pressure which would in fact tend to deprive him of his full freedom of thought. Energetic and strong individualities will therefore rebel against those indiscreet "converters" whose attitude really amounts to a kind of

embryonic intolerance. Real tolerance cannot decide in advance what a man ought to think before he is entitled to believe he is right.

We still have to consider an objection that may be made against doctrines which favour tolerance, and the objection is this: Has anything great ever been achieved without some amount of violence and intolerance?

The statement seems to me unjustified if general. Have there ever been any greater creators of "values", as Nietzsche called them, and greater moulders of souls than Buddha, Socrates or Christ? And yet they were not intolerant.

Every one of them had a supremely independent mentality and when they spoke "with authority", it was to bear witness to a truth which they all conceived as pre-eminently *liberating*.⁹ They knew that pressure and fear are the greatest obstacles to the efflorescence of spiritual life. And modern psychologists fully confirm their opinion.

⁸ We know the words of Christ: "You heard that it was said of old . . . but I say unto you . . ." And that other statement: "Does one of you want to do the will of God? He will know that my teaching is from God." Evidently Christ does not want his disciples to believe him blindly without any proof of any kind, and without any reference to critical thought or to experience. He does not speak imperatively; he does not claim the right to be blindly believed in on account of his achievements. And on this point Buddha is as definite as one can possibly be. He says: "Do not believe anything on grounds of tradition, nor on the testimony of an ancient sage. Believe nothing on the sole authority of your elders or of your teachers. But that which you have yourselves experienced, experimented and found true, that you may accept and on it you may base your actions" (Anguttara Nikaya). We know also that Socrates was the freest of men and that he spent his life teaching his listeners the difficult and bold art of thinking for themselves. This point has been more fully discussed in "Vers une philosophie de l'Esprit ou de la Totalité" (op. cit.).

⁹ This is what M. Miéville called elsewhere "a real perversion of thought" (Vers une philosophie de l'Esprit ou de la Totalité, Lausanne and Paris, 1937).

Most moral deformations and miseries are the result of pressure and intolerance.

But there is another question which I cannot leave aside entirely, although I have no time to treat it as fully as it would deserve: are there limits to tolerance, and if so, what are they? I shall only give a very brief reply.

From the angle of a philosophy of the individual or the "person" which conceives truth as dynamic and functional in a certain sense, no one is entitled to decide what his neighbour should think or believe. In principle therefore error should enjoy absolute freedom and tolerance should know no bounds. But while that principle results from one of the components of the spirit of tolerance (the intellectual element, the functional conception of truth), there is a different principle which results from the other component, love.

In our expressing what we believe, we should distinguish what comes from a source other than the wish to help and inform our neighbour. And that will show us the point—which is difficult to fix with precision—where tolerance ceases to be a right of the individual. I am thinking of some forms of intolerance, of encouragements to violence or immorality which encroach on the respect due to our neighbour, and which it is legitimate that we should oppose either individually or as an organised society, even if that should entail our exerting great pressure.

There is another distinction which should be made in this connection, and that is in reference to the doctrines which would lead to a reversal of fundamental moral values, and to the doctrines which only aim at a more or less complete reorganisation of the social and economic system at present in force. Racism and fascism, which deny the individual certain of its most essen-

tial rights (the right of every human being to freedom and to the respect of his fellow-beings as long as he himself respects the freedom of others) are theories which ought to be judged by entirely different criteria than those who can apply for instance to a collectivism the only aim of which would be to effect some social and economic reforms. Racism and fascism imperil human dignity; collectivism only attacks human material possessions. According to some of its greatest theoreticians, and particularly of some French ones, the object of collectivism is to safeguard the dignity and freedom of the person—which are greatly threatened by the capitalist system for the persons it enslaves economically. The opponents, it is true, will not fail to retort that the methods advocated, such as socialisation of all wealth, would bring about a completely contrary result, as happened in Russia where the communistic regime established a tyranny destructive of the most essential rights of a free individual. But as long as we believe in the sincerity of the will to give individuals conditions of life which would be more favourable to the blossoming out of the "person", the question as to whether the reforms advocated would be efficient is a technical problem and not a moral issue. It is important to realise that when we try to find an objective criterion, i.e., quite independent from the ruling passions of the day, for determining how far we should allow citizens openly to hold doctrines which are considered more or less dangerous. To deny that right merely because those doctrines imply a more or less complete negation of the present economic system would be a grave mistake.

We might say that freedom is something like the open air. Healthy lungs can breathe it without fearing the germs which it always carries. We might even

say that our lungs need that open air and the consequent fight against germs if they are to become stronger and more enduring. Similarly men deprived of freedom deteriorate intellectually and morally; they tend to become like the products of mass-production which are all hopelessly alike. How poor and uninteresting! The great concern of wise law-givers and of a wise government will always be to maintain the moral health of the nation, and they will always consider with the greatest attention any restriction which they might have to impose on the right of the people to express their convictions.

We have now come to a point when we may draw a conclusion on that problem of tolerance which has again

become acute on account of the brutal policy followed in certain countries, and also on account of the predilection which certain people have for a kind of domineering dogmaticism.

We have asked whether tolerance should be counted a virtue, and we have replied in the affirmative. But we are not thinking of passive tolerance, which only expresses indifference or scorn, we can only think of active tolerance. This active tolerance is a virtue, not only because it is difficult to practise, but also because it is a condition of intellectual and spiritual progress, and because it is the outcome of love. Our reason and our heart agree to approve it and to demand it.

(Concluded)

SIKH MONOTHEISM AND ITS BACKGROUND

BY PROF. CHARANJIT SINGH BINDRA, M.A., LL.B.

Sikh religion is characterised by its trenchant and clear-cut monotheistic doctrine, though the cult of monotheism was not unknown in the Punjab at the time Guru Nanak first preached that gospel in the land of his birth. The Hindus had long before evolved in their own way a monotheistic philosophy as the cardinal principle of their theology, though it is contended still by some scholars that the Vedic Aryans had a polytheistic religion. Dr. Raja of the Madras University while admitting that the Vedic Aryans no doubt worshipped many gods and that each god in his turn was the highest god, points out in his article, *The Vedic Culture*, that side by side with this polytheism an extreme form of monism or even monotheism is also found and for his authority he quotes a well-known Rig-Vedic passage :

Ekam sad viprâ bahudhâ vadanti (R. V. I. 164.46) : "Truth is one; the sages call It by various names." Swami Sharvananda of the Ramakrishna Math and Mission goes still further on the authority of another passage (R. V. X. 90.1-3), saying that with the Vedic Aryans their particular god of adoration and worship ultimately was none other than a transcendental impersonal Principle that stands at the back of the whole universe and yet appears to be related to it as its creator and preserver, though in their full comprehension of that supreme Principle they realised Him as a cosmic being and the whole universe as his body. Again we have a verse in the Rig-Veda (X. 82.3) which is usually translated as follows : "He who is the father of us all, the pro-creator, the greatest Providence, He

who knows the whole universe, He is one, yet assumes many names of gods; about Him all people of the world become desirous to know."

Immediately before Guru Nanak, a renaissance was being attempted by Ramananda and his disciples, whose hymns have been incorporated in the holy Granth. When the Mohammedans found their way to this part of the world, they also were keen about propagating their concept of the monotheistic doctrine.

The idea of the unity of God is emphasised alike by the Sikhs, Christians, Hindus and Mohammedans. Still the concept of God as an entity varies from religion to religion. Christians, whether they are Unitarians or believers in the doctrine of Trinity, all agree to the fundamental proposition of Divine Incarnation and hold that God the Jehovah has no rival personality, though his functional aspects may be diverse. Mohammedans of course in their characteristic manner do not allow the splitting up of the concept of the Almighty Master, to whom all worship is due, into constituent personalities. On the other hand the Hindu doctrine of monotheism has made God not only a personality but by ingrafting the absolutist idea made Him an Impersonal Being as well. The Brahman of the Upanishads is both personal and impersonal. In the first mentioned aspect, which corresponds to the conception of God obtaining among the dualistic religions like Christianity and Islam, "He is the Lord of all; Omnipresent; the Cause of all; from Him all beings proceed and in Him they merge" (*Māndukya*, 6); and is called the *Isvara*, whose body is the sum total of all bodies and whose mind is the aggregate of all minds (*saguna*). But in His impersonal aspect He is devoid of all attributes (*nirguna*), the

Existence Absolute,—“the Ear of the ear, the Mind of the mind, the Vocal Organ of the vocal organ, the Vital Force of the vital force, the Eye of the eye” (*Kena*, I.2).

During the later part of the Middle Ages in India, after the appearance on the western horizon of a powerful religion, the religion of the Prophet Mohammad, Indian saints and mystics found it expedient to concentrate their energies on resuscitating the spiritual consciousness of the people. And the less orthodox preceptors, including the Mohammedan Sufis, devoted their lives to the construction of a bridge between the two orthodox religions, Hinduism and Islam, which at that stage had absolutely no points of contact with each other. Guru Nanak recognised the efforts of these souls; but made these forces bloom forth in the form of a new religion, the religion of the greater India. At the same time a tribute is due to the value and sincerity of the earnest attempts made by Kumārila, Sāyana, and the rest who tried to re-establish the authority of the Vedas and the Vedic way of life. The efforts of Sankara, Rāmānuja, and the other philosophers who delved deeper into the mysteries of *jñāna* and *bhakti*; the efforts of Raghunandan and Hemādri, who along with their colleagues, the authors of the *Nibandhas* (Digests of Conduct), devoted their lives to the regulation and conservation of the social order; and the numerous sects like those of Vaishnavism, Saivism, the Naths, and the Yogis, deserve mention in this connection. Though none of these was entirely successful, yet they made an important contribution to the warp and woof out of which the pattern of the religious renaissance in India was to be woven. Indeed Ramananda had revitalized with the love and devotion of his heart the ideas borrowed by him

from all the extant religions of his age and discarded all that was untrue, ephemeral or rigidly sectarian. This new path of spiritual realisation was further enriched by the sayings and lives of the Bhagats of the holy Granth, Kavir, Ravidas, Dhanna, Pippa and Sheikh Farid.

Guru Nanak, however, made a slight departure from the traditional way of thinking by founding the new way of life on a monotheistic doctrine, which though accepting the manifold manifestations of the deity, does not admit the conception of God being a composite of diverse personalities; nor does he suffer God to be reduced to a mere Principle analogous to the conception of Brahman. Again, God as described and perceived by the Gurus is a conscious entity possessed of all the attributes, though He transcends all anthropomorphic emotions that characterise the human personality.

The concept of God as the sole spring-head of all creation, as the entity that is self-sustained, is not subject to birth and death, is devoid of the emotions of fear and enmity,—is emphasised throughout the scripture of the Sikhs. We find a statement of this clear-cut and trenchant monotheistic doctrine at the very commencement of the Holy Book. This preamble appears again and again at the commencement of every collection of hymns under a common head. It is generally known as the Mool Mantra,—the statement of basic principles or the fundamentals. Macauliffe has rendered it thus: There is but one God whose name is true, the Creator, devoid of fear and enmity, immortal, unborn, self-existent.

Again we have it emphasised in the *Bilawal Thiti* of Guru Nanak that the attributes of being indissoluble, of being above birth and death and the distinctions of caste and creed, and of being

independent of time, space-limit and form, are peculiar to the One. Guru Arjan has enjoined the worship of such a One alone: *Eko jap eko salah, eko simar eko man mah* (Sukhmani, 19, viii),—Remember the One alone, all praise to Him alone; there is but One to meditate upon, the One alone whom you should set up in your heart. No other entity rival to God is conceivable. In Sikhism all possibility of any other god or deity being accepted as the supreme object of worship has been categorically excluded: *Sahib mera eko hai, eko hai bhai eko hai* (Rag Asa of Guru Nanak, 2): I have but one Master, O brother dear, but one alone, but one alone. In Sodar Song, the Sikh Te Deum, the Guru has explicitly relegated to Brahmâ, Shiva and Indra and all other deities the position of the worshippers of the Supreme. None other than the Lord may be exalted to the position of the Supreme Deity: *Bin kartar kirtam na manco*,—Accept not any one as the creator but the Lord. Nor any one else is to be worshipped: *Eko simar Nanka*,—Meditate the One alone.

Webb points out in *God and Personality*, that all religions exhibit a tendency to work out ultimately a personal concept of God; for the concepts of sin, forgiveness, justice, sacrifice and union with God gain both in intelligibility and in moral power under such a view. But, according to this theory, God must needs be pictured to the imagination as a man writ large. In the Sikh religion while portraying God as a deity, it is particularly emphasised that the Creator, who is the Truth, knows no fear nor feelings of enmity: *nirbhao nirver* (Japji, Preamble). He comes not to the womb, and is not subject to the cycle of births and deaths: *Ajuni* (Japji, Preamble). He is independent of all outside agency

and influence. He is self-sustained : *Sebhang* (Japji, Preamble). Yet He sees through all eyes : *Sarab nen ap pekhan hara* (Guru Arjan's Sukhmani, 23, vi). He knows, feels and appreciates all : *Vekhe chakhe sabh kuchh janre* (Guru Nanak's Pati Asa, 32). He is cognisant and conscious of all that transpires : *Bujhe dekhe kara bibek*

(Guru Arjan's Sukhmani, 12, vi). And His will prevails everywhere, all is subject to His order : *Hukme andar sabh ko bahar hukam na ko* (Guru Nanak's Japji, Pauri 2). He is the Creator and He is happy and unconcerned (Guru Nanak's Japji, Pauri 3). He loves and is even capable of being loved in return.

THE SOCIOLOGICAL CONCEPT OF DHARMA

BY V. R. TALASIKAR, M.A., LL.B.

DHARMA AS A UNIVERSAL PRINCIPLE

There is nothing in the word 'Dharma', of a technical and academic character, which would cause English readers to be taken aback. Many are inclined to suppose that the word 'Dharma' is a technical expression in Hindu ethics; and the concept underlying that word, a characteristic religious notion peculiar to Hindu society. But I think that there is no room for a mystic halo of a peculiar significance about the word 'Dharma', the mystical notion being a superimposition by Western students of Indian philosophy and religion.

I have tried to enumerate several meanings of the word 'Dharma' which I will classify and discuss at a later stage. The definitions of this word and their sociological and metaphysical implications as given in the respective systems of Hindu philosophy, will make it clear that 'Dharma' is a word of universal significance. The extent of its connotation is not limited to the social realities in the structure of Hindu society. It is not an isolated rule of conduct or ethical norm in an Oriental society of a non-industrial character, which is in political bondage and in a

supposed backward state of modern culture and civilization.

Dharma is a universal principle, a universal norm of cosmic application. It governs the birth, sustenance and decay of the entire creation, animate and otherwise. It is a word which despite its confusing comprehensiveness of meaning, deserves to be lifted integrally in the sociology of all societies.

MEANINGS OF THE WORD "DHARMA"

The denotation of this word is so extensive that it is very difficult to state precisely its meaning with a view to give a clear-cut idea to a non-Hindu student of sociology. Yet every average Hindu sufficiently understands what Dharma means, and when he would be outstepping the boundaries laid down by religious injunctions or Dharma.

Mr. Kane in his "*History of Dharma-shastra*" and Dr. Gualtherus Mees in his valuable publication, "*Dharma and Society*", have tried to enumerate the various senses in which the word is used in Hindu sociology, i.e., Smriti literature. The word 'Dharma' springs from the root *dhri*—to hold or sustain. In the Rigveda it is used in the sense of upholder, sustainer, the rule of conduct which sustains life; and hence religious

ordinances or rites, fixed principles or rules of conduct.

In the White Yajurveda it is used in the sense of merit acquired by the performance of religious rites. In the Aitareya Brahmana it stands for the whole body of religious duties. In the Chhandogya Upanishad three kinds of Dharma are mentioned: the first, constituted by sacrifice, study and charity as belonging to the householder's stage of life; the second constituted by austerities as belonging to the last stage of life, i.e., that of a hermit or recluse; and the third constituted by study and celibacy as belonging to the life of a pupil.

Prof. Betty Heimann, in her recent book entitled "*Indian and Western Philosophy*", says that the Indian term for duty is Dharma which literally means 'the fixed position'. Hence Dharma means: (i) the fixed position of duty; (ii) at the same time, of right, the sphere of function. Dharma is not restricted to the range of personal ethics; (iii) Dharma in its theological sense designates religious observance; (iv) it also means secular law; (v) Law of Nature.

ASPECTS OF DHARMA

The several meanings which I have quoted above clearly indicate that Dharma signifies a universal norm, may be ethical or cosmical, which incorporates in itself the established code of eternal, moral and survival values. This concept of the word Dharma does not confine itself to Hindu society alone; Western societies have also their own moral and sociological criteria and hence their own Dharma.

Dharma in its universal aspect appears as a cosmic law which is responsible for the sustenance of the whole world. The Mahabharata says that Dharma is so called because it sustains;

Dharma sustains the progeny. So the rule of conduct which is in consonance with eternal values is Dharma. We have nothing to do with this cosmical aspect and also the theological and ritualistic aspects of Dharma.

Here it is necessary to discuss at some length a very famous definition of Dharma, given by Kanâda, the founder of the atomistic school of Indian philosophy. He defines it as "*that from which result happiness and final beatitude*." Ostensibly this appears to be a flawless definition. The first objection to this definition would be that the ends of Dharma are happiness and final beatitude, and Dharma would also be a path for the attainment of these ends. But the trouble about this definition is that what exactly constitutes Dharma or what particular type of conduct would amount to Dharma cannot be known until happiness and final beatitude have been achieved. The individual and social behaviour which would lead to happiness and beatitude have not been and cannot be determined in an empirical or a *posteriori* manner, after testing the results of experiments in that direction.

The second difficulty in the way of this definition is that it cannot be applied to individuals and societies simultaneously. Happiness can both be of the individual and also of society; but final beatitude is only a matter of individual concern, the whole society cannot reach a stage of final beatitude.

DHARMA AS A BIOLOGICAL PRINCIPLE

It must never be forgotten that India's ethics is essentially cosmic-biological in character. Hindu sociology prohibits the union of different racial stocks, there being a greater insistence on the purity of blood and of genetic structure. On the one hand inbreeding is scrupulously avoided; so also wide

outbreeding or hybridization. The caste system is not a merely socio-political institution as is generally believed by Western pandits; caste is a primary breeding unit in the biological or eugenic sense.

Hence Gautama in his aphorisms defines Dharma as that which protects the progeny by means of a non-mixture of genetically different groups (*asamkara*). Here is the biological aim of society clearly enunciated, which requires that the society must live perpetually in the first place, before the demonstration of culture and power. A short-lived civilization, however powerful or intelligent like that of the Romans or Greeks, frustrates the biological end of Dharma.

HINDU SOCIOLOGICAL CANONS

The biological concept of religion serves as the basis of the sociological concept and of social relations. Jaimini, the ritualist philosopher, correctly starts with the idea that the ends of life being strictly *a priori*, Dharma is also *a priori*, and must be defined as a "desirable goal or result indicated by the injunctive passages from the Vedas, or the Revealed Text. Thus Hindu sociology understands by Dharma "privileges, duties and obligations of a man, his standard of conduct as a member of the Aryan community, as a member of one of the castes, as a person in a peculiar stage

of life or Ashrama" (*History of Dharmasastra* : Kane, p. 2).

Hindu sociology talks not of individual rights, but of duties. The sociological concept regarding the individual Dharma is, in the words of Prof. Hopkins, that "Dharma or ethical good usage implies in itself a whole code of conduct to avoid all crimes, to avoid no less spiritual sins, and to avoid all injury to other beings. It implies all recognized virtues of conduct which includes on the social side approved usages in the matter of family customs, caste distinctions, the stages of life, in short, the maintenance of the established order" (*Indian Ethics* : By Prof. Hopkins, p. 92).

I do not wish to criticize here Prof. Mackenzie's indictment of Indian ethics as being illogical and anti-social, for, it has been refuted by Prof. Hopkins in his valuable book on Indian ethics. It is a cardinal principle of Hindu sociology that "each member of Indian society has his due place and functions assigned to him; each enjoys some measure of importance as representing his Dharma or function within the community however insignificant he may be as an individual" (*Indian and Western Philosophy*, p. 142).

Dharma is universal norm applicable to all societies whether Eastern or other.

MULAMADHYAMA-KÂRIKÂ

BY SWAMI VIMUKTANANDA

CHAPTER II

THE EXAMINATION OF MOTION

But why should there be at all more than one agent to perform different acts even though these acts are simultaneous, for do we not see sometimes one and the same person standing, seeing and speaking at the same time and thus attending to various functions? This is true, but the case is different here.

It is not after all the physical presence of a person that can pass for an agent of an action, it is but his capacity to do an action, wherein inheres the real agency. In a person there may be various capacities for actions and so it is seen that the same person performs simultaneously different actions. But in doing the same kind of action there is only one capacity and so only one agency. Thus in a double act of passing one cannot think of two agents and therefore such an act is an impossibility.

But this does not do away with all agency, and if there is an agent there must be an action. In our common parlance also we always use such expression as "he is going," and this clearly shows that we actually experience activity in a person; and so it can be said without any fear of contradiction that there is an agent and so there is also action or movement.

गन्तारं चेत्तिरस्कृत्य गमनं नोपपद्यते ।

गमनेऽसति गन्ताथ कुत एव भविष्यति ॥ ७ ॥

गन्तारम् Goer तिरस्कृत्य ignoring गमनम् going न not उपपद्यते becomes possible चेत् however अथ then गमने असति while there is no going गन्ता goer कुतः how एव verily भविष्यति will be ?

7. An act of going, however, never becomes possible leaving aside the goer, and in the absence of the act of going again how will there be any goer at all?

It is true that the existence of a goer presupposes an act of going, and *vice versa*. But here it presents a difficulty. Since both the goer and going are correlated, one cannot possibly precede the other. So there is no going before the existence of a goer and, again, no goer in the absence of going, as there is nothing that can style him as such. This being so we are led to the inescapable vicious circle and so nothing can be proved from this. It is, therefore, our uncriticised judgment after all which tells us that there is such a thing as motion.

Moreover, the arguments that have been adduced to disprove the existence of the object of passing apply *mutatis mutandis* in the case of the agent of passing as well, and thus the agent and the object of passing being non-existent the act of passing itself must cease to exist.

गन्ता न गच्छति तावद्गन्ता नैव गच्छति ।

अन्यो गन्तुरगन्तुश्च कस्तृतीयो हि गच्छति ॥ ८ ॥

गन्ता Goer न not गच्छति goes अगन्ता one who has not yet started to go तावत् also न not एव verily गच्छति goes गन्तुः from goer अगन्तुः from non-goer च as well अन्यः another तृतीयः third कः who हि verily गच्छति goes ?

8. A goer does not go neither a non-goer; besides these goer and non-goer who is that third person that can go?

If there is such an act as going there should be somebody to go, but there is none. For, a goer cannot go since his going a second time is redundant; again a non-goer cannot go, he is *vi termini* not connected with going. And a third alternative is a logical impossibility. So in the absence of a goer the act of going is absurd.

In the following three stanzas additional arguments have been put forward to show how a goer cannot go.

गन्ता तावद्गच्छतीति कथमेवोपपत्स्यते ।

गमनेन विना गन्ता यदा नैवोपपद्यते ॥ ६ ॥

गन्ता Goer गच्छति goes इति this तावत् thus कथम् how एव verily उपपत्स्यते will be proved यदा when गमनेन विना without going गन्ता goer न not एव verily उपपद्यते becomes possible ?

9. How will it be proved that a goer goes since without the act of going a goer is simply unthinkable?

One is called a goer only after he is connected with the act of going. But when we say a goer goes there is only one act of going which indicates his movement, and there is no other act that can style him as a goer. Such being the case if we still persist in calling him a goer he will be only so called without being connected with the act of going, and as such the term goer will have no meaning whatsoever.

But there is at least one act of going and this can be connected with the goer. This is also untenable.

पक्षो गन्ता गच्छतीति यस्य तस्य प्रसज्यते ।

गमनेन विना गन्ता गन्तुर्गमनमिच्छतः ॥ १० ॥

गन्ता Goer गच्छति goes इति this यस्य whose पक्षः contention प्रसज्यते becomes possible गन्तुः of goer गमनम् going इच्छतः of one who desires तस्य his गमनेन विना without going गन्ता goer प्रसज्यते becomes inevitable.

10. One who desires to connect the act of going with the goer and holds the view that a goer goes divests the goer of (further act of) going.

Those who maintain that the act of going can be connected with the goer to style him so, cannot explain how a goer can go, since there is no second act of going which can signify his movement. So a goer, after he has been so styled, cannot make any further movement. It is therefore concluded that a goer cannot go.

To avoid the difficulty let us suppose that both the goer and his movement are connected with the act of going. This will also give rise to further complications.

गमने द्वे प्रसज्येते गन्ता यद्युत गच्छति ।

गन्तेति चोच्यते येन गन्ता सन् यच्च गच्छति ॥ ११ ॥

उत Or यदि if गन्ता goer गच्छति goes (तर्हि then) द्वे two गमने acts of going प्रसज्येते become unavoidable येन (गमनेन) by which (act of going) गन्ता goer इति this च also उच्यते is called गन्ता goer सन् being यत् (गमनम्) which (act of going) गच्छति goes.

11. Or, if a goer goes a double act of going will be needed, —one to give him the style of a goer and the other to make him go after he has been so styled.

It is after all an impossibility to escape the tangle of a double act of going if one is to maintain that a goer goes. A goer requires for his very designation an act of going, and after he is so designated it is absolutely necessary for a second act of going if he is at all to go. And if we suppose that there are two such acts there will also be necessity for two distinct agents which will court further complications, as has been already shown (*infra*, 6). All this indicates that there is no motion.

The empiricists will argue that while everybody through his observation and experience knows it for certain that there is motion how could such a direct experience be nullified by sheer force of logic? To them the only reply is that empirical experiences are not the criteria of truth. Things may be experienced and yet they may be no more than appearances, mere phantoms, devoid of all reality. To know the reality of things we must therefore appeal to the higher court of reasoning and logic and there we must strip the nature of its false cloak and see the reality as it is.

NOTES AND COMMENTS

IN THIS NUMBER

The Editorial of this month is an elaborate review of Count Hermann Keyserling's latest valuable production entitled *From Suffering to Fulfilment*, in which the learned author has presented a very realistic picture of the spiritual decadence of the modern West, indicated in bold and clear terms the growing spirit of revolt against the materialistic tendency of the age, and delivered an inspiring message of a nobler spiritual fulfilment of human life to the power-intoxicated people of the West. Rev. C. F. Andrews is well known in India and abroad as a great lover of Indian thought and culture. In his learned article on *Swami Rama Tirtha : An Appreciation*, he has given a brilliant pen-picture of the distinctive traits in the life and writings of Swami Rama, and also pointed out the contributions of this great Indian monk towards the growing synthesis of the ideas and ideals of the East and the West. In the *Conception of Freedom in the Bhagavad-Gita* by Dr. S. K.

Maitra, M. A., Ph. D., Head of the Department of Philosophy in the Benares Hindu University, the readers will find an illuminating discussion on the various conceptions of freedom as prevalent amongst the great philosophers of the West, and also an elaborate treatment of what, in the opinion of the Gita, constitutes the true essence of human freedom. Prof. Haridas Chaudhuri, M. A., Professor of Philosophy in the City College, Calcutta, in his thoughtful article on *The Philosophical Importance of the Number 'Three'*, has ably shown how the basic principles of existence and fundamental philosophic concepts oftener than not present themselves to human thought in a triadic rhythm, and has elaborately dealt with the immense philosophical importance which the number 'three' possesses. Prof. Henri-L. Mieville, Professor of Philosophy in the University of Lausanne in Switzerland, concludes his learned dissertation on the *Problem of Tolerance. In Sikh Monotheism and Its Background*, Prof. Charanjit Singh Bindra, M. A., LL. B.,

of the Khalsa College, Amritsar, points out how the Sikh idea of God differs from the various conceptions of Divinity prevalent amongst other religious sect. Mr. V. R. Talasikar, M. A., LL. B., Editor of the *National Wealth*, in his interesting article on *The Sociological Concept of Dharma*, has enumerated several meanings of the word Dharma, and discussed at length their sociological and metaphysical implications as given in the various systems of Hindu philosophy.

WHERE THE TWO ENDS MEET

It is true that for generations the East and the West have misunderstood each other. The excess of egoism and the individualistic desire for superiority have given rise to the so-called fundamental differences between the East and the West. But in spite of the apparent distinctions between the Easterner and the Westerner in race, religion and almost every branch of human life, there is discernible a consciousness of a common humanity, and a sense of common responsibility in both of them. The strong and the noble of either hemisphere are sincerely trying to recognise each other and to form ties of friendship, thus bridging the gulf between the two.

Last March, in a lecture delivered under the auspices of the Ramakrishna Mission Institute of Culture, Prof. Guiseppe Tucci of the University of Rome, historically traced the points of contact between the early cultures of the East and the West. His observations on the results, which the contact between East and West brought about, in modern Europe or Asia, are worthy of note in this connection. He said: "The opposition of Asia to Europe may appear strange to some, because it seems at a first glance, that though

in Europe, in spite of so many political differences, there is a unity of culture, on the other hand, in Asia, we are confronted with a multiplicity of cultural currents. So that, apparently this real opposition of Asia, as a whole, to Europe cannot be taken for granted As to Asia this unity seems at first to be missing; we are confronted with a great diversity as regards cultural aspects, political ideas, speculation and art. Still to a closer examination it appears that all over Asia there is a common spiritual background, a particular mood of facing life and solving its problems, a peculiar attitude of man towards nature; that is to say, we can trace certain characters, which, in spite of the manifold aspects of Asiatic civilisation, we find in the greater part of Oriental nations.

"We are quite wrong to think that Hellenism or Christianity or Humanism were the only attempts at unifying cultures and spirits. Even in Asia there has been such an attempt and this is undoubtedly to be found in Buddhist Humanism. Buddhism conquered Asia and gave its imprint to it from India to Java, from China to Japan, from Tibet to Mongolia, contributing, perhaps more than other factors, to giving spiritual unity to Asia."

As regards the influence of Eastern mind and culture upon the Western, the Prof. said: "The intensified contacts with Asia and a better knowledge of its culture and thought have shown that our notion of history is to be reconsidered. This new conception which begins to be accepted by European thinkers is in a certain sense due to the increased knowledge of the Asiatic culture and to the discovery of the many links which united since

prehistoric times Europe with Asia; even the oldest civilisations are now discovered to have been to a certain extent interrelated. We realise that Greek philosophy of which we are so proud cannot claim longer to be superior to the speculation of India and that the history of judgment of Kant was anticipated by Dinnaga and Dharmakirti."

One of the factors that unite the East and the West, in the bonds of understanding and help, is Art. "While patriotism divides, Art unites. Art has no Fatherland except it be that of the highest human spirit, which is the mirror of the Spirit of God." Recent researches have clearly shown that more than 3,000 years before the advent of Christ, there existed a fundamental cultural homogeneity between Crete and other parts of the Mediterranean and the Harappa-Mohenjo-daro culture. "The knowledge of Eastern art," observed Prof. Tucci, "has in a certain way brought about a revolution in our ideas. We see for instance that in India, China and Japan art was understood as a symbol of spiritual ecstasies. The artist is not a mere spectator, but he becomes identified with the inner reality which pervades everything, not an art of forms therefore but an art of spiritual expression . . . we have begun studying Oriental art in order to get from it new inspirations. It appears, therefore, that European culture at a closer contact with Asia, feels that it cannot claim any longer to be the centre of the universe."

As regards Religion, he said: "The intensified comparative study of religions showed that Christianity is after all not superior but equivalent to many other creeds which humanity imagined, in order to solve the mystery of life and death. Some aspects of

Christianity, for instance, belief in dogma, and the assertion that whatever is not in Christianity is false, appeared more and more in contrast with certain fundamental characters of Asiatic religious experiences. According to Eastern mind, all religions are equally true in so far as they are glimpses as it were of the truth which is beyond their symbols."

Thus the meeting of the East and the West on so many grounds may pave the way for a firm unity, if both stand on a common and universal culture of mankind. Though, to a narrow and superficial observer, these two cultures appear to differ widely, but in the pure realm of thought, it is wrong and unjust to say that their blending together is an impossible hope. In fact the terms, East and West, are mere geographical denominations and to speak of superiority or inferiority of either of them is unwarranted. "We must begin to think of the world," as Prof. Radhakrishnan says, "not in terms of maps and markets but of men and women. We must not avoid the labour of imagination to understand the other man's point of view, look at things with the other man's eyes, even if we are not prepared to spare his feelings. Each of us is a trustee for the health and happiness of humanity. We cannot exaggerate the magnitude of this trust and it imposes on us the obligation to bear with each other's foibles, help each other over the obstacles and build the peace of the world." Of course so long as the Eastern races suffer in their political and other relations with the Western ones, it is idle to talk of any rapprochement between the two. The Western nations, in their greed for pelf and power, have intensified their policy of re-armament and exploitation. This spirit of collective security and military imperialism, in the West, has

given rise to a fake civilisation, that "soaks its pretending hands with the blood of the innocent and drags the world to a new Armageddon which may turn out to be one vast cultural holocaust." To quote the words of a European Journalist: "The West is in serious danger of self-destruction if it does not somewhat change its methods and aims, and on the other hand, India is very much tempted to follow in the foot-steps of the West to get its share of all that material wealth and power, even if it

be at the cost of spirituality. But that is perhaps the very reason when the time has come in which the two may meet." We do not decry the necessity of the East copying the West or *vice versa*, but both should try their utmost to preserve their spiritual resources, their conviction of a common destiny of mankind. If each side plays its part towards evolving a universal spiritual kinship of man, then it will not be long before we see that the 'twain' have met.

REVIEWS AND NOTICES

THE CRISIS AND THE CHRISTIAN. By NATHANIEL MICKLEM. Published by the Student Christian Movement Press, London. Copies may be had of the Y. M. C. A. Publishing House, 5, Great Russel Street, Calcutta. Pp. 60. Price Re. 1.

The rapidly changing international situation and the fear of a crisis overtaking Europe in the near future have created a sense of bewilderment, worry and distress in the minds of some Christians, particularly those connected with the Church. The Christian Church which thinks it holds in its palm the salvation of its followers, finds it necessary to clarify its own position with regard to the critical world situation and the barbarities perpetrated by Christian nations in civilised Europe. The interesting book before us is the first of the series of booklets which the Student Christian Movement Press is publishing with the object of helping Christians "to clear their minds as to the fundamental nature of the present situation, the urgent issues it raises and the responsibility it lays upon" them.

According to Dr. Micklem, the present international crisis is due to collective sin resulting from the indifference of European statesmen to God, humanity and justice, for, those nations "that will not put His righteousness first, both internationally and socially, must surely perish". Hence the revengeful hands of Nemesis are raining death and destruction. The author calls upon every Christian to avoid war by supporting a policy

of persuasion, concession and appeasement, for, Christian ethics admits of compromise. This 'crisis booklet' which appears to be a sort of propaganda in favour of the policy pursued by some European countries to-day, does not seem to suggest any means for the establishment of permanent peace and goodwill among nations.

THE PSYCHOLOGY OF ECONOMIC CO-OPERATION. By V. RAJAGOPAL, M.A. Published by D. B. Taraporevala Sons and Co., Bombay. Pp. 61. Price Re. 1.

The author, himself an active worker in the practical field of Co-operation, after successfully arguing in the book under review, against the new drift in modern politics, both in the West and, to a certain extent, in India, which wants to adopt the totalitarian view of the state as a remedy for the ills that society has become heir to, on account of the unequal distribution of wealth, puts forth a strong plea for the adoption of economic co-operation. The totalitarian view of the state is sometimes called Collectivism, Communism or State-Socialism, by which the state, after taking up the entire control of production and distribution, undertakes to provide the state population with sufficient food, cloth, house, education and amusement. But, according to the author, this reduces the individual to nothing as he is to be of significance only as one living for the ministration of the state; it destroys the inborn family ties as

well as individual creative enthusiasm, and in its jealousy against individual perfection it actually brings about the fall of man. If Capitalism has thrown out monstrosities of men, Socialism "ignores and stifles the super-human powers of an individual" and "it carries on a propaganda against faith and religion, wherein the great qualities of manhood and womanhood are depicted."

The author pleads for the rejection of this soul-killing collectivistic state as it is incompatible with the inner nature of man and suggests the adoption of economic Co-operation, by which the society is reconstructed in such a way as to bring about a co-operation between the individual and the state that will create a new generation and enable it to live to the tune of its highest ideals. While Communism attempts to thrust a uniformity on all, Co-operation tries for unity in diversity. Those who are interested in remodelling the existing society on the above lines will find the book very informative and instructive.

INSPIRED TALKS. BY SWAMI VIVEKANANDA. *Sri Ramakrishna Math, Mylapore, Madras. Pp. 220. Pocket Size. Price Re. 1-12.*

This is a faithful record of a series of talks given by Swami Vivekananda to a group of his intimate friends and disciples who gathered round him at a quite out-of-the-way cottage in Thousand Island Park in the St. Lawrence River whither the Swami repaired for rest and solitude after a couple of years of strenuous preaching and lecturing in America. These talks not being regular lectures, were taken in long hand and safely preserved by a loving lady disciple. Those inspiring words were first brought out in a book form in 1908 with the ardent hope that they must have the power to bring comfort and solace to all souls. The book has since run through several editions which show its intrinsic worth and popularity.

The talks range over various subjects taken from such sacred books as the Holy Bible, Bhagavad Gita, Vedanta-Sutras, Upanishads, Bhakti Sutras of Narada and Patanjali's Yoga Sutras. There are also talks on Sri Ramakrishna Deva and the Divine Mother; in the former we get a brief sketch of the Master and in the latter a masterly exposition in a succinct manner of Sakti Worship or the worship of Universal Energy as Mother.

The language is simple and is marked by brevity and directness appealing straight to the heart and intellect as well. Swami Vivekananda known to many as a thundering orator and a convincing debator is seen in these pages, on the contrary, as a peaceful Rishi of the Vedic ages sitting in the midst of a few ardent souls, mildly disseminating the message of peace and bliss and uttering words of profoundest wisdom.

The talks proper are preceded by two essays, viz., "Introductory Narrative" and "The Master", where we have touching reminiscences of the great Swami. An exhaustive Index also has been added to this new edition. The book is printed in clear and bold types and the get-up is handy and attractive.

ECONOMIC DEVELOPMENT, VOL. II. BY BENOY KUMAR SARKAR. *Published by Chakraverty Chatterjee & Co., Ltd., 15, College Square, Calcutta. Pp. 308. Price Rs. 6.*

For long Dr. Sarkar has been engaged in the study of applied economics in the different fields of industry, banking, commerce and agriculture with a view to indicating the most fruitful lines along which Indian economic development may proceed. The present volume contains some of these studies and investigations in world economy in accordance with the method of quantitative comparisons which the author designates as "comparative industrialism and its equations."

The subjects dealt with relate to different problems, namely, the principles of control over foreign insurance companies as embodied in the economic legislation of the continent, note-legislation of the Reichs Bank and the Bank of France in the perspective of the Bank of England, Bank-capitalism of Young Bengal, Railway Industry and Commerce of India in International Railway Statistics, Traces of Rationalization in Indian Business Enterprise, World Crisis in Its Bearings on the Regions of the Second and the First Industrial Revolutions. These comparative studies are intended not to remain mere mathematical curios but to be helpful tools at the hands of economic experts in the task of the economic reconstruction of the world. Special significance attaches to the distinction he draws between the 1st and 2nd regions of Industrial Revolutions, for a firm grasp of the relationship between these two regions will help to expose the

fallacy of citing and emulating the contemporary development of the great powers of to-day while formulating schemes of economic and societal reconstruction for India in reference to the near future, without realizing the essentially primitive condition of the industrialization such as has been achieved up till now.

GREETINGS TO YOUNG INDIA. By BENROY KUMAR SARKAR. *Published by N. M. Ray Chowdhury & Co., 72, Harrison Road, Calcutta. Pp. 160. Price Re. 1/-.*

This publication, which has run to its second edition, mostly consists of interviews with Prof. Sarkar which have already appeared in the papers, and reports of addresses delivered by him since his return to India in 1925. They touch upon a wide range of topics and reveal a truly remarkable foresight on the author's part with regard to the direction that the Indian movement in its different aspects took in subsequent years.

SELF-RESTRAINT VERSUS SELF-INDULGENCE, PART II. By M. K. GANDHI. *Published by Navajivan Press, Ahmedabad. Pp. 147. Price Re. 1.*

This volume contains thirty-one articles written by Gandhiji—all except three of which are reprinted from the "Harijan"—and four extracts from Mr. Mahadev Desai's weekly letters. The first part of this book was published in 1928 and it is now running its fifth edition. As they were written mostly in reply to Indian correspondents and educationists, these masterly writings of Gandhiji offer us solutions to our social and ethical problems. Brahmacharya should be the guiding motto of every youth, and salvation of the race can be achieved by self-control only—not by self-indulgence. Gandhiji's own life is based on the solid foundation of the immortal teachings of the Gita, and these writings are illustrative of his unshakable conviction in those teachings, i.e., truth at any cost and non-violence under any circumstances.

CENT. PER CENT. SWADESHI OR THE ECONOMICS OF VILLAGE INDUSTRIES. *Published by Navajivan Press, Ahmedabad. Pp. 212. Price Re. 1-8.*

The articles collected in this book are from the writings of Mahatma Gandhi, Mr. Mahadev Desai, Mr. J. C. Kumarappa and

others on the economics of village industries and other allied subjects. The book has been published with the object of "creating a better understanding of the programme and principles of the movement for the revival and encouragement of village industries." The village industries that Gandhiji refers to are hand-spun cloth, hand-made paper, hand-pounded rice, preparation of jaggery (*gur*) and a variety of the common necessities of life. Gandhiji asks his critics: "Am I turning back the course of modern civilisation, when I ask the villagers not merely to grow raw produce but to turn it into marketable products, and thereby add a few more pices to their daily income?" The book is replete with practical suggestions on the various aspects and problems of the revival of village industries. The question of 'swadeshi' has been exhaustively discussed by one who is undoubtedly the father of the swadeshi movement. The book is as informative as it is instructive and will be welcomed by those interested in Gandhiji's Village Industries programme.

BENGALI

GIRISH NATYA SAHITYER VAI-SHISHTYA (GIRISH CHANDRA GHOSH LECTURES FOR 1938). By SRI AMARENDRA-NATH ROY. *Published by the Calcutta University. Pp. vii+110.*

Thanks to Sir Ashutosh who first introduced the study and teaching of the dramatic literature of Girish Chandra in the B.A. and M.A. courses of the Calcutta University and thanks also to Dr. Shyamaprasad, his worthy son and successor, the ex-Vice-Chancellor, who has founded the G. C. Ghosh Lectureship, Bengal is having profound and critical studies of Girish literature by eminent scholars.

Mr. Roy, in a series of three lectures, has made a remarkable survey of the excellences of Girish dramas in a brilliant style. The book under review may be unhesitatingly regarded as a comprehensive study of Girish Chandra as well as a distinctive addition to Bengali literature. A perusal of this volume will certainly enable the reader to have a good glimpse of the depth and richness of Girish dramas. If the lectures of Mr. Roy's predecessor, Mr. Kumud Bandhu Sen, the first Girish lecturer, were an exhaustive and excellent introduction to the mind and art of Girish Chandra, Mr. Roy's lectures

are, no doubt, a critical appreciation of the great dramatist.

In the words of the late Mr. C. R. Das Bengal has not yet duly understood the genius of Girish Chandra. As Shakespeare was appreciated in England after the lapse of a century, so Girish Chandra will be more read and appreciated later in Bengal. His versatile genius is sure to attract students from other provinces and countries because his dramas are in many respects unique and wonderful among the best dramas of the world. Mr. Das's prediction is slowly coming to be true as some of Girish dramas are now being rendered into Indian and foreign languages. Sir Walter Raleigh's remarks that there is no watch-tower to have the bird's-eye view of the miraculous globe in which Shakespeare moved may with equal appropriateness be applied to Girish Chandra.

First of all, Mr. Roy compares him with Garric and Shakespeare and concludes that the former not only combined in himself the dramatic and histrionic genius of both but also excelled them in some other respects also. As an actor Garric was, of course, notable, but as an author he was ordinary and insignificant; whereas Shakespeare was a very great play-wright but he was almost nothing as an actor. It is said of Shakespeare that in his life only once he played the role of a ghost in the performance of Hamlet but in his whole life Girish Chandra played as many as sixty-two kinds of parts in a perfect manner. His acting was so efficient and impressive that the audience which consisted of the greatest men of the then Bengal including Sri Ramakrishna, used to be overwhelmed with feelings he evoked.

As an author Girish Chandra can very well stand comparison with Shakespeare, Shaw, Ibsen or even any great dramatist of the world. He could dictate at a time to four persons four dramas of different kinds, viz., to one a tragedy, to another a comedy, to a third a farce and to the fourth a tragic-comedy. Few dramatic geniuses of the world can claim such supreme distinction. He composed as many as eighty dramas and his other writings collected together may equal the Ramayana in bulk. Among his dramatic personæ, not less than seven hundred characters may be counted of whom 450 are male and 250 female. In his social dramas 90 male and 50 female characters play their parts, yet each character is a distinct figure and is not the duplicate of another. He

himself said that his characters were made out of a mixture of experience and imagination and that he had the rare privilege of observing the human nature from the lowest to the highest. It was Sri Ramakrishna, his spiritual teacher, who opened his insight and encouraged him in his favourite art for the edification of the public.

Like other great dramatists of India, Girish Chandra has drawn abundantly from the mythology of our land but some of his stories are entirely his original creations. Mental change or moral conversion is another special feature of Girish Chandra's dramas. How human love is converted into divine devotion is beautifully illustrated in his "Vilva Mangal".

Mr. Roy has creditably brought out in the short compass of three lectures the salient characteristics of Girish, and has thus been fully equal to the task with which he was entrusted by the University. We congratulate him on his able performance and wish his book a wider circulation.

SWAMI JAGADISWARANANDA

(1) RAMAKRISHNA SANGIT (THAKURER NAMAMRITA), pp. 106. (2) SRI RAMAKRISHNA STOTRA-GITI, pp. 18.

Published by Swami Yogavilas, Sri Ramakrishna-Matrimandir, Simultala, E. I. Ry. Can be had of the publisher free.

The first one is a nice collection of 196 songs composed by some distinguished devotees and *litterateurs* of Bengal including Dr. Rabindra Nath Tagore, Girish Chandra Ghosh, Rajani Kanta Sen, Sadhak Kamalakanta, Kalipada Ghosh, Krishnadhan Pal Banikantha, Swami Yogavilas and others. The second brochure contains some beautiful Sanskrit verses, and Bengali poems and songs about Sri Ramakrishna. Both the books will be useful to those who are interested in these subjects.

SRI RAMAKRISHNA KAVYALAHARI.
By SWAMI SHYAMANANDA, RANGOON, BURMA.
Page 624. Price Rs. 2-12.

The present volume gives in verse a delightful account of the life of Sri Ramakrishna. Almost all the principal events in the life of the Master have been accommodated in it. Though the metre is faulty in many places, the verses reflect the writer's earnestness and sincerity of effort to bring within the easy reach of the common run of men

the fascinating life-story of Sri Ramakrishna in a very popular style. Dr. Rabindra Nath Tagore has enhanced the value of the book by writing a suitable foreword for it.

HINDI

SRI RAMAKRISHNA LILAMRITA. By PANDIT DWARKANATH TIWARI, B.A., LL.B., with the foreword by Mahatma Gandhi. Vol. I, pages 337. Price Rs. 1-6-0. Vol II, pages 390. Price Rs. 1-8-0. Published by Swami Bhaskarashwarananda, President, Sri Ramakrishna Ashram, Dhantoli, Nagpur, C.P.

We gladly welcome the publication of Sri Ramakrishna Lilamrita, which is an authoritative and exhaustive life (in two volumes) of Sri Ramakrishna in Hindi. It is the first of its kind ever written in that widely spoken language which in the near future commands the prospect of becoming the lingua franca of our country. Pandit Dwarkanath Tiwari has eminently supplied the long-felt need and thus placed the Hindi-knowing public under a deep debt of gratitude.

The material of this life has been collected from the most authentic sources such as the original Bengali works of Srimat Swami Saradananda (a direct disciple of Sri Ramakrishna and the author of Sri Ramakrishna Lilaprasanga), Sri Ramachandra Dutta, Devendranath Basu, 'M' and others. These two volumes successfully bring into prominent relief the many-sided life of Sri Ramakrishna who was an intensely practical Spiritual Reformer.

The clarity of expression and the sweetness of the language with its direct appeal

to the heart are the characteristic features of these volumes. They are profusely illustrated, nicely got up and neatly printed and the comparatively moderate price has brought them within the easy reach of the readers of all classes. We earnestly hope that the Hindi-knowing public will highly appreciate this complete and exhaustive life of Sri Ramakrishna which was hitherto not available in the Hindi book-world.

KALYAN MANASANKA. Published by the Gita Press, Gorakhpur, pp. 928.

The Gita Press has done a very valuable service to the Hindi-reading public by bringing out this most beautifully illustrated edition of "Sri Ramacharita Mānasa" by Goswami Tulasidas. It contains a useful introduction which acquaints the readers with the short lives of the different minor characters that are to be met with during the reading of the book. The work is divided into seven 'kāndas' and each verse is followed by its running translation in simple Hindi. A common feature of the books published by the Gita Press is the abundance of charming plain and coloured illustrations which go to intensify the interest of the readers. In this issue there are as many as 198 illustrations of which a good number are multi-coloured and a few are multicoloured and gilded. The rich and instructive contents of these melodious verses of Tulasidas, which have a literary merit as well, will interest both the scholar and the devotee. We hope the Hindi-public will be immensely benefited by this laudable publication of the Gita Press.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION, SINGAPORE

REPORT FOR 1988

The activities of the Ramakrishna Mission, Singapore, which has completed the tenth year of its useful existence, fall under the following heads:

(1) *Preaching work*: Religious classes and lectures in Tamil and English were regularly conducted on Fridays and Saturdays. Invited by the public, the representatives of the Mission including the President visited different parts of Malaya from time to time to

spread the universal teachings of Sri Ramakrishna and Swami Vivekananda by means of lectures, classes, lantern lectures and discourses.

(2) *Educational work*: The Vivekananda Tamil School for boys had 116 students on the roll during the year, about 80 per cent of whom were given free tuition. The Saradamani Girls' School which was located in a rented house has now been shifted to a building of its own which was

purchased during the year. The number of girls in this school increased to 110 during the year under report as against 60 in the previous year. Besides general education, the boys are taught basket-weaving and fret-work and the girls are taught needle-work, clay-modelling and cookery. The Afternoon English Schools Section contained 96 boys during the year. The night classes were well attended by adults drawn from various walks of life. Both the boys and girls were afforded full facilities for proper physical development by drills and games, and the general health of the students was satisfactory.

Needs: Both the Boys' and Girls' Schools are now practically full and it is necessary to provide additional accommodation without delay. This requires at least \$15,000/-. Also the voluntary monthly contributions which go to maintain the Schools at present have to be replaced by a Permanent Fund which alone can ensure a permanent source of revenue. With these objects in view an earnest appeal is made to the generous public to come forward and help in solving the pressing problems of accommodation and the creation of a Permanent Fund.

THE RAMAKRISHNA MISSION CHARITABLE DISPENSARY, BELUR MATH, HOWRAH

REPORT FOR 1938

The Ramakrishna Mission Headquarters started this Charitable Dispensary in the year 1913 with a view to alleviating the sufferings of poor and helpless patients in and around Belur. Due to its immense popularity and the remarkable expansion of its work it has risen to be an important centre of medical relief in the District of Howrah. During the year under review the Dispensary treated 21,617 cases, as against 23,614 in the year before, thus showing an increase of nearly 30 per cent. The number of new cases was 16,144 of which 1322 were surgical. The total receipts including the previous year's balance amounted to Rs. 975-11-11 and the total expenditure to Rs. 676-7-8, thus leaving a closing balance of Rs. 299-4-8. The construction of a spacious building for the Dispensary, furnished with necessary modern appliances, at a cost of Rs. 13,000 was started in the month of June this year. But due to want of funds the building could not be

completed. A sum of about Rs. 8,800 is urgently required to complete the building. Funds for the general upkeep of the Dispensary are also badly wanted. An appeal is made to the kind-hearted public to come forward and help the Dispensary in all its needs.

RAMAKRISHNA MISSION STUDENTS' HOME, DUM-DUM, CALCUTTA

REPORT FOR 1938

The Ramakrishna Mission Students' Home, Calcutta, is a college students' hostel, specially meant for poor and meritorious students who are helped through their college course with free board, lodging, fees, books and other necessities as far as possible. Its aim is to supplement the purely academic education imparted by the University by a thorough and systematic home-training calculated to develop the character and efficiency of its inmates. Paying students, who would like to receive this home training are also admitted. The features of the home-training may be summed up as follows:

Spiritual: Religious classes are regularly held, while the *utsavs* celebrated on a religious basis not only afford the students a healthy recreation but also go to intensify their spiritual aspiration.

Intellectual: The students run a monthly manuscript magazine and join in a Sunday class where socio-religious topics are discussed and papers on various subjects are read.

Practical: All household duties (except cooking), namely, sweeping, scouring utensils, marketing, cleaning, etc., are done by the students. Besides these, the students have to put in labour for rearing a kitchen garden and a number of flower beds.

At the end of the year under review there were 38 students, of whom 25 were free, 8 concession holders, and 5 paying. Seven free students sat for the B.A. and one free student sat for the B.Sc. examinations, all of whom came out successful, four of them securing honours in their respective subjects. Seven students passed the Intermediate examination and one student passed the P.Sc., M.B. examination.

At the present moment the condition of the current expenses fund is causing anxiety and the present monthly subscrip-

tion strength has to be increased by at least Rs. 200, in order to ensure smooth working of the institution. An endowment of Rs. 5,000 will go to maintain and educate one free student at a time and those who feel interested in this work are requested to help the poor students by offering their mite to this institution where every penny will be properly utilised.

SRI RAMAKRISHNA GURUKUL, THE VILANGANS, TRICHUR

REPORT FOR 1937 AND 1938

This institution aims at the educational and economic uplift of the Harijans of Kerala along the lines chalked out by Swami Vivekananda. It has two branches, namely, the Gurukul and the Matrimandir. The Matrimandir is the residential section for girls and is mainly intended for Harijans. It is run on the same lines as the Gurukul; the strength of the Matrimandir during each of the two years under review was 12. The Vidyamandir is the school where boys and girls, residential as well as day-scholars, receive their instruction. It was started in 1927 as a Lower Primary School, and raised to a Lower Secondary School in 1933, and in 1937 the High School was opened. It has also an Industrial and Agricultural section where boys are taught various kinds of small industries like weaving, mat-making, needle-work, embroidery, crochet, and knitting, and also gardening and agriculture, as well as dairying. The Vidyamandir had at the end of 1937, 168 boys and 107 girls in its Primary School section, 64 boys and 35 girls in its Secondary School section and 12 boys and 4 girls in the Industrial School section. At the end of 1938, the respective strengths in these three sections were, 164 boys and 112 girls, 70 boys and 36 girls and 8 boys and 4 girls. In the Gurukul residence, there were 34 boarders in 1937 and 33 in 1938. Though the institution is meant mainly for Harijans, a few deserving pupils of the higher castes as well as some paying boarders have also been admitted, so as to give the Harijans the benefit of association with the higher castes on equal terms. The pupils run a Co-operative Store which supplies the requisites of the school and the students are given practical instruction in business methods, salesmanship, co-operation, civics, etc. The Gurukul owns a press from where is published the only monthly

organ of the Mission in Malayalam, "Prabuddha Bharatam." The whole scheme of work is based on a secure foundation of moral and spiritual instruction consisting of Puja, Bhajan, lives of the saints and heroes, and religious classes emphasising toleration and mutual respect towards all Prophets and religions.

The third annual conference of the monks and workers of the Ramakrishna Math and Mission centres in South India was held in December 1938 at the Gurukul, when many monks and Brahmacharis of the Order from several centres attended. With the steady growth of this institution, its needs have increased on every side. We hope the interested public will not fail to offer the necessary sympathy and support to the Gurukul.

SRI RAMAKRISHNA ANNIVERSARY CELEBRATION AT SONARGAON RAMAKRISHNA MISSION

The birth-anniversary celebration of Sri Ramakrishna was solemnised with great pomp and eclat at the Sonargaon Ramakrishna Mission (Dacca) on the 1st, 2nd, and 3rd May. The first day's celebration began with religious songs and worship in the morning and a great ceremonial procession which paraded through the important routes of the neighbouring villages with a nicely decorated portrait of Sri Ramakrishna. In the afternoon Swami Bhaskarananda, President of the Ashrama, expounded the Gospel of Sri Ramakrishna before a large audience of both sexes.

On the second day of the celebration a big public meeting was held in the Ashrama premises under the presidentship of Srmat Swami Sambudhananda, President, Bombay Ramakrishna Ashrama, and founder and chief supervisor of the local Mission. Proceedings commenced with the chanting of Vedic hymns. Dr. Umananda Datta, Secretary, read out a report of the activities of the local Mission for 1938. S. J. Ramani Kumar Datta Gupta, B.L., speaking on the religion and philosophy of Sri Ramakrishna said that Ramakrishna was the Prophet of the modern age, that his advent synchronised with a unique spiritual renaissance and that people must follow the life-giving teachings of the Great Master in order to achieve their all-round uplift. Swami Sampurnananda of the Narayanganj R. K. Mission, and Swami Sambuddhananda also spoke eloquently on

the various contributions of the Master. The third day's celebration began with the opening of the new Charitable Dispensary and Public Library Buildings by Mr. J. George, I.C.S., District Magistrate and Collector of Dacca. The Dispensary Building has been erected in memory of late Abalaranjan Choudhury, an eighteen-year-old worker of the local Mission, who fell a victim to cholera while nursing some patients. The Public Library building has been erected by Rambhai Govardhandas Amin of Guzrat-Cambay in sacred memory of his late grandfather Hatibhai Uttamdas. Two almirahs of the Public Library are dedicated to the memory of the late Profulla

Chandra Banerjee, formerly Professor of the Dacca School of Engineering and a well-wisher of the local Mission. Mr. George declaring the buildings open expressed his great pleasure in having an opportunity to perform the function and hear an account of the manifold humanitarian activities of the Ramakrishna Mission in India and abroad. He very much appreciated the recent tornado-relief work done excellently by the Sonargaon Ramakrishna Mission in the Narayanganj Sub-division.

In the afternoon one thousand and five hundred people were treated to Prasada in the Mission premises. Local volunteers rendered excellent services in all these functions.

RAMAKRISHNA MISSION FLOOD RELIEF WORK IN MIDNAPUR

We have already informed the public that we have sent a batch of workers to relieve the flood-stricken people of the Daspur Thana in the Ghatal Sub-division of the Midnapur district. They have fixed their camp at the Kulhanda L. P. School, on the embankment of the Cossaye, whence, after a preliminary inspection in small fishing boats, they distributed on the 19th August, from two distributing centres at Dudhkunra Hat and Maoratala Hat, 40 mds. 8 srs. of rice, 2 mds. of dal and 1 md. of salt among 1,014 persons belonging to 14 villages in Union no. 12. Frequent rain is impeding the progress of our work, but in the next week many more villages will be included.

The picture of desolation which the workers have given is heart-rending. Though the water has partly subsided, yet it is still several feet deep all around, and boats being very scarce, people are swimming to our centres from great distances in crowds for doles. Their famished looks betray the dire agony through which they are passing with their families. Cultivators and labourers have been equally hit. The rice cultivation is entirely destroyed. The walls of almost all the mud houses have either collapsed or been badly damaged. These have to be rebuilt, though a little later. The immediate need is for foodstuffs. Many people are living on boiled jute leaves.

The area affected is vast. We need funds urgently to meet the increasing demands made on our slender purse. To those benevolent souls who can visualise the miserable plight of these thousands of their homeless and helpless sisters and brothers, we earnestly appeal to come to their rescue without the least delay. The continuity and extension of our work will depend on their generosity. Contributions, however small, will be thankfully received and acknowledged at the following addresses:

- (1) The Secretary, Ramakrishna Mission, Belur Math, Dt. Howrah.
- (2) The Manager, Udbodhan Office, 1, Mukherji Lane, Baghbazar, Calcutta.
- (3) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

(SD.) SWAMI MADHAVANANDA,
Secretary, Ramakrishna Mission
22nd August, 1909



SRIYAT SWAMI ABHEDANANDAJI MAHARAJ

PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

SWAMI ABHEDANANDA : IN MEMORIAM

Srimat Swami Abhedananda, the last surviving monastic disciple of Sri Ramakrishna, entered Mahasamadhi at the Ramakrishna Vedanta Society in Calcutta, on Friday, the 8th September, at 8-16 A.M., nearly at the age of 73. The Swami had for some time past been suffering from heart trouble and epidemic dropsy; but he recovered very lately from this acute illness under Ayurvedic treatment. Suddenly he contracted fever on Thursday night. He told his attendant disciples that there was no cause for anxiety. Early on Friday morning he talked as usual, but later he became plunged in meditation never to come back again. His soul had left the mortal frame and passed into the realm of eternal bliss to enjoy a well-earned rest. The last rites were performed at the Cossipore cremation ground with appropriate ceremonies in the presence of a large number of monks, devotees and admirers.

Swami Abhedananda, or Kaliprasad Chandra, as he was called in his pre-

vious life, was born on October 2, 1866, in Calcutta. From his very boyhood he was inclined to Sanskrit studies. At the age of eighteen he creditably passed the Entrance examination from the Calcutta Oriental Seminary, of which his father, late Rasik Lal Chandra, was a teacher in English. Gifted with a genius for philosophic contemplation, the boy soon began to interest himself in solving the various intricate problems of life. His desire to become a philosopher was greatly stimulated when he read for the first time in a text-book on Indian history that Sankaracharya was the propounder of the Advaita system of philosophy. The perusal of the *Gita* served to intensify all the more his yearning to follow in the footsteps of these great Acharyas and to study their philosophies. But his allegiance was not confined to one particular line of religious thinking. An inner urge drove him to widen his intellectual sympathy for all religions, and that is why we find him even in his early days so intently listen-

ing to learned discourses on the various phases of different faiths. In 1888 he attended a series of public lectures delivered by the noted Hindu philosopher, Pandit Sasadhar Tarkachudamani, on the six systems of Hindu philosophy, and he was deeply impressed when he heard the illuminating discourse on the Yoga System of Patanjali and learnt about the infinite possibilities of the human soul. Thenceforth he made a special study of some of the most authoritative books on the subject and felt a strong desire for practising Yoga. But he was told by his friends not to follow any of the methods described in the Yoga Shastras without the proper guidance of a competent preceptor. The boy now began to search for a suitable teacher who would show him how to be a Yogi and thereby enable him to unravel the tangled skein of human life. One of his class mates, with whom he discussed the matter, told him of Sri Ramakrishna Paramahansa and directed him to go to the great saint, who lived at that time in the temple-garden of Dakshineswar, five miles to the north of Calcutta.

It was in 1888 that he first met the Master at Dakshineswar. At the very first sight Sri Ramakrishna fathomed the depth of the boy's soul and was delighted to notice the vast spiritual possibilities latent in him. He even told the boy that he had been a Yogi in his past life and that was why he was inclined to Yoga so young. The mystic touch of the Master brought about a wonderful revolution in his mind, and he immediately became buried in deep meditation. Since then Kaliprasad began to practise religious discipline under the guidance of Sri Ramakrishna, and, through his grace, was blessed with many spiritual experiences.

Kali belonged to the inner circle of Sri Ramakrishna's young devotees. He

now began to avail himself of every opportunity to run away from the stifling atmosphere of his home and sit at the feet of the Master in the calm and elevating environs of the temple-garden of Dakshineswar. His thirsty soul drank deep at the perennial fount of heavenly wisdom which issued from the lips of the Master for the spiritual comfort of eager aspirants. As time rolled on, Kaliprasad found in him the embodiment of the Absolute Truth inculcated by the highest philosophy as well as of the universal religion which underlies all sectarian religions of the world. From Sri Ramakrishna he eventually realised that the three orders of metaphysical thought—dualism, qualified monism and monism—were but stages on the way to the Supreme Truth. They were not contradictory, but rather complementary to one another. Thus the validity of all stages that are harmoniously arranged in a graded series of spiritual experiences culminating in the realisation of the Formless Absolute—the One without a second—was made clear unto him by the super-mystic of Dakshineswar.

Kali soon became intimately acquainted with Narendranath, the chief disciple of Sri Ramakrishna, and often held learned discussions with him on various abstruse points of philosophy, both Eastern and Western. During the illness of the Master at Shyampukur and Cossipore in 1885-86, Kali along with others devoted himself heart and soul to the service of Sri Ramakrishna and, after his passing, renounced the world and became a Sannyasin with the monastic name of Swami Abhedananda. At the Baranagore monastery, where one by one the young disciples of the Master gathered together and banded themselves into a holy fraternity of monks under the leadership of Narendranath, Kali used very often to shut

himself up in his room for intense spiritual practices as also for a systematic study of the Vedanta and Western philosophy. This rigorous course of spiritual discipline excited the admiration of all and earned for him the significant epithet of 'Kali Tapaswi' (the ascetic Kali).

But soon the 'call of the forest'—a tendency to embrace a wandering life according to the orthodox traditions of monastic life—was most irresistibly felt by Swami Abhedananda. And he travelled bare-footed from place to place, depending entirely on whatever chance would bring to him. He endured all sorts of privations and hardships, practised austerities of all kinds, walked up to the sources of the Ganges and the Jumna, spending most of the time in contemplation of the Absolute, visited sacred places like Kedarnath and Badrinarayan, Hardwar and Puri, Dwarka and Rameswaram, and met in the course of his extensive travels some of the greatest saints and scholars of the time in various centres of religious culture. Needless to say, this rich and varied experience of his itinerant life made him eminently fit to deliver in after years the lofty and universal message of his Master to humanity at large.

Till now the ideal of these young monks was to strive for personal liberation and realisation of the Supreme Atman by severe penance and meditation, remaining as much as possible aloof from the world in consonance with the prevailing Hindu idea, sanctified by tradition and sanctioned by the sages and seers from hoary antiquity. But Swami Vivekananda, who was in America, brought home to the minds of his Gurubhais, through his inspiring epistles, the fact that the mission of his life was to create a new order of monks in India who would dedicate their lives to serve others and scatter broadcast

the life-giving ideas of the Master over the entire world. The idea of personal liberation, he pointed out, was unworthy of those who believed themselves to be the favoured disciples of an Incarnation. Out of his profound faith in the leader, Swami Abhedananda together with other brother-disciples accepted his creed, knowing the voice of Swami Vivekananda to be the voice of the Master. Thus a new orientation of outlook on the monastic life came upon him. And in response to an invitation from Swami Vivekananda, who was then preaching Vedanta in London, he went there on behalf of the Ramakrishna Math in the latter part of 1896, to serve the cause of the Master. The maiden speech which Swami Abhedananda delivered before the Christo-Theosophical Society of London on the Advaita Vedanta was a splendid success. At this the joy of Swami Vivekananda knew no bounds. Referring to this happy occasion Mr. Eric Hammond, an English disciple of Swami Vivekananda writes, "The Master was more than content to have effaced himself in order that his brother's opportunity should be altogether unhindered. The whole impression had in it a glowing beauty quite indescribable. It was as though the Master thought, 'Even if I perish on this plane, my message will be sounded through these dear lips and the world will hear it.'" Swami Vivekananda entrusted him with the charge of conducting his classes on Vedanta and Raja-Yoga there and left for India in December, 1896. Swami Abhedananda continued his classes and delivered public lectures in churches and before religious and philosophical societies in London and its suburbs for one year.

In 1897, at the request of Swami Vivekananda, Swami Abhedananda crossed the Atlantic and landed in New

York to take charge of the Vedanta Society which had already been started there. For nearly a quarter of a century, Swami Abhedananda spread the catholic doctrines of Hindu philosophy in the light of the universal gospel of Sri Ramakrishna in America, and steadily put the Vedanta movement there on a solid foundation. In 1906 he visited India for a short interval, during which he delivered a large number of inspiring lectures in different cities. Contemplative by nature the Swami, even in the midst of his strenuous activities, was able to maintain a poise and calm that added grace and beauty to his manifold works and acted with telling effect upon all who came in contact with his magnetic personality. His scholarship was the despair of many, and his dignified bearing as also his nobility of character commanded the loving homage from even the most aristocratic sections of the American people. He travelled extensively all through the United States, Alaska and Mexico and delivered addresses on various phases of the Vedanta philosophy in almost all the principal cities of the former country. He made frequent trips to Europe also, delivering lectures to appreciative audiences in different parts of the continent, and making contacts with eminent scholars. After his return to India in 1921, he established a centre under the name of

Ramakrishna Vedanta Society in the heart of Calcutta for preaching the message of Sri Ramakrishna. In 1937 he presided over two sittings of the Parliament of Religions held at the Town Hall, Calcutta, on the occasion of the Ramakrishna Centenary. He was the author of a large number of thoughtful books on Vedanta and other Indian philosophies, which constitute a valuable legacy to the spiritually inclined souls of the world.

The passing of such an outstanding personality from the arena of the world will be deeply mourned by a large circle of his friends and admirers, who are variously indebted to him for the spiritual contributions he had made. He came to the world in obedience to the Divine Will to fulfil the mission of the Master, and after his task was over, he has gone back to the source of Light and Life from which he came. Our duty is to try to do our part in this life, profiting by the noble example he has left before us. May the memory of his life and personality be an unfailing source of inspiration to us all, may his sterling qualities of head and heart serve as a beacon to us in our silent march to the Ideal, and may his loving soul shower ceaseless blessings on us from his new abode of bliss!

Shantih! Shantih!! Shantih!!!

MESSAGE OF MODERN SCIENCE

BY THE EDITOR

I

We are once again in the grip of a devastating war. The conflagration has spread with lightning rapidity from the "Land of the Rising Sun" to the farthest end of the European Continent and has cast a gloom over the peace-loving sec-

tions of humanity. Time and again human civilisation has been at stake and the proudest achievements of the shining geniuses of the world in the realms of art and architecture, science and literature, philosophy and religion have been decimated beyond recognition by

the ruthless fury of the warring nations. Today also the same tragic drama is being enacted before our very eyes and the epoch-making scientific discoveries and inventions have, as usual, been converted into powerful engines of destruction to make a holocaust of lives as also of the finest fruits of human thought and culture. It is not for nothing that Swami Vivekananda made the following prophetic utterance some fifty years back, "The whole of Western civilisation will crumble to pieces in the next fifty years if there is no spiritual foundation. You will find that the very centres from which such ideas as government by force sprang up are the very first centres to degenerate and crumble to pieces." That science is partially responsible for this regrettable state of affairs can hardly be gainsaid. On the one hand the results of scientific technique have increased the destructiveness of weapons of war, and the proportion of the population that can be spared from peaceful industry for fighting and the manufacture of munitions. On the other hand, by increasing the productivity of labour they have made the old economic system, which depended upon society, very difficult to work, and by violent impact of new ideas they have thrown ancient civilizations off their balance, driving China into chaos and Japan into ruthless imperialism on the Western model, Russia into a violent attempt to establish a new economic system, and Germany into a violent attempt to maintain the old one. These evils of our life are all due in part to scientific technique, therefore ultimately to science (*Science and Religion: By Bertrand Russell*). Indeed in no period of human history has there been such an epidemic of moral perversity, such a universal jealousy and mutual suspicion. A scarlet fever with a raging temperature has attacked the

entire body of mankind, and a passion for political domination has taken the place of creative personality in all departments of life. In fact, as Dr. Tagore has pertinently observed in his *Religion of Man*, "When greed has for its object material gain then it can have no end. It is like the chasing of the horizon by a lunatic. To go in a competition multiplying millions becomes a steeplechase of insensate futility that has obstacles but no goal. It has for its parallel the fight with material weapons—weapons which must perpetually be multiplied, opening up new vistas of destruction and working new forms of insanity in the forging of frightfulness. Thus seems now to have commenced the last fatal adventure of drunken Passion riding on an intellect of prodigious power."

II

But it would be a sheer mistake to evaluate the worth of science in terms of the malevolent effects it has produced and the atrocities it has indirectly helped mankind to perpetrate with its creations. Science is one of the noblest pursuits of humanity, and, like religion and philosophy, it has proved itself in civilized society as a creative force in the solution of the baffling arena of the universe around us. The relation between these different branches of knowledge is so close and intimate that one cannot be divorced altogether from the other without constricting human knowledge or disturbing the balance and harmony of our integrated life and personality. Science has been defined as 'the attempt to discover, by means of observation, and reasoning based on it, first, particular facts about the world, and then, laws connecting facts with one another and making it possible (in fortunate cases) to predict future occurrences.' Each science has

its own special field and special problems to explore and investigate and as such does not feel called upon to take up the whole field of reality for its problems. The philosophical system, on the other hand, is the outcome of an interpretative reflection on the whole data of our experience. Philosophy begins where the experimental and observational sciences leave off, but it does not follow that philosophy in its edifice must use the building-stones just as science hands them over. And rightly has Prof. Radhakrishnan also remarked that it cannot be said that philosophy is only an aggregate of the conclusions of sciences. As philosophy goes to the root of the matter and thinks to the bitter end, it is more thorough-going than science in the intellectual spirit of enquiry. It is one with science in that it is not satisfied with the first appearances of things, but transcends the view of things as they immediately present themselves to us in perception and seeks to arrive at a deeper view of them through objective laws and principles. Philosophy assumes a scientific attitude towards the whole of human experience, and not merely to positive facts extracted from mechanical science (cf. *Reign of Religion in Contemporary Philosophy*).

In short, science and philosophy, though they differ in their subject-matter, are complementary and do not contradict each other. They stand in the same relation to each other as a part stands to the whole, and fulfil in their own way the noble purpose of unravelling the mysteries of the physical and the spiritual world. Similar is the case with religion. Religion, as understood by the Hindus, does not antagonise the findings of science and philosophy. True philosophy will result in true religion. "Religion is insight into

the nature of reality (*darsana*), or experience of reality (*anubhava*). This experience is not an emotional thrill, or a subjective fancy, but is the response of the whole personality, the integrated self to the central 'reality' (vide *The Hindu view of Life*). In the words of Swami Vivekananda, religion is being and becoming. It is the realization of the Divinity already in man—of the solidarity and the spiritual oneness of the whole universe. As a matter of fact each one of these various pursuits of knowledge—science, philosophy and religion—is a fulfilment of the other and is woven as a living strand into the mosaic texture of the wholeness of human life and experience. If science teaches us to analyse the external Nature and to know its hidden secrets—its law and order, bit by bit, and philosophy generalizes the results of scientific observations into a synthetic whole and leads us further deep into the very core of Reality through a process of interpretative reflection and rational understanding, religion opens the floodgate of spiritual knowledge through intuitive experience or mystic union with the ultimate Truth. In fact this relation between the different processes of human awareness is one of mutual co-ordination and fulfilment and not of antagonism. In India the ultimate motive of all investigation into Truth and the mode of application of the scientific achievements were attuned to the same spiritual end, and as such the results of scientific enquiries found their echoes in the spiritual realizations of the masterminds of the land. No doubt the past history of the West is a red record of bloody feuds and rivalry between science and religion, between religion and philosophy, and the names of Socrates and Jesus, Bruno and Galileo, Descartes and Spinoza, Hobbes and Locke, Hume and Kant, Voltaire

and Rousseau are witnesses to traditional opposition of dogmatic religion to free thinking and scientific method of enquiry; still today it is refreshing to find that, according to the best minds of the West, science and philosophy are not regarded as watertight compartments but are permitted to influence each other as parts of one organic whole of knowledge, and the lines of demarcation between realism and idealism have become almost indistinct, for science has begun to take its legitimate share in the problems of philosophy and religion, and has arrived almost at the same end. Dr. Michael Pepin, Professor of Electro-mechanics at the Columbia University, and one of the world's most distinguished scientists, frankly stated, "In my opinion, all scientific evidence tends to show—not to prove, but to point towards the belief—that it is very unlikely that the soul of man is going to cease its existence when the body perishes. The law of continuity and the general scientific view of the universe tend to strengthen our belief that the human soul goes on existing, and developing after death. You see science is constantly revealing divinity and man's relation to divinity. Science is therefore the highest form of human theology, the highest form of reasoning out God. Science leads us straight to a belief in God and this is the foundation of religion." The learned scientist further emphatically declares, "The purpose of science is not merely to make material things, inventions, to increase wealth and comfort,—these things are certainly a blessing but not the greatest blessing. If science does not assist me to give myself and others a better religion, a better understanding of the Creator, and a closer personal relationship with Him; if science does not assist me in carrying out the divine purpose then I am

failure as a scientist. But science has made me a better Christian; and I believe it will make better Christians of all men and women who try to understand its simple and beautiful laws, because they are the laws of God." No better and bolder vindication of the lofty ideal of science has hitherto been made in such clear and unambiguous terms. The macrocosm is the external symbol and gross manifestation of the microcosm; and the physical truth must have its counterpart in the internal world. "The revelation of science," says Sir Oliver Lodge, "is that that which occurs here in the physical universe, occurs everywhere; that the laws are the same throughout. In other words, the universe is really one, and there is no conflicting or opposition power. The God of this earth is the God of the whole universe, and His power and influence extend to the remotest confines of space from eternity to eternity, and in that majestic and one Reality, however little we may as yet apprehend in nature, we and every part of the material, and of the mental and spiritual universe, too, live and move and have our being." Even Prof. A. S. Eddington admits, in *The Nature of the Physical World* (vide pp. 327-28), that "there are regions of the human spirit untrammelled by the world of physics. In the mystic sense of the creation around us, in the expression of art, in a yearning towards God, the soul grows upward and finds the fulfilment of something implanted in its nature. The sanction for this development is within us, a striving born with our consciousness or an Inner Light proceeding from a greater power than ours. Science can scarcely question this sanction, for the pursuit of science springs from a striving which the mind is impelled to follow, a ques-

tioning that will not be suppressed. Whether in the intellectual pursuits of science or in the mystical pursuits of the spirit, the light beckons ahead and the purpose surging in our nature responds. *The problem of the scientific world is part of a broader problem—the problem of all experience.*” In short this message of modern science is only an echo of what Vedanta in its spiritual conception of the oneness of the soul and solidarity of the universe declared ages ago when Occidental civilisation was not even born, or was only in its infancy.

III

But this nearest approximation of Western scientific thought to the time-honoured idealism of Hindu philosophy is not the result of a fortuitous discovery of some amateur experimentalists but has a long history of untiring patience, diligent research and unparalleled sacrifice behind it. A series of experiments carried on in the recent past by a group of brilliant scientific celebrities such as J. J. Thomson, E. Rutherford, Max Planck, Niels Borh, Heisenberg, Minkowski, Einstein, Schrodinger, Jeans and Eddington, to mention only a few, have brought about a complete revolution in the old conception of matter and space. The solid matter of the Victorian science has been dissolved into immaterial waves, and the world of three dimensions has been extended to four-dimensional continuum. The theory of relativity has shown that even time and space, the most fundamental things in our normal experience, are nothing but human constructions and the reality which we interpret as time and space is unimaginable something which only the mathematicians can describe. As a matter of fact, says Prof. Whitehead in his *Nature and*

Life, the old notion of space, the mere vehicle of spatial interconnections, has been eliminated altogether from recent science. The whole spatial universe is a field of force—or, in other words, a field of incessant activity. And whatever words science may use for its concepts—quantum, distance, mass, four-dimensional continuum, electron, proton, neutron, positron, electromagnetic energy or radioactivity, or whatever they may be, we find that each of these words stands for a body of mathematical relations and as such, to quote Mr. Sullivan, “Science to-day tells us merely mathematical specifications of the elements out of which the perceptual world has been constructed.” As a result of these startling revelations in the scientific world, strict determinism has also broken down and the principle of indeterminacy has taken its place, inasmuch as rigid determinism can no longer be assumed to play any useful and substantial role in the behaviour of the ultimate elements of the physical world. There is in short a wide measure of agreement today amongst the scientists that the stream of knowledge is heading towards a non-mechanical reality. The universe, in the words of Prof. Jeans (*cf. Mysterious Universe*), looks more like a thought than like a great machine and the old dualism of mind and matter which was responsible for the supposed hostility seems likely to disappear. Sir Arthur S. Eddington also holds the same view when he says, “To put the conclusion crudely, the stuff of the world is mind-stuff . . . The realistic matter and fields of force of former physical theory are altogether irrelevant except in so far as the mind-stuff has itself spun these imaginings” (*vide The Nature of the Physical World*). Thus the last vestiges of

materialism have practically disappeared from the scientific realm with these epoch-making deliverances of modern science. Science knows nothing of the *real* nature of electrons and radiant energies except that they are, as far as is known, the fundamental energies that constitute the universe. By whatever name the primordial stuff of the world is designated—be it ‘mind-stuff’, ‘world-stuff’ or ‘neutral stuff’—the conclusion arrived at by the modern scientific geniuses lends countenance to the fact that mind is fundamental and matter derivative from it—an assumption that makes the nearest approach to the Vedantic conception of *Mâyâ*—the unsubstantiality and illusoriness of this visible world.

Thus the great truths visualised by the ancient seers of India have in modern times found an eloquent affirmation in the scientific world. As already pointed out, Vedanta while recognising the physical solidarity of the universe, has gone a step further in that it has spiritualized the entire world by declaring that there is but one universal Spirit behind the whole show. The Vedantic idealism has therefore in it the recognition of the fundamental substratum of Pure Consciousness without which the entire cosmos would be but a congeries of bloodless categories. The fountain-head of the cosmic energy into which the matter of the present-day science has been sublimated is to be sought in the living reality of the universal Soul that pervades the variety of manifestations from the grossest to the subtlest, and from the smallest to the greatest of the existents of the world. The spectrum of light has no meaning without reference to the source from which the rays have radiated and given it the variety and richness of

colours. The man will be an automaton in the cosmic dance of physical phenomena if his life and activity are not regulated and sustained by the creative force of the eternal Spirit. In short this transcendental vision into the depths of the universal Reality beyond the outer crust of the universe is to be integrated into the scientific method of approach to the determination of the exact nature of the world. Herein lies the validity of all human labours, scientific or other,—the crowning fruition of all endeavours in the epic quest of Truth. It is a happy sign of the times that the scientists have realised their limitations and stepped out from the narrow stronghold of their pristine dogmatism and have by their latest pronouncements kicked out rank materialism from the arena of human speculation. They are growing more and more humble according as new fields are being conquered and startling revelations upsetting the old are being added to the store of scientific knowledge. They have now realised that the latest word in science is by no means the last word and that the spirit of an age, as of an individual, must be judged not by the finality of its achievements, but by the seriousness of its endeavours in the light of its own day; and the very absence of finality leaves ample scope for succeeding generations to carry on the ceaseless quest. In the words of Sir Arthur S. Eddington, “In each revolution of scientific thought new words are set to the music, and that which has gone before is not destroyed but refocussed.”

IV

If science can shake hands with Vedanta, as it has begun to do at the present day, the East and the West will no longer remain geographical

units separated by artificial barriers but will meet in an intellectual synthesis of ideas and ideals in a more intimate and tangible form than heretofore. The outstanding problem of the modern world is not one of politics or of economics, but one of cultural co-ordination to be effected through the exchange and assimilation of the spiritual wisdom,—thoughts and aspirations—of humanity. Mere physical contact is of no value unless it has the backing of a spiritual ideology. The link to be of any interest and value to mankind must be established through a thorough orientation of outlook in the thought-world, and a recognition of the spiritual values of life and the quickening of human conscience. *Science must be studied with an eye to the spiritual destiny of mankind and its output should be utilised not for forging new fetters for humanity but for the promotion of universal good and the liberation of human knowledge from the limitations of the physical.* Mr. Russell rightly says in *The Scientific Outlook*, that it is not power in or for itself that is the source of danger. What is dangerous is power wielded for the sake of power, not power wielded for the sake of genuine good. *Science will therefore*

fail in its noble task of promoting human brotherhood if it cater only to the animal instincts of man and be an instrument of destruction in the hands of politicians. Likewise, if philosophy and religion do not foster a spirit of fraternity among mankind on the basis of its spiritual oneness, they too will stultify their sacred mission. It is however, a happy sign of the times that the scientific outlook has undergone of late a revolutionary change and the door has been kept open for a co-ordination and synthesis of the newer revelations gathered from the unfathomable womb of Nature. The best minds of the philosophic East and those of the scientific West have already joined hands and are comparing notes more frequently and confidently than before to evolve a higher type of culture for the betterment of human lot, and we doubt not, if such a spirit of reciprocity and co-operation is continued and the ties of cultural fellowship strengthened through mutual love and respect, admiration and sympathy, the East and West will no longer stand apart but will be wedded to each other by a golden chain of spiritual comradeship for mutual good and the well-being of humanity at large.

SRI KRISHNA, THE BUILDER OF A UNITED INDIA

BY PROF. AKSHAYA KUMAR BANERJEA, M.A.

I

Sri Krishna, who is universally revered and worshipped in India as the most perfect Incarnation of God in human form, may from the historical point of view be regarded as the most brilliant representative man of India and the true founder of Indian nationality. He

was the greatest interpreter, through his life and teachings, of the all-pervading and all-enlivening spiritual Life-Power of the great Hindu culture, which found outward expressions in various apparently conflicting philosophical doctrines, in amazingly diverse systems of religion and modes of life, and in a unique social

and economic system based on spiritual ideals in which the voluntarily property-less Brahmins and *Sannyāsins* were the legislators and guides of the ruling and the propertied classes. He may be said to have united the vast Indian continent peopled by various races of men under one spiritual and cultural banner and to have brought into existence the great immortal Hindu nation, in which the Aryans and the diverse non-Aryan races were socially and spiritually blended together and which also offered sufficient scope for the merging of other races from outside into its fold.

Before the appearance of Sri Krishna there had been age-long conflicts between the Vedic Aryans and the various non-Aryan peoples, who had been the original inhabitants of this vast country. The latter put all sorts of obstacles in the way of the ascendancy of the former, and there was almost a ceaseless continuity of sanguinary warfare in different parts of the continent, resulting sometimes in the triumph of the one and sometimes of the other. Their differences had been not merely racial, political and economic, but also social, cultural and spiritual. Many of the non-Aryan races also had been highly cultured and civilized, and in point of materialistic advancement they had in many respects been superior to the Aryans. But they could not accept the religious ideas and practices of the Aryans, nor could they believe in the magical or supernatural effects of their sacrificial rites and ceremonies. Pleasure, Wealth and Power were the chief ideals of their civilization. The stars of the Aryans had however been in the ascendent. It was the divine decree that the moral and spiritual outlook of the Aryans should prevail over the political and economic outlook of the non-Aryan peoples. They steadily expanded their territories. Many of the

non-Aryan races were perhaps wiped out of existence and many others submitted to their superior powers. The Man-Gods who had appeared in the Aryan Society before Sri Krishna had charmed as well as frightened many into submission. But cultural and social amalgamation between the Aryans and the non-Aryans had not been in sight, and Hinduism had not yet been born.

II

The task of racial, social, cultural and spiritual unification required a creative and organising genius of far higher order than that of political and economic conquest. Races which had distinctive cultures and civilizations of their own, though politically subdued and economically weakened, could not be culturally conquered and assimilated without the manifestation and operation of a far superior dynamic spiritual force on the part of the conquerors. Without the cultural conquest of the non-Aryans and their social amalgamation with the Aryans, the Hindu or Indian nation could not come into existence. The non-Aryans had to be Aryanised and for that purpose the Aryans had to be liberated from their original exclusivism.

The Vedas as interpreted by the Brahmanas, which formed the basis of the national culture and civilization of the Aryans, determined the nature of their domestic and social organisations, controlled their distinctive moral and spiritual outlook on life and set up high ideals for their realisation in this world as well as in the other world, required to be re-interpreted from a deeper spiritual and higher universal standpoint, so that their fundamental principles might be acceptable to all men and harmonise all kinds of cultural traditions. Exclusivist creeds and practices, which might be very useful for self-preservation, were serious obstacles to

self-expansion. The noble achievements of the non-Aryans in the various departments of their life had also to be assimilated to the Aryan life. Social amalgamation through intermarriage also was necessary for the progressive obliteration of their racial differences. One nation, one national culture, one all-absorbing social organisation, one universal spiritual ideal, had to be established throughout the length and breadth of India. Refractory elements, refusing to yield to the great plan of unification, had to be put down with a strong hand for the sake of the lofty ideal. It was with this grand mission of life that the Divine Man, Sri Krishna, made his appearance on the field of action in one of the most critical periods of India's history. He may quite appropriately be described as the true builder of *Mahābhārata*,—one great organised Bhāratavarsha, one united Hindu nation.

III

In carrying out his great mission Sri Krishna had to meet violent resistance from the most powerful Kshatriya kings of Northern India, who even sought the help of the Yavana kings of the North-Western countries to baffle his attempt. A detailed narration of the invitation of the Yavana king, Kāla-Yavana, by Jarāsandha, Sālwa and other Kshatriya kings and their simultaneous attacks from two sides upon Sri Krishna's forces is given in the *Hari-vamsa*. Sri Krishna had to make a strategic retreat and to remove the centre of his activity from Mathurā to Dwārakā, a small island to the west of India, for the purpose of reinforcing his organisation. He however soon managed to organise an invincible military force out of neglected materials supplied by the lower grades of the society. Depressed people, suffering from social and political oppression, rallied round him and found in him their

saviour. Many non-Aryan war-lords also gave him immense trouble.

But the divine power operating within him was superior to all these opposing forces. He made alliance with several royal families of the country,—and generally those who had grievances against the then prevalent state of things. The Brahmanical orthodoxy also put serious obstacles in the way of the realisation of his ideal. But he managed to get substantial assistance from some exceptionally gifted Brahman-teachers. Of these Sri Krishna Dvaipāyana was the most notable. It may be said that Purushottama Sri Krishna's success in building up the Mahābhārata nation greatly depended upon the intellectual and spiritual contributions of Sri Krishna Dvaipāyana and his disciples and upon the political and military activities of Arjuna and his brothers and friends.

IV

Politically India had then been divided into a number of kingdoms and princedoms, ruled over by different Kshatriya dynasties and non-Aryan families. The most powerful rulers always sought for overlordship,—for being recognised by others as *Rāja-Chakravarti*—sometimes through *digvijaya* or victorious military expeditions and sometimes through the performance of *rājasūya* or *asvamedha* sacrifices. The political conditions of the country were always disturbed by such ambitious operations. Sri Krishna had in his mind the idea of establishing political unity or uniformity in the whole continent, so that its cultural and spiritual unity might be put on a stable foundation. He aspired for establishing one *dharma-rājya* in India, i.e., a comprehensive political system governed by eternal spiritual principles, in which all sections of the people, high and low,

strong and weak, rich and poor, should find ample opportunities for peacefully pursuing their respective worldly avocations without any encroachment upon the provinces of one another and for voluntarily disciplining their mind and heart for the realisation of divinity in human life. For this purpose it was thought necessary that every particular state should be ruled by spiritually enlightened men gifted with sufficient political wisdom and power to enforce spiritual ideals upon practical life, and that all the states should be linked together by a central political Power, which should be wise and strong enough to maintain peace and harmony among them all as well as pious and enlightened enough to lead them on the path of morality and spirituality.

All the diplomatic and military operations of Sri Krishna were inspired by this lofty ideal. His political mission was always subordinate to and governed by his spiritual mission. He never shrank from violent methods, when these were found necessary for the attainment of his spiritual ideal, which meant perfect love and peace among all sections of humanity. Whenever he found it indispensable or advisable for the general good to put down an enemy to his mission by military operations or political tactics, to flinch from adopting such measures he regarded as impotency (*klairya*) or weakness of the heart. But as soon as his noble purpose was achieved, he always won his enemies or their sons and friends and followers (in cases of their death) over to his side by the most humane treatment and inspired them with his ideal. He never cherished any ill-will towards anybody; but he showed particular favours to the depressed and the down-trodden. Through matrimonial alliances he sometimes converted his erstwhile enemies into friends and helpers to his cause, and

removed all social barriers in the way of national unity.

He himself had no personal ambition. He became the maker of many kings, but did not himself accept any kingship. In the great *râjasaûya yajña* of Yudhishthira, which was mainly due to his influence, he chose the function of washing the feet of the Brahmanas, who were generally accepted in the Aryan society as its cultural leaders. In the battle of Kurukshetra he took the position of a charioteer to Arjuna, though he was really the commander of all commanders. This great civil war also he allowed to take place, when all peaceful methods for the establishment of permanent peace failed. The establishment of peace and love and unity in the country was always the ideal in all his public activities. When even his own family became a menace to his spiritual ideal—the ideal of peace, love and unity,—his heart was stout enough to bring about its physical destruction and to see this destruction with his own eyes. The heart of this God of love did not tremble at this sight, as that of Arjuna at the sight of the prospective ruin of his family. He was always prepared for any amount of sacrifice and suffering for the sake of the national spiritual ideal.

V

The most important and difficult problem which the great nation-builder had to face was to discover the basis of permanent unity among the diverse peoples of India with their diverse interests and diverse cultural traditions. He was not only to blend together the Aryans and the non-Aryans into one nation. The non-Aryans themselves did not all belong to the same race, were not on the same level of culture, had not the same outlook on life and the world, and were not brought up under the same moral and spiritual traditions. Among

the Aryans also, there were occasional conflicts not only between different political powers aspiring for supremacy, but also between the Kshatriyas wielding political authority and the Brahmanas enjoying cultural leadership, between the advocates of Vedic ritualism and active home-life and the advocates of philosophical speculation and contemplative forest-life, between the champions of exclusivism and the champions of liberalism, and so on.

Sri Krishna was of course fully conscious that there must always remain room for conflict and warfare in the human society. But in order to create a dynamic national consciousness in the minds of all sections of the Indian humanity and to make it more powerful than their sectional consciousness, it was necessary to discover a common cultural and spiritual meeting ground for them all and to inspire them with a common ideal which should absorb their particular narrow ideals of life. The deep-seated causes for perpetual disquietude, especially on the cultural and spiritual plane, had to be removed. The best minds in all the sections had to be convinced that they all belonged to the same great community, that they all owed their vitality and strength and capacity for self-preservation and self-development to their conscious participation in the common life of this community, that the highest good of the life of each of them was the same, that the differences upon which they so much emphasised were more apparent than real.

Sri Krishna was perfectly successful in giving such an all-harmonising, all-unifying, all-enchancing rational philosophy of life to India and to the world. Though having special reference to India, Sri Krishna's philosophy is capable of being the basis of unity of all the peoples of the world without destroying their distinctive cultures and modes of life.

It teaches all men how to bring about perfect harmony between individuality, nationality and universality, each of which is ingrained in human nature and each of which requires to be harmoniously developed and perfected for the fulfilment of its inherent spiritual demand.

VI

Sri Krishna did not, like Buddha, revolt against the social, religious and moral traditions of the early Aryans. He did not like the latter proclaim that he came to give an altogether new religion and new moral code to the world. He did not like him seek to brush aside all social differences for the sake of unity and universality. He did not, in the name of kindness to animals and equality and fraternity of all men, condemn all the religious rites and ceremonies and social customs and habits enjoined or approved by the older scriptures and earnestly observed by different orders of pure-hearted men and women of the society. He did not think it feasible or even necessary to destroy all at once the principles and rules which had been regulating the lives of the people for countless generations for the sake of the great ideal he sought to realise. He had the deepest penetration into the nature of the human mind, and he was perfectly convinced that in the human society unity could not consist in annihilating differences, but in harmonising them, that cosmopolitanism could not consist in destroying the specific characteristics of individuality and nationality, but in spiritualising them and making them the vehicles for the realisation of universality, and that the reign of universal love and fraternity could not consist in the total prohibition of the killing of men and animals, but in subduing the spirit of violence and hatred within the mind and abstain-

ing from killing or striking except for a sacred cause.

With unparalleled creative and organising genius Sri Krishna accepted all that had been regarded as sacred in the past and had been exercising regulative influence upon the thought and life of the different sections of the people; he gave new invigorative and universally acceptable interpretation to them; he brought out the moral and spiritual significance of every injunction and every social custom and pointed out the necessity for changing their forms for the sake of the spirit; he respectfully adapted the teachings of the old *Rishis* and thought-leaders to the new conditions of social and national life with a view to the realisation of the ideals immanent in them. He penetrated so deeply into the innermost spirit of the apparently divergent cultures of the different warring sections of the people, that when he gave expression to it, all of them found his interpretation quite consistent with their sacred scriptures and traditions and were convinced of the baselessness of their mutual quarrels. Gradually their sectional consciousness was merged in one universal Hindu consciousness, and all the peoples, in spite of their outward differences in many respects, combined together to form the great Hindu nation—the Māhābhārata nation.

VII

Too much ritualism and too much dialectic both stand as obstacles in the path of the development of unity and fraternity among the different sections of men. They emphasise the differences already existing and create new differences among people. Different views with regard to the forms of the rituals, different interpretations of the scriptural texts, different qualifications considered necessary for the performance of different

rites and ceremonies and different rights and privileges arising from such qualifications,—all these tend to keep the differences in the forefront of consciousness and encourage people to maintain the differences even at the cost of social and national unity. Metaphysical speculations also, though seeking for the ultimate ground of unity, create different schools of thought on account of the inevitable divergences of views regarding the true nature of that ultimate ground. Differences of metaphysical views not unoften estrange even the most pious and well-meaning people from one another and vitiate their minds by giving greater prominence to their distinguishing features than to the universal meeting ground of them all. Men are sometimes found to stoop to the adoption of the most immoral and irreligious methods for proving the superiority of their metaphysical creeds and forms of religious discipline.

Sri Krishna by his actions and teachings tried to release the Hindu mind and heart from the undesirable influence of too much ritualism and too much metaphysical speculation. His philosophy of life was of such a nature as to appeal directly to the inner moral and spiritual consciousness of all men of all races and ages and countries. He represented the pure and universal soul of Man. His philosophy was the philosophy of the human soul, which is essentially divine. His morality and religion consisted in the systematic discipline of the whole being of man, including his body, senses, mind and intelligence and the voluntary regulation of all the moral activities of man in relation to their human, animal and physical environments, with this ideal in his thought and feeling that he must realise consciously and blissfully the essential divinity of his true being in this worldly life. The highest ambition which every man of every grade of

the society ought to cherish in his heart of heart should, according to Sri Krishna, be the complete spiritualisation of his entire nature and the conversion of his whole individuality into a perfect vehicle or blissful medium for the self-expression of the Divine. His chief mission was to rouse the consciousness of Divinity in all men and women of all strata of the society and through it the consciousness of unity and fraternity with all creatures of the universe. "You and all are Divine: realise yourselves and all as Divine",—this was his motto. This is the basis of Hindu culture.

VIII

Sri Krishna's teachings and achievements are to be known principally from the *Mahābhārata*, the colossal work of Krishna Dvaipāyana, generally known as Veda-Vyāsa. Under Sri Krishna's inspiration, Krishna-Dvaipāyana Vyāsa, the illustrious thought-leader of the age, with the help of his disciples, compiled and arranged the Vedic and the Upanishadic text, i.e., all the best products of the intellectual, moral and spiritual genius of the Aryans from the earliest times,—discovered their underlying principles and interpreted them in the light of those universal principles, formulated a rational system of philosophy on the basis of those early scriptures, collected the historical traditions and the legendary tales of the Aryans as well as the non-Aryans and made them the vehicles for preaching the lofty principles of ethics, religion, philosophy, sociology, politics, etc., among the masses and the classes alike. Sri Krishna's personality and teachings were at the centre of all his works, and it is through Vyāsa's efforts that Sri Krishna's nation-making philosophy was popularised and found entrance into the life-blood of all sections of the Indian people.

The gist of Sri Krishna's ethical, religious, social, political and metaphysical philosophy was explained in the most beautiful form within the shortest possible compass in what is known as the *Bhagavad-Gītā*. Vyāsa put it at the centre of the *Mahābhārata*, which may be said to be a splendid illustration of this philosophy. This *Gita* is regarded even by the modern thinkers as the most beautiful and all-comprehensive philosophical song, in the entire human world. The truth-seekers and religious aspirants find in it the clearest, the most direct, the most unequivocal and the most rational exposition of an entirely non-sectarian, non-dogmatic and non-fanatic universal religion, appealing to the intelligence and spiritual instinct of all classes of people in the world. The organic unity of all the departments of human life and its essentially spiritual character are most vividly revealed in every line of the song.

IX

In the *Gita* Sri Krishna stands as the embodiment of the unity of God and Man. He is God humanised or Man divinised. He is Man without and God within. It is this God-consciousness which he wants to awaken in all human beings,—the Aryans as well as the non-Aryans, the high-born as well as the low-born, the male as well as the female, the philosophers as well as the most uncultured. He brings down God from His inaccessible metaphysical domain to the door of the distinct consciousness of the poorest and the meanest of the human society. He puts strength and courage and hope in every mind by proclaiming that to whatever strata of the society an individual may belong, whatever may be the nature and form of his outward activities, whatever may be his intellectual and moral equipment, he is of God and God is of him, he is never

forsaken by God and the essential divinity of his self is never lost. What every man needs is to see God within himself and in all phenomena of the world, and to mould his feelings and activities accordingly. The world has to be viewed as God's world, all the works of life should be performed as God's works, all the enjoyments and sufferings should be accepted as divine blessings, the success of the human life should consist in the dedication of the whole being to the loving and selfless service of God, and the highest ambition of life should be the realisation of the Divinity which is inherent in every living creature. All humanity, all creation, the entire universe, should be experienced as unified in God, and every section of them as pervaded by the living presence of God. Every man has to discipline his thought, feelings and activities, so as consciously to live in God, for God and as a particular sportive self-expression of God. He should learn to live a God-centred life, and to see in his society and nation a special manifestation of God, through which alone he can realise the divinity of his self.

X

In Sri Krishna's religion and ethics there is no element of pessimism, no counsel of despair, no ground for self-diffidence, no approbation of man's helpless surrender to the decree of Fate. He even does not speak of *mukti* or *nirvāna* or deliverance from the sorrowful world as the highest goal of religious discipline. This is perhaps because the idea of *mukti* or *nirvāna* smacks a little of pessimism and draws pointed attention to and lays emphasis upon the bondage and sorrow, from which man suffers in this life. *Mukti* from bondage and sorrow, from desires and passions, from repeated births and deaths, must be attained. But this is not according

to Sri Krishna the highest positive ideal of life. The highest positive ideal is that man must realise his own divinity and the divinity of the world, must consciously experience his blissful unity with God, who is the sole Creator, Ruler and Self of the universe.

The first step in the moral and religious discipline taught by him is the culture of strength, the culture of self-confidence, self-emancipation from the sense of weakness and impotency and the idea of smallness of one's own self. This culture should be based, he says, on the firm faith in the divinity of the self, the essential purity, goodness, immortality, universality and blissful character of the self. The cultivation of this self-knowledge does not, according to him, demand indifference to the society and the nation, retirement to the hills or forests and absorption in all-forgetful contemplation. Man as a social being has his duties to the family, the society and the country, and these constitute his *sadharma*. The active energy in the psycho-physical organism must find expression in the faithful performance of *sadharma*. This a man can perform without any sense of weakness, if he can free his mind from particular desires and passions and ambitions and is actuated by the spirit of *yajña*, which Sri Krishna interprets as the sacrifice of the finite and transitory objects at one's disposal for the good of the whole society with the idea of worshipful service to the Eternal Universal Self. Offer your body, your wealth, your power, your knowledge, your position and prestige, which are all transitory and finite, as sacrificial oblations to God, who is your true self and the self of all, and make use of them as God's blessed gifts in the service of His tangible and visible manifested embodiments. This conception of *yajña* reconciles individualism with socialism.

religion with social utility, renunciation with domestic and social life, self-knowledge and devotion with worldly activity.

Sri Krishna teaches man to transform all the departments of his active life into a series of *yajña* and thereby to shake off the natural hankering for worldly enjoyments and to get rid of unholy competition, hatred and hostility with others, which are its inevitable concomitants. He further teaches all the members of the human society to look upon all the duties enjoined upon them as God's works, to perform them as means to the realisation of unity with Him and to make over all the special consequences and merits arising from their performance to Him with loving and devoted hearts. Through such

devotional sacrifices based upon the cherished conception of the unity of the self with God and the unity of all creatures in God, a man attains a stage in the spiritual plane, in which there remains no distinction between *dharma* and *adharma*, between ought and ought not, between what ought to be and what is. His entire actual life is transformed into *dharma*, into what ought to be, into perfect unity with the Divine and spiritual unity with the universe. He then becomes a living embodiment of truth, love, beauty and bliss, which constitute the Divine character, and to him all the phenomena of the universe are revealed as the expressions of the Absolute Truth, the Absolute Love, the Absolute Beauty and the Absolute Bliss.

SPEAK NO EVIL

BY PROF. NICHOLAS ROERICH

Foul speech is the source of all sorts of injury, all sorts of abominable and shameful vice. Such speech contains the seeds of hatred, falsehood and treachery and all that impedes the well-being of mankind. And even supposing that ignorance be at the root of all such vice, this will not lessen the harm it can do to the general consciousness.

What baseness there is in treachery, falsehood, slander and a desire to injure one's fellow men. Such faults were originally included among the most abominable, bestial vices.

In his first epistle to Timothy, the Apostle Paul places falsehood, slander and perjury in the list of the following vices :

"Know ye, that the law has been established not for the righteous, but for the lawless and the unruly, the impious

and the sinful, the corrupt and the profane, for the offenders against father and mother, for murderers."

"For lechers . . . , kidnappers, slanderers, human beasts, liars, perjurers, and all the others who are opposed to sound doctrines."

You see in what an abominable category he includes liars, slanderers and all such offenders. And yet how easy it is with the means that modern civilization disposes of, to utter falsehood, slander and treachery and all that stays the growth of the good.

We often hear of the selflessness of evil which, at a certain stage, attains the point of self-abnegation. We even meet with those who are ready to injure themselves so as to sow evil. It is very easy of course to sow evil and treachery if one wishes.

People forget that they can destroy those very things they were ready to support, by a simple word or deed.

Some slight defect has arisen, perhaps from irritation or from certain evil thoughts long concealed, and these will incite a man to commit treachery even though it is ultimately to his own cost.

Indeed treachery, falsehood and slander first of all come back to those who provoke them, and this is the inevitable law. Unfortunately this does not make it easier for others, and the places which are overgrown by evil weeds are often difficult to recover.

Evil speech is not something that has fallen from heaven, it is something that has arisen from the lowest levels of life. It grows slowly but surely, once it is sown. The slanderer, first of all, learns how to smile and shrug his shoulders in an evil, insinuating way and afterwards he utters his evil remark, enjoying the irritation or approbation of others.

Later on he becomes quite accustomed to evil speaking. Evil speech like invective is, to begin with, a vicious habit. The Apostle was absolutely right in placing falsehood and slander in the category of offences against nature.

In a civilized society, any of the vices mentioned by him are inadmissible, whereas slander and treachery which belong to a beastly state of mind are hardly ever denounced in the same terms as such bestiality.

We sometimes hear slander and treachery spoken of as if they were the result of narrow-mindedness. But what is narrow-mindedness? Everyone possesses the seeds of the Spirit, but they

can be covered with dust and relegated to the cellars of our consciousness.

It would be more fitting to speak of mean-mindedness, a vice, which is by no means natural but engendered by ugly thoughts and negligent ways of life.

Even the smallest vice is catching and one only has to fall in with the vicious habits of any group in order to follow them.

Such followers will often condemn these vicious habits but being inwardly prepared they soon adopt them. It is remarkable to note how a vicious habit takes root. The man is naturally ashamed of it and tries to conceal it, but later when he finds that it prevails with others and that they do not change their attitude towards him he grows hardened.

There is a terrible disease, in the final stages of which, all the pores of the body begin to give out worms. It is said that King Herod ended his life in such a fetid decomposition. Every breath of slander and treachery, however, exhale the same terrible worms, all the more dangerous since they are invisible.

If dogs catch worms from eating raw meat, whence comes that coarseness of nature which can grow so ravenous as to break the most sacred ties?

From the slightest vulgarity and from meanness human worms are soon propagated.

History has recorded the fate of King Herod, an eater of worms, and that of Nebuchadnezzar, who fell to the level of the beasts. People are very particular to destroy rats but what about these visible and invisible worms?

THE ROLE OF THE NEW TEACHER

By Dr. D. N. Roy, M.A., Ph.D.

The new awakening in India has brought in its trail some healthy movements, one of which is to blot out the shame of her appalling illiteracy. It seems almost incredible to an outsider that a country which proudly upholds a most ancient and wonderful civilization should possess almost one-third of the world's illiterates. The proportion assumes even a more ghastly look when we find that out of 352 million people of India there are as many as, if not over, 325 million people who are totally ignorant of how to read and write. How this unfortunate fact has been possible after more than a century and a half of British rule in India is not our point here. Our point is that India can no longer bear the shame of it and is seriously engaged in driving it out.

The cry for more schools, for more education, is very natural for our people who inherit a highly intellectual tradition. While this cry is fast becoming universal, there is simultaneously a demand for a revolutionary change in our present educational system. This system which was introduced by our foreign rulers has never been popular. The main criticism against it has been that it is too theoretical, too un-Indian and even anti-Indian. This criticism refers generally more to the content of education than to anything else. During the Non-co-operation days when I was a student in India our national leaders were calling us to leave the schools and colleges which they said were demoralising us. One argument among others was that if we boycotted these educational institutions, we might not be educated but we won't be bad. Nation-

al schools and colleges were established to impart education on a professed national line. The difference, however, which I found in the two systems of education was mostly in the planning of the curriculum, the treatment of the subject and the kind of books used. While the importance of such aspects of education on a national basis should be fully recognised, there is one aspect which is most important of all and which, nevertheless, has been receiving very scant recognition in all our educational movements. This aspect consists in the manner of imparting education or what is usually known as educational method.

If the importance of method has not been sufficiently recognised by us it is because education has generally been regarded as synonymous with its content. The extent of our usual conception of education has been practically limited to the question of what to teach. It is the subject-matter, the curriculum that has engaged the sole attention of the educator. That the question, 'how to teach?' deserves even much greater attention than 'what to teach?' does not seem to have struck his mind with sufficient emphasis.

Perhaps most of our people will admit that the old method of instruction which is still in use is as unscientific as it is unwholesome. It gives little importance to the consideration of the pupil's personality. While there has been much emphasis upon school discipline which is almost exclusively meant for the pupils, upon their duties and obligations to the teachers, there has been practically very little emphasis on the other way. Few

teachers fully realise that on their part they should observe even greater discipline and pay more attention to their own conduct in their dealings with the pupils. In fact they acquire little capacity to understand why it is their duty to respect the personality of the pupils.

It is true that there are teachers who are very good-natured in their dealings with the pupils. They make themselves popular by their sympathetic understanding of the pupils' problems and difficulties. I hope their number is quite large now-a-days. But they are so perhaps from their natural inheritance rather than from an educational training. One may doubt if they so behave with the full consciousness of their sacred duties towards the pupils.

At the same time there has been a far greater number of teachers who find more sense in that terrible expression,—"Spare the rod and spoil the child"—than in recognising the sanctity of the pupils' body and mind. It is these teachers who constitute a grave educational problem in India. Perhaps I shall not be guilty of any exaggeration to say that these teachers still behave more or less like so many bullies. The ferule in the school of Medieval Europe has not ceased to be a favourite companion of the school teachers in Modern India. Indeed in village schools the cruelty of the teacher makes him a veritable terror to his pupils and outside the school the latter would be very much on the alert not to come into the august view of the former. If by chance the teacher passes that way they would fall into a confusion of fear and run away like so many deer who have caught sight of a tiger. The mental torture which the teacher may freely inflict is equally terrible to think. The tone, the temper, and the language used by him are very often bereft of the tenderness of heart. He may not feel the least

compunction in using highly insulting epithets to address his school delinquents. His vulgarity in the school may turn him into a confirmed social misfit.

Naturally the consequence is very disastrous. The child in the school grows both in body and mind in an unwholesome manner. His senses, nerves, and brain are excessively strained, thwarted, and weakened by the constant fear of pain both physical and mental. His inner potentialities are stilled at their first effort for unfoldment. Mentally he may remain a child even when he has physically attained manhood. He is generally incapable of being decisive or forming a resolute mind. Indeed his mind is nothing but a mere bundle of inhibitions. He has no confidence in himself and is content to be dependent. He has no original thought, no independent opinion. He has little initiative to start or to create anything new. He follows the old trodden path with no desire for adventure, no ambition to achieve something great or to have his share in making things better. His is an introverted self always shy to be conspicuous or assertive. He constantly suffers from inferiority complex and is very much affected by what others think of him. He becomes easily susceptible to slave-habits like lying, cheating, meanly cringing before superiors and at the same time being cruelly offensive to his subordinates. He lives a fatalistic life being most of the time a burden to society. And he dies leaving no footprint behind.

It should be borne in mind here that by teachers whose bad teaching contributes greatly to the demoralisation of the pupils I mean school teachers, more especially the teachers of the primary schools where the majority of the literates end their education. Those who pass their primary grade and enter the secondary school are comparatively

very small. But there in the secondary or high school they may find their teachers behaving with them in a more careful and less cruel manner. What can be the reason for it? Perhaps a longer period of education on their part serves to make some change in their general deportment. Besides, they may not find it always safe and expedient to be rough and oppressive to pupils who are by that time physically grown-up enough to respond to nature's urge for self-preservation against physical or mental torture.

I need not pass on to our higher educational institutions, like colleges and universities which some pupils enter after they have already formed their habits, tastes, and tendencies. Their most impressionable age is passed in the school. The habits and ideas which they acquire there assume a basic importance in the making of their whole being and do not die out while they are alive. The influence of these habits and ideas over their future thoughts and activities cannot be completely overcome. So even if the higher educational institutions are provided with a different type of teachers that may not be a sufficient remedy for the harm done to the pupils when they had been in the school. It is futile to criticise or condemn our university scholars and graduates for their failure to become creative in their thoughts and activities or to carry on their battle of life successfully while they had no opportunity during their formative periods of life in the school for building up their self-respecting and self-confident personality. If our school teachers would understand how their mode of teaching works so disastrously on the minds of our precious youths, they would realise their share in the frustration of our national hope, power, and progress.

But how would they understand?

They themselves had no occasion to study carefully this aspect of education and its far-reaching significance. They themselves are the fruits of the same system. Perhaps it would not be an exaggeration of facts to say that most of the primary school teachers are those of our literates who have been misfits in any other vocation of life. They take up this teaching profession as a last resort to earn their livelihood. They are hardly aware of the great responsibility which their profession entails. It is their intense craving for education that leads our people to send their children to school to be taught by such ignorant teachers. That these children get "education" at a price which is ruinous to them even few parents can fully realise, for they too received their early education in the same manner and have learnt to accept it as a matter of course. The school children of parents who are illiterate may in this respect be a little fortunate, for the little education which they acquire from nature may enable them to see the evil effect of such schooling and prefer saving their children from it.

This is indeed a very gloomy picture which we can no longer consign to our habitual indifference if we really want to improve our general condition and move forward to acquire an honourable position among the most advanced nations of the world. It is time that we fully realised the tragedy of our school teaching which is mainly responsible for turning our school house into a veritable house of tears while it should be to all our young hopefuls, as it is in all other civilised countries, a genuine house of cheers. That terrible class scene of our little glorious children passing their inglorious hours in the constant fear of physical and mental torture and drenching the pages of their first book with tears must be stopped.

It is better to let them have no school education at all than to place them under the instruction of those dreadful teachers who can only suppress rather than educate them.

It is true that the leaders of our progressive movements have emerged from our literates and one may contend how they could be possible under the same school teaching as is considered to be so demoralising. My answer is that they are the few fortunate ones who might have been able to escape the unwholesome influence of bad teaching through some exceptional circumstances, like vigorous home-training, highly inspiring family tradition, or superior native capacity, or something like that as a strong counteracting force or through their being under the instruction of some of those very rare teachers who are good-natured by inheritance and are, therefore, not disposed to be tyrannical to anybody. Those of our literates who have succeeded in climbing up to the height of national leadership have been so not because of but in spite of their early school education. And they are so few compared with the number of literates who are mostly pitiable instances of complete failure that their success induces no judgment upon our education.

In fairness to our school teachers I should like to repeat that for the blame of bad teaching it is not they who are to be called to account but it is the system of education which, instead of putting the highest emphasis and importance upon sound pedagogy as an indispensable pre-requisite for school teaching, blindly permits ill-equipped persons to take charge of our children's education, which does not make it obligatory for all teachers to observe the sanctity of the child's body and mind, and which permits teachers to treat their pupils as freely as they would treat a

herd of animals. The teachers are the products of this system of education. In going to educate our children they simply use the same method of teaching under which they themselves were educated. Had they any opportunity to learn their professional duties any better?

So there is the urgent need of a change in our educational system,—a change that will put the highest emphasis and importance upon the method rather than the content of education. This emphasis on the method must be based on the sole interest in the unhampered development of the pupil's body, mind, and intellect that he may become in due course of time an active, useful, and honourable citizen of our great motherland. When this new principle is strictly enforced and carried into practice in all our educational endeavours, our country will soon be blessed with a new type of teachers whom our nation may rightly hold as the worthy custodians of its young hopefuls.

Should we now consider some specific ideas as to the role of the new teacher, it is quite plain that the first and foremost thing for him to do is to discard all those pernicious beliefs, habits, and practices which I have already described. I have willingly described them at length and the evil effects that accrue therefrom upon the school children because it is quite a task to discard them completely. To attain this great objective there must be a revolutionary change in the teacher's attitude towards his pupil.

This pupil should not be considered as something analogous to an object to be treated according to the whim of the teacher. He is not an inert human type of object to be taught, he is an active self-conscious subject who learns. He learns by reacting principally to what strikes his senses. He is the centre of

the whole plan of education and all things must be adjusted to suit him.

The true teacher must be a real psychologist being especially interested in studying children's behaviour. He is called a teacher, but he is not to teach, he is only to inspire. There is a sense of imposition in the act called teaching and all imposition is harmful to the pupil whose physical and mental system must have a free natural development. What the teacher should do is to observe the peculiar interests and inclinations of the pupil and see how these can be cultivated and ultimately used for broader social and national purposes. In his discussing a subject-matter he should not pose as if he is the master of it, for that will give him a special position destroying the common spirit of *camaraderie* in their self-imposed pursuit of learning. He should conduct himself in such a way that he too is just one other pupil with the same eagerness to learn. Instead of asking the pupil to tell what he knows of the subject the question should be so framed as to discover what he thinks. This way of giving importance to the opinion of the pupil makes him think on the subject and at the same time feel the reality of his personality. The pupil's opinion may be wrong, as it is often likely to be, but the teacher should not declare it so immediately. He should give it some importance in order to understand why the pupil thinks like that and to come to an agreed decision as to why it is wrong. He should have perfect control over his tongue and should never indulge in what may be

termed as mere babbling. It is not he but the pupils of his class who should be allowed to do most of the talking on any particular subject. He should always be a respectful listener to what they say in the way of discussion and intervene only when there is the need of keeping them to the point. It is in this way that any subject may become interesting in the class.

Discipline may be maintained not by any despotic means which robs the teacher of his attractive and elevating association with the pupils, but by securing the co-operation of all pupils in enforcing the rules of good conduct and in pronouncing judgment upon the rule-breakers. In fact, the school should be converted into a regular social institution in which the teachers as well as the pupils voluntarily co-operate for the common joy of learning.

Many other matters may be similarly adjusted in keeping with the new principle of pedagogy. On the whole the new teacher must bear in mind that, unlike before, education must centre in the child, that it is primarily a growth from within and not a series of accretions from without, that the method of efficient teaching depends upon an actual knowledge of the child and a genuine sympathy for him, and finally, that the highest aim of education is to achieve the fullest development of personality in the individual with a view to making him a truly good, useful, and honourable citizen of the land which it has been his great privilege through birth to live and to die for.

NEED OF SPIRITUAL DEVELOPMENT TODAY

By Miss G. CONSTANT LOUNSBERY, B. Sc.

The world today is not *facing* but has already *entered* a period of up-

heaval, of agitation which, since historical times, has probably never been so

widespread. The unrest, the anxiety, the lack of security, the fear of the future, the striving to bolster up worn-out social institutions (with their systems of economical and social oppression) are as evident in India as in the Western world. Let us ask ourselves what has produced this state of affairs, and what remedy, if any, exists.

When a nation is governed by foreign rulers, these rulers are readily blamed for any and every thing that goes wrong. But we have to ask ourselves how that country came under the Government of an alien people. In nearly every case we shall discover that division and discord among the people themselves had already weakened the nation. This is illustrated today in China where the great advantage of Japan has been that China was not a unified nation. So too in Spain, the completely different aspirations of Catalonia and of the other provinces set the forces of reaction and of progression in contest; hence there was civil war.

We cannot ignore the profound racial differences that have long divided India, and are complicated by religious sectarianism, for formalised religion can be a great source of division while spirituality alone can be a source of unity.

There are those who seeing this would say that all religion is an opiate to keep the people in submission. I have met even Indians in Europe who seriously asserted that Buddhism had put India to sleep and arrested her development during 2,000 years. It is of course true that these students had only a superficial knowledge of the real teaching of Buddhism. But there is nevertheless a certain amount of reason for this intellectual revolt against religion as well as state today both in Asia and Europe.

To my mind the problems of the

present are pressing. It is said of Christ that he was a man of suffering. Lord Buddha said, "One thing I teach, suffering and the destruction of suffering." This teaching we need to hear again today. Can any war (or series of wars) decrease or destroy suffering? Can violent and bloody revolts free men and make their blood-stained hands peaceful and constructive? So it is that a large portion of our youth today seem to consider that neither state, nor religion can solve our problems, that only individuals can be perfected, while I feel strongly that (except in the case of Arhats) individuals can only be improved, and not perfected. We have to consider that misery and illiteracy must disappear before we have any right to blame the masses; they too, if they cannot be perfected, can be improved.

The spiritual man wishes to raise others to his spirituality, not to perfect himself alone. To accomplish this we must have a peaceful social order, and for this law must prevail. In other words, we must surrender *some* of our liberties in order to have *any* liberty at all, and I do not think that this is a cowardly desire for protection or self-interest. A man cannot protect his family if a state does not protect him from bandits and allow him to enjoy the fruit of his labours. It is sophistry to say that the only good government is anarchy,—no government. Only in a community of saints could we find any number of men each fit to govern himself and not to wrong his neighbour. And then when absolute spirituality prevailed (if such a state were possible) we should need no state at all.

To my mind good government is that government which means the greatest liberty to the greatest number of people. The form of government is less important than its intention. Why have all our

governments failed today? *It is because in them there has been no spiritual ideal*, they have been concerned with plans for the material prosperity of this or that particular people.

Governments frequently are swept away by bloody revolutions and then a new tyrant arises and establishes a new despotism. This is the history of the French revolution, culminating in a Bonaparte and it explains today the power of a Hitler, a Stalin, a Mussolini. It takes years for the Karma of revolution to be played out, and for a nation to again become peaceful and relatively free. Everything in the *Samsaric* world is relative. There is no reason why we should not use evolution instead of revolution to obtain as good a government as possible. Evolution, if animated by spiritual ideals, is peaceful. Revolution is violent and defeats its own end, for after revolution we have repression and then a new order, whence equilibrium again prevails. In government, as in social affairs, and in religious matters, there *must* be equilibrium between liberty and order.

The individual acts upon the mass, but mass thinking and acting reacts upon the individual; they are not separate.

We have also to take into account the modern revolt against religious traditions. Have social and religious traditions held us back and should they be scraped? Have our ancestors accumulated no knowledge acceptable to us? Must every child put his hand into the fire to learn that it burns? Must all religious experience be personal? Traditions are not necessarily good or bad. If they outlive their usefulness and become hindrances, they should be discarded. But to say that a guru is useless because each one must in his own heart realize Reality for himself, is like saying that no babe should be helped to walk, he must stumble about alone.

Methods of spiritual training are as useful and necessary to us as laboratory methods are to the scientist. And, through accumulated psychological experience, methods of training in spiritual life have been evolved. We must not throw away the kernel of Truth, just because the outer husk has dried. Spirituality is not *oppressive*, it is *liberating*. Spiritual life is an evolution, a progress, a growth that needs protection and care.

Some one will say, the word spiritual is very vague. What do you mean by it? Is it religion or something more? When religions are *alive*, it is religion, but religions (it is said) have led to division and discord, even to fanatical wars, and often to oppressive priestcraft. The scent is in the flower but the flower is not the scent; when the leaves die and the petals fall we cannot seek it there; so too when religion becomes stereotyped, formal, sectarian, there is no longer a spiritual emanation. Though no mere words can define spirituality, we can experience it. It is only in silence, when the call of the senses is stilled that each of us in his own heart realizes (according to his degree of spiritual development) that which we call spirituality. The purified and sanctified mind has no sense of separateness and makes no distinctions such as man *versus* the universe, god *versus* man, spirit *versus* matter; a sense of unity awakens in all who have realized spiritual life.

Just as under the action of the water and the strengthening sun, the lotus rises from its bed of mud, unfolds its budding flower until at last it reaches perfection, so *silently, naturally* a spiritual growth takes place and the whole inner nature of man is perfected.

The earth element, the water, air and fire elements have nourished the lotus. So too should we draw our strength

from the cosmic constituents of life, and not lose contact with the world around us that we seek to purify. When spiritual aims animate the social and political structure of a people, progress and prosperity will reign. When selfish narrow materialistic aims and gains alone are sought, we shall find no true success and happiness. *All that works for unity and love spiritualizes life. All that works for division and suffering degrades it and increases suffering.*

It is the impossibility of explaining spirituality in words that has led to the creation and use of symbols. Destroy existing symbols and humanity will create a new set. All the sacred images (icons) were forbidden and destroyed in Russia. But what was the astonishment of the government to find that people flocked to worship the embalmed body of Lenin, since they were deprived of Christ images. Symbols serve as a centre, a focus of spiritual aspiration. Pilgrimages too provide an escape from the daily sordid preoccupations of the petty self. But we must remember that symbols are but sign posts on the path of Reality. We must not take any reflection in the mirror for Reality itself. Symbols may serve us, they must not enslave us, nor stop us on our way. The spirituality of traditions (as of symbols) constitutes their whole value. The use of symbols is essential for the expression of religious aspirations and experiences. But unless intelligently understood, the symbol becomes a superstition. The form obscures the non-form. Spirituality is an inner experience, a subtle experience. If symbols are taken literally or worshipped for personal gain, they are hindrances. Symbols properly used permit one to turn inward, to concentrate on truth; as such they have for us a great value and we should use them to help us on our way. We must keep

our symbols pure and not take them for Reality, but we must not destroy anything that can help us along.

The last century has seen a period of experiments in political and in social economy. We have had the Fascist state, the iron hand that came after a period of misery and revolt. In such states man is only considered as a cell in the social body, a child of eight is a soldier. No man's thoughts are his own, he must think and act according to imposed ideas. Woman is reduced to the unnatural status of a machine that produces as many soldiers as possible. Her child is not hers, it belongs to the state as the bee belongs to the hive. Science is subservient to the production of destructive weapons and religion is fettered or crushed. Curiously enough the great aspiration for equality of communism has proved just as oppressive. Born of violence and assassination, it led to wholesale destruction of all who did not agree with its ideas. Religion was banished as an enemy of the people and mass thinking created along materialistic and despotic lines. Class hatred and domination, whether of the proletarian or the high born, is selfish and slavish. No mere material organization of social and economic life can give peace or even prosperity.

The Fascist and communist alike have ignored the spiritual hunger of man, they have sought and often succeeded in making political passions take the place of banished religions (especially among the younger generation), for violence and hatred are taught from the cradle up.

Wherever we see purely disinterested service mitigating the suffering of humanity and of beasts, wherever we find a noble aspiration for freedom and the determination to conquer by peaceful means and by true constructive leadership, there, indeed, we shall see

the working of spiritual life in its external manifestation. Wherever we see saints free of superstition, communing in silence with Reality, radiating love and compassion, there we shall acknowledge that spirituality which leads to liberation.

All striving for the domination of one race, or of one class over another, and all greed, all hatred whether with spasmodic (or with systematized) violence only leads humanity from one pitfall to another. We cannot climb up on the shoulders of others. We must stand on our own feet and help others up. The spiritual man is a free man and should insist on freedom and combat ignorance and that selfishness, which leads to violence making men slaves of their passions. Material gains for a race or an individual (unless accompanied by spiritual evolution) strangles the spiri-

tual life and leaves us with the mercurial husk of success.

Where the spiritual life has gone out of any religion, it is like a tombstone forgotten in a cemetery. When spiritual aspirations prevail, the miracle of selflessness purifies and strengthens humanity, it makes men peaceful as well as happy. When, as to-day, materialism with all its gains has only led us all to the brink of destruction (so that even a rich country like America sees poverty and unemployment growing yearly), we must stop dead short, for the machine has not lessened labour, it has only replaced labour and makes for war. We must return to the simple life knowing that desire has no end at all, and seeing that only through spiritual evolution we become worthy of freedom, of peace, and saviours of humanity.

SOME VEDANTIC VIEWS ON UNIVERSAL CAUSATION*

BY PROF. ASHOKANATH SHASTRI, M.A., P.R.S., VEDANTATIRTHA

KALPATARU'S SUPPORT TO VACHASPATI'S POSITION

Amalānanda, the author of the *Kalpataru*, in his endeavour to save Vāchaspati from the charge of Subjective Idealism, seeks to dispose of the theory of the conjunct causality of Jīva-cum-Māyā;¹ and in doing so he evidently takes his stand on the theory of many souls (Anekajīvavāda) and not on the

theory of one single soul (Ekajīvavāda).

In order to do full justice to the view mentioned above, we must first possess some acquaintance with the outline of the doctrine of one soul. According to this theory, the individual soul has three states of existence :

(a) The real Jīva (pāramārthika)—which is pure consciousness, destitute of all adjuncts.

* In our previous article (*vide* P. B., June, 1930) we discussed the view of Vachaspati Mishra on the question of Universal Causation. In the present article we have given in brief the views of the authors of the *Kalpataru* and the *Siddhāntamuktāvali* on the same subject.

¹ "Yaj jagatkartritvam avagatam tasya cha brahmano'nyatrāsambhavāt ityarthah. Jagatkartritvam anyatra brahmano neti ghushyati Vāchaspatāv upālambham anālochyochire pare

'Jivāj jāñe jagat sarvam sakāranam iti bruvan Kshipan samanvayam jīve na leje Vākpatih katham?' iti "Adhishthānam hi brahma na jivah. Adhishthāne cha samanvaya ityanavadyam."

(b) The empirical Jīva (vyāvahārika) —which is consciousness limited by the adjunct Avidyā—only *one* in number.

(c) The illusory Jīva (prātibhāsika). These are mere semblances of individuals —reflections or limitations of the empirical Jīva in or by the internal organ. All the creatures of this world are, therefore, *prātibhāsika* Jīvas.

The empirical Jīva of this view can be equated with Isvara of the *Vivaraṇa*. As, according to the later work, Personal God is the substantive cause, so here the empirical Jīva (i.e. its substratum consciousness) appears to undergo the change, while the limiting adjunct Māyā is the real material cause.

So we see that if the theory of one soul is resorted to, the attempt made by the author of the *Kalpataru* to save Vāchaspati from the charge of Subjectivism, becomes futile. Even if the theory of many souls is adhered to, the charge of pure Subjectivism may somehow be subjected to the criticism put forward by the author of the *Kalpataru*. But ultimately the causality of Brahman is reduced only to a question of its being the substratum or background of the world-appearance. And hence our criticism of Vāchaspati stands unshaken, for all practical purposes.

THE VIEW OF THE *SIDDHĀNTAMUKTĀVALĪ* :
BRAHMAN—NO UPADANA AT ALL : MAYA
—THE ONLY MATERIAL CAUSE

The author of the *Siddhāntamuktāvalī* resents the very idea of attributing any kind of causal relation to Brahman, and affirms that Māyā alone is the material cause. Brahman is really no substantive cause at all. When Brahman is screened by Māyā, it becomes extremely difficult to differentiate the one from the other; and so Brahman is popularly recognised as the substantive

cause.² The material causality attributed to Brahman is, therefore, only secondary, as it is the locus of Māyā, which is the real material cause of the world. This view, however, is closely analogous to the position of Vāchaspati, as both are agreed on the question of Brahman serving as the substratum of the world-appearance. There is, however, a difference with regard to the relation of Māyā, which is an adjunct of Brahman in the *Siddhāntamuktāvalī*, whereas Brahman is only the object according to Vāchaspati. Another difference lies in the nature of Māyā, which is an adjunct of individuals in Vāchaspati's view, whereas in the *Siddhāntamuktāvalī* it is an adjunct of Brahman and so cosmic in character. But the most fundamental difference seems to be that Brahman is here regarded as the substratum of the world-appearance only through the medium of Māyā, whereas in Vāchaspati's view it is directly the substratum, the Māyā having no *locus standi* in Brahman, being only an adjunct of the individual self. The consequence becomes a serious difference in outlook—Brahman is the real cause, being the immediate substratum according to Vāchaspati. But the causality of Brahman, according to the *Siddhāntamuktāvalī*, is only metaphorical and secondary, as it places the entire emphasis on the causality of Māyā.

The author of the *Muktāvalī* seems to take his stand on the *Vārtika* of Suresvara,³ whose view the author of the *Advaitabrahmasiddhi* puts very clearly in the following manner: 'It is true

² "Siddhāntamuktāvalīkritas tu . . . māyā-shaktir eva upādānam, na brahma . . . jagadupādānamāyādhishthānatvena upachārād upādānam"—S. L. S., p. 78.

³ "Asya dvaitendrajālasya yad upādāna-kāranam Ajñānam, tad upāshritya brahma kāranam ishate"—Br. Vār I. 4. 371.

that Brahman is not the cause; but it has been called the cause by mere courtesy; because it is the substratum of Mâyâ, which is really the material cause of the world.”

“ Jagatkāranādhishthānatvena
kāranatvopachārāt; tad uktam—
Brahmājñānāj jagajjanma brahmano’
kāranatvatah

These thinkers seem to feel that causality is a category that can be applied to relative order only and cannot be attributed to Brahman the Absolute.

Adhishthānatvamâtrena kāranam Brahma
gīyate.”
—*Advaitabrahmasiddhi*, Bib. Ind., p. 177.

LIFE OF ST. CATHERINE OF SIENA

By WOLFRAM H. KOCH

“The soul is in God and God is in the soul as the fish is in the sea and the sea in the fish,”—St. Catherine of Siena.

St. Catherine of Siena belongs to the group of the greatest mystics Italy has given to the world. Like that of her neighbours, her great Umbrain sisters and brothers, her life, too, was one of ceaseless dedication to the Divine Whom she beheld in living beings and in them sought to serve. On reading her works, we find that she fixed, as it were, her gaze constantly on the very central point of the universe,—on Man,—and on the great drama that is continually being enacted there,—the Soul in all its phases of imprisonment, ignorance, slavery and stifling desire, ultimately attaining glory and emancipation. To her, there was no great charm in creation, which to many of her fellow-mystics seemed a glorious song of praise, in spite of all the cruelty hidden there exalting the Divine Power and Beauty in hymns of endless gratitude.

She did not care for abstract, finely woven speculations as to the ultimate nature of the Divine. She neither moved in the world, nor did she ever withdraw from the world into the peaceful seclusion of the cloister there to lead a self-absorbed life of contemplation and

prayer without any interference from outside events and difficulties. But she passed through the world like a dazzling flame of purity, love, self-dedication and sacrifice, never allowing the attraction of creation to affect her deepest being, and refusing to let mere material beauty of form and colour and sound obtrude its benumbing charm on her, and lull her into a quiet forgetfulness of the highest duty of man. Like her native city, surrounded by barren fields and rather unattractive hills, but becoming wonderfully suffused with the golden rays of the setting sun in the evening light, there is a deeper attraction in her manliness and ruggedness of speech than is realised when first coming in touch with her personality through her works. Behind the veil of the body and of physical things she saw with her inner eye the deep mystery of every soul weaving the checkered tale of its life with many tears of gladness and deepest pain, so that, to her, the real world ever was a marvellous many-voiced fugue of spiritual values and things, the ultimate *leit-motif* of which always remained the Divine, felt consciously or unconsciously by all. Hers is a music that stands beyond all faddism and mannerism of time and will never cease to touch the human heart, making it vibrate to her

own melodies of harmony and love, and urging it on to become a helper in the great and never-ending task of bringing light where darkness reigns, of shedding love where hatred has its sway, of dedication and sacrifice amidst the self-glorification of worldly power and ruthlessness. She knew this power to be hidden in every soul, and says, "I am sure that you will be eagles, that you will learn from the true eagle. May God burn you with love!" Catherine Benincasa was born in Siena on March 25th., 1347. Her father was a modest dyer, wholly given to his handicraft and to the care of his family. Her mother was the daughter of Musio Piagenti, the poet, much more harsh of character, but much more resolute than her husband in the management of household-affairs and business. Very early the little girl began to show signs of a striking imagination and an exceptional sensitiveness. She had her first vision at the age of seven on her way home with her brother Stefano.

An old anonymous legend tells us in its quaint way: "Lifting up the eyes Catherine beheld above the church of the Preaching Brothers suspended in the air a beautiful bridal chamber in which Jesus Christ, the Saviour of the world, was sitting on an imperial throne and in pontifical dress in the company of the apostles Peter and Paul and of the evangelist John. Beholding this, Catherine stopped surprised and looked at the Saviour with fixed gaze and full of affection. Smiling lovingly. He extended His right hand above her and having made the sign of the Cross as is the custom of prelates, He left her the gift of His eternal benediction. The grace of His gift had so great an effect on Catherine that she, although a shy girl by nature, stood in the middle of the public street with lifted eyes and concentrated brow in spite of the number

of men and animals that filled it, wholly lifted out of herself and transformed into Him Whom she was looking at with so deep a love. Stefano who accompanied her, went on while she was standing there, walking a certain distance alone, in the belief that she was following him. When he perceived that she did not do so, he turned back and saw his sister far away standing motionless and looking up. He cried and called out to her several times. But as she did not answer nor pay any attention to him, he came back to her and continued his cries. On realising, however, that even this was of no avail, he pulled her by the hands, saying, "Why do you not come? What are you doing here?" Then Catherine, lowering her eyes a little as if waking from a deep sleep, said, "Oh, if you did but behold the things I behold, you would not turn me away in any manner from so sweet a vision by shaking me." With these words she again lifted up her eyes, but the vision had already vanished. Unable to bear this, she began to blame herself with tears, complaining that she had turned her eyes towards the earth".

This was the first stimulus towards spiritual life and one which Catherine was never again to forget.

At the age of about twelve years a very difficult time began for her. Her mother, according to the custom of those days, thought of finding her a suitable husband and tried to induce her in every possible way to dye her hair and to adorn her body as other girls of her age did. But Catherine was firmly resolved to stick to her secret vow, and not to accept any of the matches her mother wished to force on her. When her mother who had a strong dislike for any form of supranormal experience and mystic elevation tried to use force, Catherine, one day, simply cut off her hair in order definitely to escape any

further argument. This act symbolical of renunciation of all worldly and married life, was considered pure rebellion by her family, and thus marked the beginning of a painful and tenacious struggle for the young girl who was deprived of any freedom and any private place of retirement where she could follow her devotional practices. Instead she was made to do all the lower forms of domestic service and household work, which in no way prevented her from holding fast to her decision and from deepening the sense of mystic life, for she was thereby forced to discover the true abode of prayer in deep inner self-knowledge where the peculiar spiritual experiences and her highest thoughts had been steadily ripening ever since the days of her earliest childhood. No power on earth was henceforth able to stifle these.

Catherine's humility and patience finally helped her to overcome all parental resistance, so that in 1363 she was allowed to enter the Third Order of St. Dominic for which she had been prepared by the saintly Preaching Brothers of the church of Camporeggio which dominated the whole community of the dye-workers from its hill. These Dominican Tertiaries were not monks or nuns but pious devotees who, according to their vows and the rules of their religious statutes, lived in the world with a view to their own sanctification and to the conversion of sinners and irreligious people. So Catherine, too, did not leave her home, but chose a small room in the house of the Benincasa where she lived in austerities and fasts that were so rigorous that they astounded her first witnesses. Generally her time was given to teaching people how to follow the path of God; to having holy books read to her—for it was only much later that she herself learned to read—to contemplation and to works of charity. In

these first years of her spiritual training she had to struggle hard against her nature and to undergo the terrible temptations so well known to almost all those of mystic temperament. Her ardent faith in Christ, however, and the conscience of a great mission to which she had to sacrifice everything, made her come out victorious in the end.

Between 1366 and 1367 Catherine had a vision of Christ at the wedding ceremony between Himself and her soul. While her city was shamelessly giving itself to the most dissolute pleasures and instincts of the body, as was the custom during carnival, the Lord appeared to her distressed soul and comforted her in her loneliness. And to the accompaniment of harps and through the intercession of the Holy Virgin, Christ seemed to put a marvellous ring on her finger which, though invisible to others, remained visible to her as a sign and symbol of an inviolate faith which was to find its consummation in sacrifice, charity and unconditional self-surrender until the day of the final marriage of her soul to Christ, when her body was laid in the grave. This miracle or vision became the very pivot round which the whole mystic life of Catherine henceforth revolved, and was a favourite subject with Italian artists.

Catherine's conception of life developed more and more into that of a debt to be paid in love and charity to our fellow-beings, fully recognising that we, taken by ourselves, have no true ultimate being at all, but that our only true being is God, which knowledge prevents us from ever priding ourselves on our acts of charity or spiritual discipline. None of these could we accomplish without the strength of our true root: the Divine.

In this teaching we find a fine blending of active self-sacrificing life and the deepest mysticism, stressing the value

of recollectedness and prayer while at the same time freely giving oneself to others in continual re-dedication, and sacrificing the special benefits one might expect from hours of solitude and devotion. This blending produces a great balance in the life of the devotee safeguarding him from becoming a semi-hysterical visionary, and, on the other hand, from developing his outgoing tendencies under the cloak of disinterested service to his fellow-men to such an extent that the deeper wells of his inspiration become clogged and his soul-life, as it were, shrivelled up through the ceaseless distractions of his so-called outside duties or of what he believes to be duty. This great danger especially for Western life to which the West has already almost completely succumbed, has led mankind to the very edge of the precipice that is menacing to decimate into pieces all culture and human values and even its much vaunted material prosperity. Christ warned humanity against this possibility by giving Mary a higher place than Martha, although Martha thought to serve Him to the best of her abilities.

The second point Catherine stresses very much is the danger of incontinence, for she thought carnal sin to be the greatest sin of all, and that which prevented man more than anything else from finding his union with Christ and living solely according to His behests, which the incontinent would never be able to hear in their hearts.

Referring to this, she says, "There is no other sin as abominable and which so much takes away the light of the intellect from man as this. This even the philosophers realised, though not through the light of grace, for they had it not, but their nature gave them that light, that is, that this sin darkens the intellect; that is why they kept them-

selves in perfect continence in order to study better."

Catherine's followers, attracted by her great charity, virtues and miracles, gathered themselves round her in a kind of community which was given its definite constitution in 1368, and the centres of which were Catherine's house and the Cappella delle Volte under the hospital of Santa Maria della Scala in Siena. Not only women, but also men in all sorts of positions—officials of the Sienese Republic, ambassadors, artists, poets, artisans and religious men belonging to the neighbouring monasteries and hermitages, joined the community which gradually took on the character of a mystic school for the renewing of souls in Christ. In this way so young a woman as Catherine was given the unusual opportunity to take the position of a teacher in her city and to gather round herself eminent persons as well as modest artisans, nobles and men and women of the masses, bound together by the pure ties of her spiritual example and teachings which brought them to reform their daily life and thoughts, and made them surrender their will and feelings unconditionally to the inner Christ Whose voice became audible only through purity, consecration and love.

Again and again St. Catherine stressed the point that God does not care for many words or glib wordy expressions of humility and faith, for endless and finely wrought professions of wishing to do many things for His sake, nor for empty austerities, as long as the self-will of man remains. What He desires is the manly and never daunted bearing of all troubles and pain for His sake, which to the devotee becomes, as it were, a bridge of tears that finally leads him on to saintliness over the deep chasms of the temptations of lust and worldly power. What He expects are infinite forbearance, fortitude and

charity towards all fellow-creatures, helping them onwards towards the light of spiritual life and sustaining them in their physical, mental and spiritual struggles and hardships in a spirit of perfect dedication and self-forgetfulness. Everything else, according to St. Catherine, is but empty wordy crying, for all such actions, not directly connected with the idea and love of the Divine, are finite, as they have not their roots in the ultimate ground of all life which alone is infinite and everlasting. God, being infinite and timeless, demands infinite works, that is, infinite and eternal affection of love. Thus all forms of penitence and asceticism, all austerities and spiritual practices, —all of which belong to the physical plane, however subtle they may be—are to be taken and used as instruments and never as ends in themselves. Our principal love should firmly aim at the Divine alone, taking all these as mere necessary rungs on the ladder leading up to spiritual realisation, but always as rungs only. So long as the soul has not reached perfection, any good it may work in itself and others is and ever remains imperfect and utterly time-bound and time deluded, whatever its intention may be.

Through the steadily spreading fame of her great virtue Catherine of Siena came to play a more and more considerable part in public life and in the ecclesiastical politics of her day. The papacy was passing through one of its most degrading periods of disputes and schism, and Catherine felt that she would have to fight for the unity of the Church. The return of the Pope from Avignon to Rome and the preaching of a crusade against the infidels were the two great tasks in which, it seemed to her, God asked her to participate. This preaching of a crusade by so great a person as

Catherine is one of the strangest and most bewildering points to non-Christian readers, for the crusades and the ruthless persecution and annihilation of the Albigenses and Patarins are perhaps the most indelible blots on the character of official Christianity. But even for that there may be a slight excuse, as Catherine believed a crusade to be the only way of making a better use of the troops of adventurers that had been created for all the petty internecine wars between the different cities, principalities and small republics on the Italian peninsula, and which now had to find a living through fighting and bloodshed. In certain moods every mystic remains the child of his times and surroundings and can only be understood when taking these fully into account.

In 1376 Catherine of Siena was sent as a mediator to Avignon to gain the pardon of the Pope for Florence. She arrived there on June 18th., 1376, with her small escort and would have been fully successful in her mission, so great was her suggestive fascination for the Pope, had not other Florentines with different aims clandestinely undermined all her pacificatory activities. Nevertheless her stay in Avignon enabled her to exert a direct influence on Pope Gregory for the return of the Apostolic Seat to Rome. When, in 1378, Gregory died and Urban VI—to whom she was not unknown—was chosen as his successor, Catherine made peace between the Pope and Florence. After that, tired of all this political activity, she sought a quiet retreat during which she dictated the "*Dialogo della Divina Provvidenza*" (Dialogue of Divine Providence) which was finished in October 18th., 1378. But the struggles in the Church soon tore her away from the depths of contemplation to active life, and from then onward she was to find no more rest until, exhausted by the troubles and

passions of her intense life, she passed away at the age of only 88 at Rome towards the end of April 1880.

Her life as a whole might be expressed in the beautiful lines of Tennyson:

"We feel we are nothing—for all is Thou and in Thee.

We feel we are something, that also has come from Thee.

We know we are nothing—but Thou wilt help us to be."

There are some among her critics, especially in modern days, who find her nature too psychopathic, too emotional, too passionate for a really great mystic, and who often refer to the strange story of the execution of young Nicolo da Tuldo as an absolutely unhealthy state of seemingly sensual ecstasy based on a strongly erotic temperament. When Nicolo was beheaded in spite of his innocence and youth, Catherine assisted him in his last moments, holding him in her arms till the head dropped into her hands, and she found herself most dis-

tressingly stained with his blood. The whole description of this tragic scene is given in one of her most beautiful and deeply spiritual letters. Notwithstanding the terrible aspect of the outer drama, there was neither repugnance nor fear in Catherine, but, on the contrary, a sense of the Divine so overwhelming and peaceful that Nicolo da Tuldo died muttering "Jesus and Catherine," and she was so deeply absorbed by the spiritual light that she did not see what happened around her, but felt the young man to be in peace and deepest quietude. All her life her strong reactions on the emotional side were the chief factors that took her to the inner chamber of God, as they were balanced by a quiet reasoning power, and purified through her long austerities and the love she bore to her fellow-creatures. And it was this dauntless love which made her one of the most attractive figures of Western women mystics.

THE NATURE OF YOGA IN THE BHAGAVAD-GITA AND PĀTANJALA YOGA-SUTRAS

BY PROF. SHEO NARAYAN LAL SRIVASTAVA, M.A.

"Whoever may have written the Gītā," says Dr. Surendranath Dasgupta, "it seems very probable that he was not acquainted with the technical sense of *yoga* as the cessation of mental states (*chitta-vritti-nirodha*), as used by Patañjali in his *Yoga-sūtras*, 1. 1."¹ Of course, it is quite obvious that we do not find in the *Bhagavad-Gītā* an *in minutiae* and systematic elaboration of the technique of *yoga* as is found in the *Yoga-Sūtras* of Patañjali. The *Bhagavad-Gītā* is, by no means, an exclusive treatise on the technique of

yoga. The *Gītā* is only a synoptic compendium, so to say, of the basic principles of the diverse courses of *sādhana*, viz., *jñāna*, *karma*, *bhakti* and *yoga*. The word *yoga* is therefore used in the *Bhagavad-Gītā*, not in that specialised sense in which Patañjali uses it, but as a blanket term to cover all the above-mentioned courses or paths. It speaks of *sāṃkhya-yoga*, *buddhi-yoga*, *bhakti-yoga*, *karma-yoga*, *adhyaṭma-yoga*, etc. Prof. Dasgupta is therefore only right when he says that the word *yoga* as used in the *Gītā* ought to be construed as being derived from the root *yujir* *yoge* or *yuj*, to join. Joining the

¹ *History of Indian Philosophy*, Vol. II, p. 448.

aspirant to the Supreme is the common goal of all courses of *sādhana*. Thus construed, every path of spiritual discipline is a yoga. This is the wider meaning of yoga.

In the more specialised sense yoga means the pathway of attaining the Supreme through psychic control, through concentration and meditation. Emphasis here is laid on a practical discipline of body and mind. The Yoga-sūtras of Patañjali are designed to explain and elaborate the practical methodology of yoga in this specialised sense. But the general principles of concentration and meditation, of quieting down the perceptual and conceptual operations of the mind and turning it on the Atman alone are found in the Bhagavad-Gītā also. As such, yoga in the Gītā and the yoga of Patañjali cover a common ground.

But Dr. Dasgupta holds a different view. He thinks that the two differ not only in their methods but also in their aims and that they are antithetic to each other and touch no common ground between them. That this is the view of the learned professor, I should like to make clear by quoting his own words: "Patañjali's course of *yoga* formulates a method by which the *yogin* can gradually habituate himself to a condition of life in which he can ultimately dispense with food and drink altogether and desist from all movements of body and mind. The object of a *yogin* in making his mind one-pointed is ultimately to destroy the mind. According to Patañjali the advancement of a *yogin* has but one object before it, viz., the cessation of all movements of mind (*chitta-vritti-nirodha*). Since this absolute cessation cannot be effected without stopping all movements of the body, desires and passions are to be uprooted, not only because they would make the mind fly to different objects,

but also because they would necessitate movements of the body, which would again disturb the mind. The *yogin* therefore has to practise a twofold control of movements of body and mind. *He has to habituate himself to dispensing with the necessity of food and drink, to make himself used to all kinds of privations and climatic inconveniences of heat and cold and ultimately to prepare himself for the stoppage of all kinds of bodily movements* The *yogin*, however, has not only to cut off all new causes of disturbance leading to movements of body and mind, but also to practise one-pointedness of mind on subtler and subtler objects, so that as a result thereof the sub-conscious forces of the mind can also be destroyed. Thus, on the one hand, *the mind should be made to starve* by taking care that no new sense-data and no new percepts, concepts, thoughts, ideas or emotions be presented to it, and, on the other hand, *steps are to be taken to make the mind one-pointed, by which all that it had apprehended before, which formed the great store-house of the subconscious, is destroyed.* The mind, thus pumped out on both sides, becomes *absolutely empty and is destroyed.* The ideal of Patañjali's yoga is absolute extremism, consisting in *absolute stoppage of all functions of body and mind.*

"The Gītā, on the other hand, prescribes the golden middle course of moderate food, drink, sleep, movements of the body and activity in general. The object of the *yogin* in the Gītā is not the absolute destruction of mind, but to bring the mind or the ordinary self into communion with the higher self or God" ² (*Italics mine*). No apology, I believe, should be needed for the lengthiness of the quotation, embodying as it does, the opinion of a

² *Ibid.*, pp. 447-48.

notable authority on a notable point. With due deference, however, to the learned historian of Indian Philosophy, I venture to submit here my own observations against his contentions.

(i) In the first place, when yoga is construed in the *Gītā* sense of the term, that is, as a generic term applicable to all modes of spiritual discipline that aim at uniting the aspirant with the Supreme, we cannot set the Pātāñjala system of yoga in *opposition* to the *Gītā* ideal of yoga. The former becomes only a species of the latter. All that we can say is that from the point of view of the wider connotation of yoga in the Bhagavad-*Gītā*, the Pātāñjala system of yoga is only *a* yoga, a particular line of spiritual preparation, and is not coextensive with the whole range of spiritual courses.

(ii) Secondly, it does not seem true to say, as Dr. Dasgupta has done, that the ideal of *chitta-vritti-nirodha* which marks out the Pātāñjala system of yoga is not to be found in the Bhagavad-*Gītā*. True, the phrase *chitta-vritti-nirodha* occurs nowhere in the Bhagavad-*Gītā*, but the idea underlying it is by no means entirely absent therein. We come across it in almost every verse of the sixth chapter of the *Gītā*.

What does the sūtra *yogaschitta-vrittinirodhah* mean? It means "yoga is restraining the mind-stuff (*chitta*) from taking various forms (*vrittis*)" (Swami Vivekananda's translation). The rationale of the process is that the ideational ripples of the mind-lake must be calmed down in order to enable it to become the unperturbed and transparent receptacle of the reality of spirit. This is the essence of all spiritual discipline whatsoever. The Bhagavad-*Gītā* also exhorts the aspirant to be *yatachittātma* or of controlled mind and self. Here is the *Gītā*'s description of the state of yoga: "When the sub-

dued *chitta* (of the aspirant), unattached to all objects of desire, is fixed on the Self alone, then (the aspirant) is said to have attained the state of balance (*yukta*). The yogi whose *chitta* is subdued and who is engaged in practising the yoga of the self, resembles the lamp which does not flicker in a windless place. That is called the state of yoga wherein the *chitta* quieted by the practice of yoga attains calmness" (*Gita* vi, 18-20).

Exactly like the author of the Yoga-sūtras, the *Gītā* also advises the aspirant to check all the vagrant tendencies of the mind and turn it inward or Self-ward. Says the *Gītā*, "Gradually the mind should be quieted with a firm resolve. Having fixed the mind on the Self, let it not be allowed to think anything (*na kinchidapi chintayet*). As often as the wavering and unsteady mind goeth forth, so often reining it in let it be brought under the control of the Self" (*Gita* vi, 25-27). I do not see herein anything different from the ideal of *chitta-vritti-nirodha*. In the words '*na kinchidapi chintayet*', the cessation of *all* the *vrittis* of the mind is clearly indicated. It is also clear from the metaphor of the unflickering lamp in a windless place. The methods and aims of yoga, both in the Bhagavad-*Gītā* and the Yoga-Sūtras, are therefore essentially identical and not different as Dr. Dasgupta suggests. Only, Pātāñjali works out the yogic principles more elaborately and systematically.

(iii) Thirdly, in mentioning the differentiae and the distinctive principles of the yoga system of Pātāñjali, Dr. Dasgupta, we are afraid, has not done so without certain confusions and misgivings. For example, he confounds *chitta-vritti-nirodha* or the cessation of the *vrittis* of the mind with "the absolute destruction of the mind" or making

the mind "absolutely empty." This, I submit, is a misrepresentation of the case. Stopping the *vrittis* of the *chitta* never means the destruction of the *chitta* itself. Stoppage of the *vrittis* of the *chitta* in *samādhi* means only the stoppage of its ideational or conceptual operation. This does not preclude its possibility of functioning in a different form, i.e., in the form of non-conceptual gnosis which is designated *prajñā* or *kevala-jñāna*. It should be remembered that the Yoga-sūtras speak of *chitta-vritti-nirodha* and not of *chitta-nirōdha*. When the *chitta-vrittis* are stopped, *vṛtyātmaka-jñāna* or conceptual knowledge yields place to *prajñā* or integral or mystical knowing. In that state the *chitta* functions in a higher and more intensified form and is not destroyed or emptied out. That it is the same *buddhi* or *chitta* which is the organ both of logical knowing as well as mystical knowing is fully borne out by several texts of the Upanishads, the Gītā as well as of the Yoga-sūtras. There are Upanishadic texts like: "*manasaivedamāptavyam*", "*dhātuh prasādat vibhāvayatyesa atmā*", "*drisyate tvagrayā buddhyā*", etc. The Gītā says: "*taḁ budhhi-grāhyam atindriyam*". The Yoga-sūtras take the same view. The sūtra: *sarvārthaikāgratayoh kṣayodayau chittasya samādhi-parināmah* (3. 11.) means "The *chitta* gets the modification called *samādhi* when it relinquishes its tendency of taking in all sorts of objects and manifests its power of one-pointedness." By the yogic method of *chitta-vritti-nirodha*, then, the mind is not "made to starve" but made to yield its finest fruition, viz., intuitional apprehension.

Then, again, some other differentiae of the Pātanjala system of yoga, according to Dr. Dasgupta, are that it requires its follower "to habituate himself to dispensing with the necessity of food

and drink, to make himself used to all kinds of privations and climatic inconveniences of heat and cold and ultimately to prepare himself for the stoppage of all kinds of bodily movements."

Now, it is really a fantastic interpretation of Pātanjala yoga to say that it exhorts one to habituate himself to dispensing with the necessity of food and drink which only means habituating oneself to starvation. Could the system which insists on *āsana* and *prānāyāma* as preliminary preparations for making the body fit, advise one to accustom himself to starvation? Of course, there is a sūtra in the Vibhūti-pāda of the Yoga-sūtras which says: *kanthakupīkṣhutpipāsānivṛtīh*, that is, by making *samyama* on the hollow of the throat one can have the power of bringing about the cessation of hunger and thirst. But, acquiring a power like this as a consequence of an advanced yogic practice is quite a different thing from habituating oneself to dispensing with the necessity of food and drink. In the very attempt to form such a habit the man would kill himself. Nor is the acquisition of the power of overcoming hunger and thirst a condition *sine qua non* for becoming a yogi or advancing in the practice of yoga.

Then, as to making oneself used to "all kinds of privations and climatic inconveniences of heat and cold"—this is not a characteristic peculiar to Pātanjala yoga; the Bhagavad-Gītā also insists on such a discipline: "The contacts of matter, O son of Kuntī, giving cold and heat, pleasure and pain, they come and go, impermanent as they are; endure them, therefore, O Bhārata. The man whom these torment not, O chief of men, balanced in pain and pleasure and steadfast, he is fitted for immortality" (Gītā II, 14 and 15).

We, therefore, conclude that, the question of the author of the Gītā

knowing or not knowing the system of Patañjali apart, there is an essential similarity between the yoga of the Gītā and that of the Yoga-Sūtras so far as their methods and aims are concerned and that Dr. Dasgupta's suggestion that they aim at different things and follow altogether different methods is

not a tenable one. The only difference between the two is that the sūtras of Patañjali give an elaborate and systematic technique of how the principles of concentration and meditation, which the Gītā also mentions, can be practically worked out.

MULAMADHYAMA-KĀRIKĀ

BY SWAMI VIMUKTANANDA

CHAPTER II

THE EXAMINATION OF MOTION

It is further argued that there is motion since there is a beginning of it. But this is not justifiable.

गते नारभ्यते गन्तुं गन्तुं नारभ्यतेऽगते ।
नारभ्यते गम्यमाने गन्तुमारभ्यते कुह ॥१२॥

गते (अश्वनि in a path) what is passed गन्तुम् to go न not आरभ्यते is begun अगते in what is yet to be passed गन्तुम् to go न not आरभ्यते is begun गम्यमाने in what is being passed गन्तुम् to go न not आरभ्यते is begun (ततः then गन्तुम् to go) कुह where आरभ्यते is begun?

12. Inasmuch as one does not begin to pass a path that is already passed, nor a path that is yet to be passed, nor what is now being passed, where then does one begin to pass?

If one is to make a movement he must begin it somewhere; but there is no such space where he can do it. For, he cannot begin the act of passing in a path that is already traversed and left behind, nor can he do it in a path which is yet to be passed and lies before him. It is also impossible for him to do it in a path which is now being passed since such an effort will involve a simultaneous double action and consequently a double agency which is, however, a sheer impossibility. So there is no beginning of motion and therefore no motion at all.

But supposing that there is such a beginning where will it then exist?

न पूर्वं गमनारम्भाद्गम्यमानं न वा गतं ।
यत्रारभ्येत गमनमगते गमनं कुतः ॥१३॥

गमनारम्भात् पूर्वं Before the beginning of passing गम्यमानम् what is being passed न not (सम्भवति is possible) गतं what is passed वा or न not यत्र where गमनम् going आरभ्येत is begun अगते in what is yet to be passed कुतः how गमनम् going?

13. Since before the beginning of an act of passing there is no path which is either being passed or has already been passed, where one can begin to pass; and how could there be any act of passing in what is yet to be passed?

So long as one has not made a movement there exists no path whatsoever for him, inasmuch as a path cannot at all come into existence until there is an act of passing; and since there is no path where could one begin to move? So there is hardly any such beginning.

But it may be argued that one can begin a movement in the path that is yet to be passed, in that the path is so called only in anticipation of a future act of passing on it, and so the above objection cannot be applied here. This is, however, untenable. Granting that there exists such a path which is yet to be passed even before an act of passing, how is it possible to connect such a path that has existence in the future with the beginning of an act which is an event in the present, since all contents of the future necessarily dissociate themselves from all the events in the present. So there is no place where to begin an act of passing, and in the absence of a beginning such an act automatically lapses, and with it all motion.

The annulment of all motion necessarily leads to the impossibility of a path at all time, since a path can be thought of only in connection with motion.

गतं किं गम्यमानं किमगतं किं विकल्प्यते ।

अदृश्यमान आरम्भे गमनस्यैव सर्वथा ॥१४॥

सर्वथा By all means गमनस्य of going आरम्भे अदृश्यमाने beginning being unobserved एव verily गतम् what is passed किम् what विकल्प्यते is thought of गम्यमानम् what is being passed किम् what अगतम् what is yet to be passed किम् what?

14. While the beginning of an act of passing is by all means unobserved, what could be then thought of as already passed or now being passed or yet to be passed?

The existence of a path presupposes an act of passing. But before thinking of such an act we must be sure of its beginning without which no act is ever possible. A critical search into such a beginning has already yielded a negative result, and so there is no act of passing, and in its absence a path is also non-existent at all points of time. Nevertheless one may still believe in the reality of an act of passing on the strength of its opposite being existent. A thing exists, he may argue, if its opposite is existent; if there exists darkness there exists light, and if there is nearness there is remoteness as well. Here also one finds that there exists a state of staying and so it follows as a matter of course that there is a state of going, its opposite. But is there any state of staying really existent?

गन्ता न तिष्ठति तावद्गन्ता नैव तिष्ठति ।

अन्यो गन्तुर्गन्तुश्च कस्तृतीयोऽथ तिष्ठति ॥१५॥

गन्ता Goer न not तिष्ठति stays तावत् so also अगन्ता non-goer न not तिष्ठति stays एव verily अथ then गन्तुः from goer अगन्तुः from non-goer च also अन्यः another कः what तृतीयः third तिष्ठति stays?

15. A goer does not stay neither a non-goer. Who is that third person then, apart from the goer and the non-goer, that stays?

A goer by its very definition does not stay, and one who is not going, i.e., who is already staying cannot be said to be staying a second time. This will

involve a double act of staying—one to style him as a non-goer and another by which he is said to be staying. This will further lead to such absurdity as a single agent performing a double act at a given moment. So it is not only useless but illogical to assert that a non-goer stays. Besides these goer and non-goer, there is hardly a third person that can stay. There is then no state of staying and consequently no state of going.

Further arguments in support of the above have been adduced here.

गन्ता तावत्तिष्ठतीति कथमेवोपपत्स्यते

गमनेन विना गन्ता यदा नैवोपपद्यते ॥१६॥

गन्ता Goer तिष्ठति stays इति this तावत् so कथम् how एव verily उपपत्स्यते will become proper यदा while गन्ता goer गमनेन विना without going न not उपपद्यते becomes known एव verily.

16. How could it be justifiable to say that a goer stays, inasmuch as a goer can never be known without the act of going?

A goer is invariably connected with the act of going and if he is to stay he must act counter to his very nature. Even if we suppose that a goer stays he then becomes forthwith disconnected with the act of going and is therefore no longer a goer; or he must simultaneously perform two contradictory acts such as going and staying, which is an impossibility. So the statement that a goer stays does not convey any consistent meaning.

Since a goer cannot stay there is no state of staying and therefore no state of going as its opposite.

But granting that there is no state of staying before one starts to go, there is, however, a state of cessation after one has started journeying. Thus the cessation of motion being a fact the act of going must necessarily exist, since no cessation is ever possible without a previous motion.

This is also untenable as there is no such cessation.

न तिष्ठति गम्यमानाच्च गतान्नागतादपि

गमनं संप्रवृत्तिश्च निवृत्तिश्च गतेः समा ॥१७॥

(गन्ता Goer) गम्यमानात् from what is being passed न not तिष्ठति stays गतात् from what is already passed अगतात् from what is yet to be passed अपि also गमनम् going संप्रवृत्तिः beginning (of staying) च also निवृत्तिः discontinuation गतेः of going समा like.

17. One in motion does not desist from walking on a path that is being passed neither from what has already been passed nor from what is yet to be passed. The act of passing (as opposed to staying), the beginning and cessation (of staying) are (untenable) like an (ordinary) act of passing.

Cessation presupposes motion and where there is no motion there is no cessation. This being the case cessation from passing can by no means be proved since it cannot be shown that a person desists from passing a path that is already

passed, nor from passing a path that is yet to be passed as in either case the path is completely dissociated from the act of passing. Neither is one said to be desisting from passing a path that is now being passed since the act of passing is here all along present and never ceases to exist to bring about a state of staying.

It is shown that an act of going cannot be proved as being opposite to a state of staying. Let us then establish the state of staying as opposite to an act of going and then deduce therefrom the validity of the latter. This is, however, mere sophistry. To prove first the state of staying as opposed to that of going and then ascertain the latter as a necessary corollary of the former, is to move in the vicious circle. Moreover, there is no reason to suppose that the act of going which is opposite to staying can fare better than any other act of going in general, which has already been shown to be impossible. If it is further argued that since there is a beginning and an ending of staying there is an actual state of staying and so there is a state of going as opposed to that of staying, it can easily be shown that a beginning and an ending of staying are as much invalid as those of going by simply replacing the word 'going' by the word 'staying' wherever it occurs in the twelfth stanza and in the first line of this stanza.

NOTES AND COMMENTS

IN THIS NUMBER

In our Editorial entitled *Message of Modern Science*, we have pointed out in the light of the present world war how far science is responsible for the repetition of ghastly atrocities in the arena of human life, and also discussed at length, by a comparative study of science, religion and philosophy, the noble purpose which science is to fulfil and how far its latest findings have approximated to the deliverances of Vedanta. In *Sri Krishna—the Builder of a United India*, Prof. Akshaya Kumar Banerjee, M.A., Professor of Philosophy in the Anandamohan College, Mymensing, makes a brilliant survey of the various activities of Sri Krishna and ably shows how Sri Krishna united the vast Indian Continent under one spiritual and cultural banner and brought the powerful Hindu nation into existence. Prof. Nicholas Roerich, in his *Speak No Evil*, has dealt with the dire consequences that follow from evil-speaking. In the

thoughtful article on *The Role of the New Teacher*, Dr. D. N. Roy, M.A., Ph.D., formerly Professor of Philosophy in the University of the Philippines, has thrown a good deal of light on the principle of pedagogy. While pointing out the evil effects resulting from the brutal severity and harshness of village school-masters, the learned Professor has indicated the responsible role a teacher should play in schools and colleges in building up an all-round character and personality of the pupil so as to make him a useful citizen in the country. *The Need of spiritual Development To-day* is a thought-provoking lecture delivered in the R. K. Mission Institute of Culture, Calcutta, by Miss G. Constant Lounsbery, B.Sc., President of the "Society of Friends of Buddhism," Paris. In it she has traced the causes of the misery of the present world and accentuated the need of a truly spiritual life to ensure real peace and progress in the society of mankind.

Prof. Ashokanath Shastri, M.A., P.R.S., Vedantatirtha, of the Calcutta University, concludes his series of learned articles on *Some Vedantic Views on Universal Causation*. The readers will find, in *The Life of St. Catherine of Siena* by Wolfram H. Koch, a delightful account of the life of the most prominent among the six saints of this name contained in the Roman hagiology. In his thoughtful article on *The Nature of Yoga in the Bhagavad-Gītā and Pāṇjara Yoga-sūtras*, Prof. Sheo Narayan Lal Srivastava, M.A., Professor of Philosophy in the Hitakarini City College, Jubbulpore, while criticising the view of Principal S. N. Dasgupta, the author of the *History of Indian Philosophy*, points out that there is an essential similarity between the Yoga of the Gita and that of the Yoga-sūtras of Patanjali.

REASON AND INTUITION

There is a good deal of confusion about the relative importance of reason and intuition in the awareness of Truth, amongst a certain section of European thinkers. Oftener than not, they feel tempted to twit anything of the nature of intuitional experience as a 'fantastic Oriental speculation.' In a recent interesting discussion on 'Intuition' between Sri Krishna Prem, the Editor of the *Review of Religion and Philosophy*, and Miss K. W. Wild, the author of a book entitled *Intuition*, the former pertinently observed, "Without a knowledge of Sanskrit it is hard to approach it (i.e., the subject of intuition) safely along scholarly lines . . . Still more important than a knowledge of the language is an even harder condition. The best Indian philosophy was never meant to be studied academically. At its best (for there is much in India as elsewhere that is mere words) it is the expression in intellectual terms of the data of inner

experience and it demands from him who would truly understand the expression that *he should undergo the training and discipline which will give him the experiential data*. The philosophical terms, well or ill chosen, are only the means whereby that experience is integrated into a whole. To one who has the experience they offer a useful frame of reference; to one who hasn't it they remain mere speculative constructions like analogous concepts in some Western idealist systems" (*Vide Aryan Path*, February, 1989, pp. 121-122). Needless to say that the learned Editor has struck the keynote of Hindu philosophic thought in the foregoing lines and has pointed out the place of importance accorded to intuitional experience in the framework of Hindu metaphysics by the Indian thinkers. The scriptures of the Hindus are replete with eloquent passages which lay stress on an intensive process of self-purification, and contemplation as the *sine qua non* of such a psychic opening that leads to the awareness of Truth and consequently to self-liberation (*moksha*). Acharya Sankara, in his illuminating commentary on the *Brahma-Sūtras* III. 2. 23, 24, says, "The Sutrakāra declares that Brahman is not known to those whose heart is not purified, but those who are purified realize It in a state of Samādhi (ecstatic union) when ignorance is destroyed. That this is so is known from the Sruti. 'Some wise men, however, with their eyes turned inside and wishing for immortality saw the self within' (*Kathu Up.* 2. 4. 1). 'When a man's mind has become purified by the serene light of knowledge, then he sees Him, meditating on Him as without parts' (*Mundaka Up.* 3. 1. 8)." And therefore it is that the Text of the *Bṛihadāraṇyaka* Sruti, viz., 'Through the mind alone It is to be realized' (IV. 4. 19) is in perfect consonance with the other Upanishadic pas-

sages (cf. *Taitt. Up.* 2. 9. 1; *Kena Up.* I. 5; 2. 11, etc.), where the impossibility of self-realisation through (an unclarified) mind or intellect has been emphasized (Cf. *Vedānta Paribhāṣā*, Ch. VIII). In the commentary of Acharya Sankara on the *Gita* II. 21, this very fact has been accentuated. "The mind," he says, "refined by *sama* and *dama*, i.e., by the subjugation of the body and the senses, and equipped with the teachings of the scripture and the teacher, constitutes the sense by which the Self may be seen" (Cf. also *Mundaka Up.* 3. 1. 5-8; 3. 2. 4, 6; *Katha Up.* 1. 2. 23; 1. 3. 12-13). As a matter of fact a new cognitive faculty (*Brahmākārā Vṛtti*) is developed within through a rigorous course of practical spiritual discipline (such as *Sravaṇa*, *Manana*, *Nididhyāṣana*, *Sama*, *Dama*, *Uparati*, etc.), and when, with its help, the veil of nescience is removed, the aspirant is blessed with the supreme vision of the Self. But this intuitive experience of the Self is not to be confused with the truncated wisdom of the intellectualist nor also to be regarded as something contradicting reason; it is on the other hand the very culmination and fruition of all ratiocination.

That reason by itself cannot lead to the immediate awareness of Truth (Cf. *Brahma-Sūtras* II. 1. 11: *turkā-pratishthānādapi*) has also been stressed by Swami Vivekananda, one of the most rational thinkers of the modern times. "Reason," he says, "can go only a little way and then it stops; and if you try to push it further, the result is helpless confusion: reason itself becomes unreasonable. Logic becomes argument in a circle, i.e., what the logicians call *see-saw*—one idea depending on the other. But yet human reason is impatient to get into the region of the Infinite beyond. This world, this universe which our senses feel, or our mind thinks, is but

one atom, so to say, of the Infinite projected on to the plane of consciousness, and within that narrow limit, defined by the network of consciousness, works our reason, and not beyond. Therefore there must be some other instrument to take us beyond the realm of relativity, and that instrument is called *inspiration*" (or intuition, in Vedantic terminology) (C. W. Vol. II., p. 387). So instinct, reason, and intuition are the three instruments of knowledge, and it must be remembered that one is only a development of the other, and therefore does not contradict it. It is reason that develops into intuition, and therefore intuition does not contradict reason but fulfils it as the old man does not contradict the child but fulfils it.

But though the validity of ratiocination as a direct instrument of knowledge has been denied by almost all the orthodox schools of Vedānta, still it has been conceded that reason is the basis of all philosophic enquiries into the realm of Truth. In the interpretation of the *Sruti* with supporting arguments, in developing the power of intellect to discriminate between the real (*sat*) and the unreal (*asat*), as also in removing all doubts such as the impossibility of spiritual experience and the possibility of contradictory experience (*asambhāvanā* and *viparitabhāvanā*), the usefulness of reason has never been questioned (Cf. *Sankara-bhāṣya* on *Brahma-Sūtras* I. 1. 2, 4; II. 1. 11). It is in fact the uninterrupted contemplation that is the immediate precursor to the revelation of Truth. In Vedantic literature both reason and intuition have been acknowledged as a synthetic method of approach to Reality, and as such it would be wrong to presume that intuition by which one rises to the level of unitary consciousness negates what intelligence posits. Intuition does not cease to be rational simply because reason is trans-

cended. Spiritual intuition is the crown of reason and as such occupies the supreme place in the discernment of Truth (*Sankara-bhāṣya* on *Brahma-Sūtras* I. 1. 2; III. 4. 15). In the words of Prof. Radhakrishnan, "When we talk of intuitional truths, we are not getting into any void beyond existence. It is the highest kind of experience where the intellectual conscience of the philosopher and the soaring imagination of the poet are combined. These intuitional truths are not to be put down for chimera simply because it is said that intellect is not adequate to grasp them. The Whole, the Absolute, which is the highest concrete, is so rich that its wealth of content refuses to be forced into the fixed forms of intellect. The life of spirit is so overflowing that it bursts all barriers. It is vastly richer than human thought can compress. It breaks through every conceptual form

and makes all intellectual determination impossible" (*Reign of Religion in Contemporary Philosophy*, Ch. XIII, p. 440). Thus the Hindu philosophic thought reflects a spirit of synthesis in which reason and intuition have been given each its legitimate place of importance in the process of self-realisation. The unity we reach by means of intuitive insight is the presupposition of all intellectual progress. Intuition, in short, is only the higher stage of intelligence,—intelligence rid of its separatist and discursive tendencies. The Occidental minds with their predominantly intellectual bias find it hard to leap over the hurdle of so-called rationalism into the depths of intuitional experience which to the Oriental genius is not a 'fantastic speculation' but the natural culmination of a life of philosophic contemplation and intense spiritual discipline.

REVIEWS AND NOTICES

EASTERN RELIGIONS AND WESTERN THOUGHT. By SIR S. RADHAKRISHNAN. *Oxford University Press, Oxford, 1939.* Pp. 394. Price 15s. net.

Every new book from the pen of Professor Radhakrishnan is a fresh revelation of his catholic outlook and his profound interest in the problems of human culture and living. The work under review is a highly precious contribution to the realisation of world-unity on an abiding foundation. When other forms of mobilization are threatening our present civilization, Prof. Radhakrishnan has endeavoured, by "a mobilization of the wisdom of the world", to indicate the lines along which unity and harmony are to be achieved. He shows how in the fulfilment of the supreme task of our generation,—the task of giving a soul to the growing world-consciousness,—the fundamental insights of Eastern Religions, especially Hinduism and Buddhism, are to be of vital importance. The revealing word of the Eastern Religions, the Islamic, the Chinese

and the Indian, is mysticism, and mysticism means direct contact with ultimate reality which is sure to issue in the spirit of toleration in the sense of positive fellowship and mutual appreciation; in the spirit of universality and world-embracing love, and in absolute freedom from all forms of rigid formalism and narrow conventionalism. The rationalism and humanism of the West should be supplemented by Eastern mysticism, if humanity is to be saved from the disintegrating forces which threaten it. The thesis of the book under review may be summed up as: East is East, and West is West, and yet the twain shall meet as ever they met in the past. It is out of such meeting through cultural interpenetration that the organisation of human society in an international commonwealth may be effected, and that larger synthesis may be worked out which alone can give the "spiritual basis to a world brought together into intimate oneness by man's mechanical ingenuity."

Eastern Religions and Western Thought is a collection of lectures delivered by Prof. Radhakrishnan in the years 1936-8. Though a collection, it is still a unity, in so far as there is an evident identity of outlook binding the nine Chapters which the book comprises.

The first Chapter demonstrates that the present age with its all-pervasive unrest, uneasiness and uncertainty is in travail with a new world-order, and that creative self-expression of the world's unborn Soul can be brought out not through professions and a series of programmes but only by a dynamic self-identification with the spirit in the hearts of men. The second Chapter states that Hinduism, many of whose features can be traced back to Indus Valley Civilization, considers the goal of life to consist in the realisation of our inmost self which is behind the physical, the vital and the mental, and which is identical with the cosmic spirit. Religion is for the Hindus the cult and practice of *abhaya* and *ahimsā*, of freedom and love. It is freedom from formalism, conventionalism and all forms of mechanisation; it is freedom from *māyā* which means our ignorant attachment to false values. And this freedom naturally culminates in boundless love for the entire creation. Real freedom and love can, however, be attained, as Hinduism is never tired of insisting, only through ethical self-purification; and so the charge that Hinduism is not sufficiently ethical is entirely groundless. The third Chapter dwells upon mysticism which with its emphasis upon the personal experience of God and direct contact with the creative spirit is affirmed to constitute the heart and inward essence of religion. Prof. Radhakrishnan reveals a deep and luminous insight into the basic principles of Hinduism when he proceeds to meet the charge of Schweitzer and Heiler that Indian mysticism is world-and-life-negating, ethically indifferent and paralysing of the life impulse. The essence of the Hindu view is a dual process of negation and affirmation. The negation of our ignorant and passionate attachment to world and life lays the foundation only for a deeper affirmation of them as grounded in an all-sustaining principle. Chapters IV to VII demonstrate the deep indebtedness of the West to the East in the sphere of the spirit from the very dawn of her civilization: In the Western religious tradition there are

three currents of thought—, the Graeco-Roman, the Hebrew, and the Indian. Chapter IV traces the successive phases of ancient Indian culture such as the Indus Valley civilization, the Vedic age and the age of the older or canonical Upanishads, and shows what important results follow at every stage from the cultural penetration of the West by Eastern ideas. The next Chapter traces the evident influence of Eastern mysticism on the teaching of Jesus, on the important schools of thought both before and after him, on Gnosticism, Neo-Platonism and Scholasticism. The next Chapter exhibits the same influence on contemporary Western thought through the medium of such outstanding thinkers as Emerson, Walt Whitman, Maeterlinck, Romain Rolland, Keyserling, etc. Chapter VIII says that the most remarkable feature of the Eastern religions is the pervasive spirit of toleration which makes them exist side by side in bonds of positive fellowship. This spirit of toleration is born not of intellectual curiosity, political expediency, lack of depth of conviction or indifference; it is born of an integral realisation of the unitary character of Truth having yet a multitude of aspects and a variety of manifestations. The last Chapter throws light on the informing principle of the Hindu organisation of society. We are told what a wonderful adjustment of the conflicting needs of the individual and the society was accomplished by the Hindus through a synthesis and gradation of the fourfold object of life (*purushārtha*), the fourfold order of society (*varna*), and the fourfold stage of life (*āshrama*). The dominant idea behind all these fourfold schemes is the idea of spiritual freedom which gives the utmost self-realisation to human nature by lifting man to a status which is at once super-individual and super-social.

Prof. Radhakrishnan's charming mode of presentation and the magnificent style which lends a singular beauty and freshness to every piece of his writing are too well known to require any special mention here. We have no doubt that his "Eastern Religions and Western Thought" will captivate the imagination of every reader and open up new vistas of thought before him. It should be read and re-read by all who have set before themselves the ideal of world-unity.

PROF. HARIDAS CHAUDHURI, M.A.

TO BECOME OR NOT TO BECOME (THAT IS THE QUESTION!). By MRS. RHYS DAVINS. Luzac & Co., 46 Great Russell Street, London. Pp. 162. Price Rs. 1-9; cloth bound Rs. 2-6.

The title of the book poses Hamlet's celebrated problem in a different manner. For the author it is more vital to know that man is evermore growing and realizing the vast potentialities that lie dormant in him than to remain content with a mere assurance of his just continuing to be after physical death. But the reader should not expect that the book is going to hold out any metaphysical arguments for her faith in the evolving man. It does no more than attempt to show what sense the root *bhū* and its word-plant bore in the early Upanishadic and Buddhist literature. She does not conceal her deep-seated sympathies for the gospel of becoming. Existence would seem pointless to her, were man in his essence without a dynamic urge towards a greater and a yet greater fulfilment. And she believes that an examination of this particular stem and its plant reveals that during the days of religious ferment represented by the earlier Upanishads and the early Buddhist literature man was taught by the teachers to be in essence evolving, and that latterly India fell away from that ferment; and the dynamic urge in man's nature became submerged under an effort to maintain a static ideal.

The *bhū*-forms do not appear to be much in evidence in earliest Vedic Samhitās; their increasing frequency of occurrence in the earlier Upanishads points, according to her, to the emergence of a new idea, a new faith in man as a wayfarer ever journeying to a More towards a Most. She accuses the translators of a grievous myopia, which failed to see the true significance of the root *bhū* and its forms. Their usual translation of the *bhū*-forms into the *be*-forms of the European languages has missed the intended meaning of the original texts. The root *bhū*, she maintains, originally conveyed the dynamic notion of becoming, and once we understand it in this sense the early Upanishads begin to present us with a new gospel, which declares the essential man to be no less than as evolving and growing. Early Buddhism which is intimately related to the teachings in the earlier Upanishads preaches the same message. And "that the higher unity of both being and nothing was the conception of becoming"

ing" was, she believes, as true for Goutama as it was centuries after for Hegel.

The whole question of man, nature, and God has been discussed threadbare for centuries in the Indian philosophical systems on the far wider basis of the whole Upanishadic texts. So it seems rather late in the day to read a new (?) meaning into the nature of man as taught by the early Upanishads on the insufficient and narrow basis of an interpretation of the meaning of the root *bhū* and its word-plant. It is uncritical to a degree to attach any precise significance to the word in a sentence apart from its relation to the wider context and the philosophical background of the Upanishads. And the reviewer sees no reason why the *bhū*-forms should be consistently translated into *become*-forms except that the author prefers certain idioms at some places and, of course, that she desires to find a particular meaning there.

The early Upanishads clearly present man in a two-fold aspect; empirical and real. The empirical man is born and dies, changes and grows, and not only evolves but also often retraces the steps of evolution and is degraded into a less. The real man is unborn, deathless and sinless, non-active and a mere witness. The failure to recognize this distinction is the root of a good deal of misconception and confusion. The *bhū*-forms will accordingly bear both the meanings according to the context where it occurs. It is unfortunate that the author twists words like noses of wax to suit her purpose. For example, it is absurd to equate the *asi* of the Upanishadic Mahāvākya with *bhavaśi* and to render the *bhavaśi* in *tad api esa sloka bhavaśi* as 'becomes.'

It is further pointless to make use of statistics as she does. The relative scarcity of *as*-forms as compared to *bhū*-forms gives her no support whatever for her thesis. Can she be unaware that verbs, particularly the *as*-forms, remain often understood in the texts? (Comp. Br. Up. III. 9.28; Taitt. Up. II. 1). The author attempts to present a philosophy from a hopelessly wrong end, and so the result of her effort is practically nil.

THE JAPJI OR GURU-NANAK'S MEDITATIONS. RENDERED INTO ENGLISH AND ANNOTATED BY PROF. TEJA SINGH, M.A., KHALSA COLLEGE, AMRITSAR. To be had of Star Book Depot, Hall Bazar, Amritsar. Pp. 79. Price Rs. 1.

The Japji of Guru Nanak is one of the most sacred books of the Sikhs. Its devo-

tional appeal is unique. It contains many practical hints about religious life, which will be of great help to a man of any faith. As such it deserves to be read by a wider public. An English translation of this book was a great necessity. The present beautiful translation, done by a Professor of English who at the same time is a leader of the Sikh community in the Punjab, has fulfilled this need in a most satisfactory way. The book contains also an introduction, synopsis and notes, which will be very useful in understanding the main theme.

ALLAHABAD UNIVERSITY STUDIES. Senate House, Allahabad.

The Allahabad University has of late brought out for its various sections a number of valuable books on sciences and arts, which contain original contributions from some distinguished scholars of the University. They are :—1. *Critical Reviews and Essays, 1820-50*—by Ashutosh Banerji. 2. *Nagarjuna and Sankara*—by A. C. Mukherjee. 3. *The Indian Legislature (1910-1919): Its Working: Interpellations, Legislation and Resolutions*—by M. S. Kamthan, D. Litt. 4. *Sovereignty and International Law*—by K. R. R. Shastri, M.A., M.L. 5. (a) *New Ideals in the Treatment of Epidemic Dropsy*—by Dr. C. C. Palit, D.Sc., and Dr. S. N. Basu, M.B.; (b) *Chemical Examination of the Seeds of Solanum Xanthocarpum (Schard and Wendle)*. Part II—*The Constituents*—by Mahadeo Prasad Gupta and Shikhibhushan Dutt; (c) *Chemical Examination of Indigofera Linifolia, Retz. The Isolation of its Active Principle*—by the same; (d) *Constitution of Santalin*—by Jagraj Behari Lal. 6. (a) *A Study of Some Rusts of Allahabad*. Part I—by R. M. Arora, M.Sc., and (b) *Flora of Allahabad*. Part II—by G. D. Srivastava, M. Sc. 7. *Cytoplasmic Inclusions in the Oogenesis of Apanteles Machaeralis Wlk*—by P. N. Chatterjee, B. Sc., (Hons.), M. Sc.

THE MESSAGE OF ETERNAL WISDOM.
By SWAMI RAMAKRISHNANANDA. Published by *The Ramakrishna Math, Mylapore, Madras*. Pp. 237. Price Rs. 2.

Among the monastic disciples of Sri Ramakrishna, Swami Ramakrishnananda occupied a unique place. He was noted for his profound spirituality, high intellectual power and unflagging spirit of service to the Guru. Sri Ramakrishna loved him immensely for his unflinching devotion and sincere service and Swami Vivekananda once described him as the "pillar of our Mission." The lectures collected in this volume were delivered by him on various occasions during his pioneering work in South India. The lectures cover a variety of subjects throwing ample light on the Vedantic conceptions of the macrocosm and the microcosm, the different paths to self-realization, the divine and blissful nature of the soul, etc. The profound philosophy of the Upanishads has been expounded in a rational but simple way and the Swami has clearly shown the concurrence of Vedantic thought with the findings of modern science in more ways than one. The book has been well edited, nicely printed and beautifully got up. It contains a well-written introduction giving a detailed account of the Swami's life and a useful index. We hope all lovers of Vedantic literature will gladly welcome this volume.

THE CALCUTTA MUNICIPAL GAZETTE. MUNICIPAL BILL NUMBER. *Central Municipal Office, Calcutta.*

The "Special numbers" of the Calcutta Municipal Gazette are always noted for their meritorious articles and efficient editing. The present issue before us is replete with numerous facts regarding the Calcutta Corporation. There are many interesting contributions by eminent public men and councillors on the remarkable growth and development of India's premier city.

NEWS AND REPORTS

THE VEDANTA WORK IN SEATTLE, WASHINGTON, U. S. A.

Being the premier city of the Northwest Coast of the United States of America and a gateway to the Orient, Seattle has a fairly large cosmopolitan population. Thinking that it would be a good field for the

spread of the universal teachings of Vedanta, Swami Vividishananda came to this city and gave a series of lectures in September, 1938. The meetings were held in Mayflower Hotel, a downtown prominent hotel, and the response, judged by the fairly large attendance, was more than satisfactory. Many

from the audience gave their names, expressing the desire for the establishment of a permanent centre and the continuation of the work. The *Seattle Post Intelligencer*, a foremost daily, was gracious to give the Swami publicity by announcing his opening lectures in a news item and printing his picture.

Since then the Swami lectured every Sunday at the same hotel till the end of the season and his subjects covered a wide area, dealing with the various aspects of Hindu philosophy and Indian culture in general. Feeling the demand for a serious study of original texts and practical guidance in spiritual matters, a group was formed in October, and two to three weekly classes were held at the Swami's residence, 135 Harvard Avenue, North. Along with discourses on the Upanishads—Isha, Katha and Kena, brief courses of lessons on Raja Yoga and Karma Yoga were given, followed later by a more thorough study of the Aphorisms on Yoga by Patanjali.

As people came to know more about the Swami and his great message, he was asked to fill several outside lecture engagements. In November, in response to an invitation, the Swami gave four lectures in Everett, a neighbouring town, about thirty miles from Seattle. The small town mustered strong to hear the Swami at the Unity Hall and were impressed by the breadth, rationality and practicality of his ideas. After the series, in compliance with the request of a group interested in Oriental philosophy, the Swami gave a course on Yoga, visiting Everett once a week for two months. Besides, the Swami spoke on "Women of India" under the auspices of Phi Delta Theta Mothers' Club one afternoon. The talk elicited interesting questions which were answered.

The next and last important engagement was the invitation to speak before the Women's City Club, an influential women's organization, devoted to activities of general civic interest, with a large membership. The Swami spoke on "India and Her People", illustrating the talk by his collection of beautiful slides.

The outstanding event of the season's activities was the public meeting in connection with the birthday anniversary of Sri Ramakrishna. It was held on March 5, 1939, in the Mayflower Hotel. Devotional music, vocal and instrumental, added to the solemnity of the occasion and

the programme, which was varied and interesting, lasted for full two hours. In addition to the Swami, two distinguished guests addressed the meeting and they were Mr. Z. Ying Loh, Chinese Consul, and Professor E. P. Horowitz, Sanskrit scholar, who had the privilege of knowing Swami Vivekananda in London and spent some years in India. The hall was literally packed and many had to be turned away for want of standing space. The audience was visibly moved by the deep spiritual significance of the meeting and left with a feeling of reverence for Sri Ramakrishna, the modern Hindu prophet, whose soulful message aims at bridging the gulf between the East and the West.

On the 5th of May, 1939, an equally imposing public meeting was held in Mayflower Hotel in memory of Lord Buddha, the Light of Asia, to whom one third of the human race owes its allegiance. The meeting was well attended.

The work, started in September, 1938, as an experiment, continued till the end of June, 1939, which marked the close of the season. In spite of the many trials and tribulations overcome and to be faced in future, the work is progressing very satisfactorily.

SRI RAMAKRISHNA BIRTHDAY ANNIVERSARY AT NEW DELHI.

The celebration of the 104th Birthday Anniversary of Sri Ramakrishna commenced on the 21st February, 1939. After Mangal-aratrikam, Bhajan, Kirtan, Puja, Homa, etc., about 1,100 people including Daridra Narayans were sumptuously fed in the afternoon.

The public meetings in connection with the Anniversary were held at the Ashrama premises on Saturday and Sunday, the 11th and 12th March, 1939. The meeting on the 11th March was held under the presidency of Swami Madhavananda, Secretary, Ramakrishna Math and Mission, who was specially invited for the occasion. The programme of the day commenced at 5 p.m. with a piece of orchestral music arranged by the courtesy of Ushabani Sangh and songs by others. At 5-30 p.m. the public meeting opened with a song by Swami Viswanathananda followed by the Vedic hymns recited by an Acharya. Lectures in English, Bengali and Urdu were delivered by Mr. C. B. Young, Vice-Principal of St. Stephen's College, Delhi, Prof. M. Mujeeb of Jamia Millia and

Swami Bhaskareswarananda, President, Ramakrishna Ashrama, Nagpur. The President brought the meeting to a close by a neat speech. Sri Sri Ramanama Sankirtanam was then performed by Swami Viswanathananda and others. Akhand Kirtanam organised by Sanatan Dharma Sevak Sangh, Paharganj, commenced at 9-30 p.m. and continued throughout the night without any break.

On the second day, soon after the Akhand Kirtan was over, a Kathā from the Ramayana on Bharat Milan was given by a learned Pandit. After an interval of a few hours Speech Competition by college students on the Life and Teachings of Sri Ramakrishna commenced under the presidency of the Hon'ble Pt. P. N. Sapru. This was a new item of celebration introduced this year. Nine students spoke in English and two in Hindi. The function, though the first of its kind, was eminently successful. It concluded at about 5-30 p.m. after having lasted for more than 3 hours.

After this the public meeting of the second day commenced under the presidency of the Hon'ble Sir N. N. Sircar. Like the first day the meeting opened with a song by Swami Viswanathananda and Vedic hymns by an Acharya. Lectures in English, Hindi and Bengali were delivered by the President, Sardar Raghubir Singh, Advocate, Delhi, Swami Bhaskareswarananda, Pandit Dinanath Bhargava Dinesh, Mrs. R. K. Nehru, Prof. Bijan Raj Chatterjee and Swami Madhavananda. After the speeches Sir N. N. Sircar distributed prizes to the students who had taken part in the Speech Competition. The President concluded the proceedings by a short speech thanking the organisers of the Utsava and the various speakers. Kali Kirtan, the next item on the programme, was performed by Swami Viswanathananda and others. All were treated to Prasad. About 3,000 Daridra Narayanas were fed.

AN APPEAL FOR TAMLUK R. K. MISSION FLOOD RELIEF WORK

We have opened relief-centres to relieve the acute distress in the twenty villages in Thana Pingla and three others in the Thana Panskura, District Midnapur, which have been afflicted by floods on account of the breaches in the embankment of the Chandya river. The seedlings and other crops have all been destroyed. There is no hope of cultivation this year. Many houses

have been pulled down by the floods. All communications have been suspended as the roads are under water. Indeed, the sufferings of the people know no bounds. About forty-five maunds of rice are being distributed in doles amongst about one thousand recipients. Even this is not quite sufficient. We have had to curtail the number for want of sufficient funds. We shall have also to distribute medicines and diet, etc., very soon, as this is the season when malaria breaks out in a virulent form in this part of the country. The small amount with which we started work has been expended. We shall have to close our centres, if sufficient contributions are not forthcoming. We trust our appeal for funds will not go in vain, and contributions will pour in so that we would be able to carry on our relief work properly. Contributions, however small, will be thankfully received by the undersigned.

(1) Pramatha Nath Basu, Secretary, Ramkrishna Mission Sevashram, Tamluk. P.O. Tamluk, Dt. Midnapur.

(2) Swami Vishokatmananda, Head of the Tamluk Ramkrishna Mission Flood Relief Centre, Village Kalukhara; P.O. Gobardhanpur; Dist. Midnapur.

THE RAMAKRISHNA MATH AND MISSION CHARITABLE DISPENSARY, BIJUBANESWAR

REPORT FOR THE YEARS, 1937 AND 1938

The activities of the above Math and Mission centre can be grouped under the following main heads:—

Missionary: The Swamis of the Math visited various places in Orissa where they held meetings, lantern lectures and conversations.

Educational: The Free Primary School started in 1933 had a fairly good number of boys on the rolls, during each of the two years under review. The boys were provided with many of their necessities besides academic requirements.

Relief Works: The Mission undertook two relief works during the period under review; (1) flood relief in the districts of Puri and Cuttack in the year 1937 and (2) cyclone relief in the districts of Puri and Ganjam in the year 1938.

Philanthropic: The Charitable Dispensary connected with the Math treated 40,696 cases during 1937, of whom 23,642 were new and 12,056 repeated ones; during the year

1988, the total number of patients treated was 85,607, of whom 24,168 were new and 11,444 were repeated ones. Minor surgical operations were 68 in 1987 and 79 in 1988.

As the present arrangements and accommodation seem to be quite inadequate some extensions and alterations are urgently needed. For this purpose a sum of about Rs. 4,000 will be required. We hope the generous public will respond to the appeal.

THE RAMAKRISHNA MISSION VIVEKANANDA SOCIETY, JAMSHEDPUR

REPORT FOR 1988

The Vivekananda Society has successfully completed the nineteenth year of its useful career. During the year under review the activities of this Society were as follows:—

Religious Work : Except during festivals, religious classes were regularly held on three days of every week at various places of the city. The birthday anniversary of Sri Ramakrishna was celebrated with great *clat*, when lectures in English and Bengali by many distinguished Sannyasins of the Mission were arranged.

Educational Work : The Society runs four primary day schools and one night school. In three of the schools tuition is free and the boys are also supplied with books and appliances free of charge. The total number of students in all the schools was 328 at the end of the year under review and the average daily attendance was 281. There were 10 boys in the Students' Home in 1988, and altogether 9 members in the Workers' Home. The Society maintained two libraries and a reading-room for the free use of the public.

Social and Philanthropic Work : The Society undertook the work of nursing patients, cremating dead-bodies for the poor and helpless, occasionally helping the stranded and indigent people with cash or other necessities and co-operating with the other social and philanthropic organisations in the town.

At present some more buildings for the schools and one separate block for the Students' Home are urgently necessary. Also the financial position of the Society is causing anxiety to the management. We hope the generous public will gladly offer their unstinted co-operation and support to this useful institution.

THE RAMAKRISHNA MISSION HOME OF SERVICE, BENARES

REPORT FOR 1988

The thirty-eighth annual report of the R. K. Mission Home of Service, Benares, shows a steady development in all the different activities of the institution. There were 145 beds in the Indoor General Hospital. The total number of cases treated in this department during the year under review was 1,882, of which 1,170 were cured and discharged, 209 were relieved and discharged, 194 were discharged otherwise, 134 died and 125 remained under treatment at the end of the year. The daily average of indoor cases was 110.8. The total number of surgical cases in the Indoor Hospital was 887, of which 155 were major ones. The Refuge for the aged and invalid men contained 25 beds but as beds were not sufficiently provided for, it was possible to keep only 4 permanent inmates during the year. The Refuge for aged and invalid women had 23 inmates during the year. The Refuge for paralytic patients accommodated 20 paralytic cases. Under the Dharmasala Fund, 209 men and women were given food and shelter. The total number of new patients treated at the outdoor Dispensaries of the Home of Service was 83,488 as against 64,420 of the previous year, and the total number of repeated cases was 1,38,038 as against 1,10,776 of the previous year. The daily average attendance in the outdoor department was 607 and the total number of surgical cases was 1,951. Outdoor help in the form of cash, clothing and food was supplied to about 202 persons consisting of poor invalids and helpless ladies of respectable families. Special and occasional relief was given to 1,280 persons. The total receipts for the year amounted to Rs. 47,194-14-2 and the expenditure to Rs. 48,021-9-0.

The immediate needs of the Home of Service are:—

(a) *Home for invalid women:*—A building having accommodation for about 50 helpless invalid women has been already constructed. Now funds are required to make provision for beds in this Home.

(b) *Endowments for beds for the sick and invalid:*—The cost of endowing a bed in the surgical ward is Rs. 4,000/-, in the general ward is Rs. 8,000/- and in the Home for invalids is Rs. 2,500/-.

(c) *Bedding and clothing.*

(d) *T. B. Sanatorium*.—The Home of Service feels the necessity of starting a special sanatorium for the treatment of Tuberculosis. For this purpose a plot of land is being acquired at Ranchi in Chota-Nagpur, and two doctors are already receiving special training in the treatment of T. B. cases. A sum of at least one lakh of rupees will be necessary to start the work. An appeal is made to the generous public to come forward and help the Home of Service in all its needs.

Any contribution, however small, will be thankfully acknowledged by the Hony. Asst. Secretary, The R. K. Mission Home of Service, Benares.

THE RAMAKRISHNA MISSION, SEVASHRAMA, LUCKNOW

REPORT FOR THE YEARS 1937-1938

The Ramakrishna Mission Sevashrama, Lucknow, has completed the 24th year of its existence. The activities of the Mission during the period from January, 1937 to December, 1938, were as follows:—

Medical Relief.—The total number of patients treated during these 24 months was 2,07,206, of which 52,981 were new cases.

Regular Monetary Relief.—Monthly allowances in cash were granted to 8 helpless

widows of respectable families and 6 poor, old, invalid persons.

Temporary Relief.—Temporary help was given to 92 persons. About 120 persons, mainly strangers including sadhus and students, were accommodated in the Ashrama premises free of charge.

Educational.—The Free Night School maintained by the Sevashrama had 69 students on the roll on the 31st December, 1938. Poor and deserving pupils were supplied with books and other requisites free of cost. The Ashrama maintains also a free reading room and library for the use of the public.

The needs of the Sevashrama are as follows:—(1) A sum of Rs. 70,000/- which may bring a regular monthly income of Rs. 200/-, so that the work of the outdoor Dispensary may be carried on smoothly. (2) A sum of Rs. 8,000/- for a separate well-furnished operation theatre. (3) Rs. 4,000/- are necessary to construct a separate building for the Night School, and for its upkeep at least a monthly income of Rs. 50/- will be required. (4) A sum of Rs. 3,000/- each is required to construct a guest house, a kitchen and to finish the main building. (5) For improving the present library and also to create a permanent fund for the various needs of the Sevashrama, generous financial aid from the public is earnestly sought for.

RAMAKRISHNA MISSION FLOOD RELIEF WORK

The public are aware that for the last five weeks we have been carrying on flood relief work in Union No. 12 of the Daspur Thana, in the Ghatal Sub-division of the Midnapur District. On the 17th September, our fifth weekly distribution was finished. In this week we distributed from the Shyamganj centre 34 mds. 20 srs. of rice among 895 recipients belonging to 11 villages, and from the Dudhkumra centre 24 mds. 19 srs. of rice among 637 recipients belonging to 10 villages. Besides 2 mds. 21 srs. of rice were distributed as temporary help. Although the water-level rose again recently some people have been getting employment. Hence the total quantity of 61 mds. 20 srs. distributed this week was less than that of the previous week.

The relief has to be continued for three or four weeks more. But our funds are almost exhausted and need immediate strengthening. In aid of these thousands of suffering and homeless men, women and children we earnestly appeal to the generous public for contributions, which, however small, will be thankfully received and acknowledged at the following addresses:

- (1) The Secretary, Ramakrishna Mission, Belur Math, Dt. Howrah.
- (2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

(SD.) SWAMI MADHIVANANDA,
Secretary, Ramakrishna Mission
22nd September, 1939

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

DIALOGUE

BY DOROTHY KRUGER

What can I offer you, my Lord,
Who cleared the spring of love?
The mind alone is mine to give,
Is gift of mind enough?

*A mind you cannot give, my child,
That pencilled as with flame
Has burnt upon each thread of stuff
My latest given name.*

The heart I give you then, my Lord,
A ruby vaulted hall
Wherein no picture hangs but yours,
Wherein no footsteps fall.

*A drawing-room is now your heart,
Already I live there,
My shining makes of it a place
Wherein none else would dare.*

What is there mine to give, my Lord,
Whose name perfumes each breath?
The soul then take, and leave behind
The heart and mind for death.

*Your soul I am, and death, my child,
And all things thought begot.
Outside of Me, God-consciousness,
Yourself, as you, are not.*

VEDANTIC IDEAL OF SERVICE

By THE EDITOR

I

Unity in variety is the plan of creation. The human mind, since its origin, has been struggling in different ways to find out this Unity—the one absolute Principle underlying the bewildering multiplicity as seen in this phenomenal world. The various systems of Hindu philosophy, when duly analysed, disclose a gradual working up of the human genius towards the realisation of this unity—the inner harmony of life and thought. The Nyaya philosophy of Gautama and the Vaisheshika system of Kanāda, in their epic quest of Truth, reduced the innumerable existences to sixteen and seven elementary substances (*tattvas*) respectively; whereas the great Kapila and Patanjali—the fathers respectively of the Sankhya and the Yoga philosophies—while postulating the plurality of souls, generalised the variety of existents into two ultimate principles—Purusha and Pradhāna. Similarly, in the Purva-mimāṃsā of Jaimini and the Uttara-mimāṃsā of Bādarāyana, one would find built monumental philosophical edifices which are at once colossal in their constitution and sublime in their conception. Needless to point out the genius of the Hindus attained to its culmination in the Advaita Vedanta where ‘Stone follows on stone in regular succession—after once it has been clearly seen that in the beginning there can have been but One as there will be but One in the end, whether we call it Atman or Brahman’. Thus in these six systems of Hindu metaphysical thought we witness a gradual unfolding of the grand principles whose music beginning far back in the soft notes of Dualism eventually ended in the trumpet blast of

Advaita. This highest generalization, according to the Vedantic School, is the supreme object of quest in life, gaining which nothing else remains to be gained and all knots of the heart are torn asunder, all doubts are set at rest and the effects of works, good or evil, are dissolved once for all. “Verily,” says the scripture, “he who has seen, heard, comprehended and known this (Brahman), by him is this entire universe known” (*Brih. Up.* 2. 4. 5). “That one Supreme Ruler, the Soul of all beings, who makes His one form manifold, He who is the eternal among the non-eternal, intelligence of the intelligent, who, though one, fulfils the desires of many,—those wise men who perceive Him as existing in their own Self, to them belongs eternal peace and to none else” (*Katha Up.* 12-13).

II

The Vedanta has provided ample latitude for each individual to make an approach to this Supreme Truth in accordance with his own mental make-up and intellectual predilection. The aspirant can therefore follow any of the four cardinal methods, viz., *jñāna*, *karma*, *yoga* and *bhakti*, into which the varied processes have been generalized for the convenience of the different classes of seekers of spiritual knowledge. But it would be a mistake to suppose that these paths are watertight divisions exclusive of each other. For, mere knowledge (*jñāna*), unvivified by the warmth of devotion (*bhakti*), leads to icy coldness of heart; mere emotion, unlit by knowledge, is nothing short of hysteria, and mere action (*karma*), unguided by self-control (*yoga*) and

uninspired by love, is meaningless ritual or feverish unrest. In fact, all these factors enter into the integral experience of a perfect life. So does Swami Vivekananda also say, "It is not that you can find men who have no other faculty than that of work, nor that you can find men who are no more than devoted worshippers only, nor that there are men who have no more than mere knowledge; these divisions are made according to the type or tendency that may be seen to prevail in a man." As the emphasis on these different tendencies shifts in different individuals, they are found in this world to approach the problem of life from different sides. It is only the natural bent or aptitude that determines the particular line of *sādhana* for every particular aspirant. As a matter of fact, all religions and all methods, if sincerely followed, eventually lead one to the same goal, —the realisation of absolute freedom, physical, mental and spiritual. Everything that we see around us from the atom to the man, from the insentient lifeless particle of matter to the highest existence on earth is marching towards the attainment of that freedom which is the highest principle of Unity, otherwise called, in Vedantic terminology, the Supreme Soul of the universe.

As already indicated, selfless devotion to work (Karma-yoga) which is recognised as one of the principal methods of approach to Truth, has been given as much importance in Vedantic literature as the other processes. The Bhagavad-Gita, the quintessence of Vedanta, says in an unequivocal language, "The plane which is reached by the *jñānins* is also reached by the *karma-yogins*. He who sees that the way of knowledge and the way of action are one, he sees indeed" (V. 5). Every individual bears within him the flame of Divinity; but an aspirant is not blessed with the vision

of the infinitude of his being until he has passed through a process of self-purification by performing without attachment the allotted duties of his life. It is the actions motivated by desire for the enjoyment of fruits that forge fetters for the immaculate soul. Actions done without Yoga, actions not grounded in the ultimate principle of consciousness and done only in obedience to the impulses and desires of the moment, lead us astray and sever us from our fundamental essence and hence cause our bondage in the forms of births and deaths. But the scripture tells us that actions, when performed intelligently and without attachment, not only do not bind us but positively help us in attaining liberation. Sri Krishna, while instructing his disciple, Arjuna, in the real nature of the soul and the philosophy of action, emphatically declared, "He who does actions forsaking attachment, resigning them to Brahman, is untouched by sin, like unto a lotus-leaf by water" (V. 10). "Thy right is to work only, but never to the fruits thereof. Be thou not the producer of fruits of thy actions; neither let thy attachment be towards inaction. Being steadfast in Yoga, O Dhananjaya, perform actions, abandoning attachment,—remaining unconcerned as regards success and failure. This evenness of mind is known as Yoga" (II. 47-48). "Endued with this evenness of mind, one frees oneself in this life, alike from vice and virtue. Devote thyself, therefore, to this Yoga. Yoga is the very dexterity of work" (II. 50). Thus Karma-yoga has been defined as *skill in action*, inasmuch as when it is done without any motive for the results and with an equilibrium of mind, it not only robs work of its power to bind but also transforms it into an efficient means of self-liberation. "No body can rest for even an instant without performing

actions, for all are made to act helplessly indeed, by the forces of the three *gunas* born of *Prakriti*." "Therefore," says Sri Krishna, "do thou always perform actions which are obligatory, without attachment; by performing actions without attachment one attains to the Highest" (III. 5, 19). In reality this *karma* is more than mere preparation, since with the progressive transparency of the mind effected through this discipline, the Truth begins to shine in, though it may not be in the intellectual way. As the clarity of spiritual being is implicitly or explicitly the clarity of knowledge, the unfoldment of one's deepest spiritual being through work cannot therefore be different from the dawn of knowledge (*jñāna*), the acquisition of which is regarded as the highest end of human existence.

III

Every being, says the scripture, is an individualised centre of one eternal consciousness that pervades the entire cosmos from the highest to the lowest. In other words, he is a microcosmic embodiment of the Universal Spirit. Cosmically viewed, every great element in the physical universe is, as it were, serving the one Divine Will. For, it is said in the Upanishad, "From His terror the fire burns; from His fear also shines the sun; and from His terror Indra, Vayu and Death the fifth proceed to their respective functions" (*Katha Up.* 2. 6. 3). Similar is the case with microcosm: "He (the Lord), as the Antaryāmin, sends the Prāna upward and throws the Apāna downward. All the gods (senses) worship the adorable One (the Atman) seated in the middle" (*Katha Up.* 2. 5. 8). In other words, all the senses, including the mind, gather experiences from the outside

world and present them to the indwelling Spirit and thus become active for the Atman. Sri Krishna also accentuated this very phenomenon in the Gita for the enlightenment of his disciple when he said, "The Lord, O Arjuna, dwells in the hearts of all beings, causing all, by His Mâyâ, to revolve, as if mounted on a machine. Take refuge in Him with all thy heart, O Bhārata; by His grace shalt thou attain supreme peace and the eternal Abode" (XVIII. 62-63). The secret of Karma-yoga therefore lies in directing the outgoing senses inwards so that the whole being of man may be rhythmically attuned to the supreme will of the inner Spirit, and respond as well to the cosmic forces. When works are done in a spirit of worship of the Divine, the personality of man becomes completely transfigured, and the works themselves serve in the end to open the hidden spring of spiritual energy and instal the finite on the throne of the Infinite. Therefore did Sri Krishna enjoin, "Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me" (IX. 27). This indeed is the real spirit that must actuate every true *karma-yogin* in his pursuit of the ideal; for it is this mental attitude that would neutralize the effects of *karma* done now or in the past, and produce a gigantic will that would make every individual a centre of infinite goodness, and a positive blessing unto humanity.

The vocation of each individual, it should be remembered, is determined by the tendencies predominant in him. The functions of a person having in him a preponderance of *sāttvika* qualities will hardly fit in with the temperament of a man of *tāmasika* or *rājasika* nature. The scripture has therefore distinctly

enjoined, "One should not relinquish the duty to which he is born, even though it is attended with evil" (Gita, XVIII. 48). For, it is not by avoidance of work but only by a conscientious discharge of one's own appointed duty without attachment to the fruits thereof, that one is able to rise to the supreme state of actionlessness. Everyone should therefore pursue his *own* ideal and try to accomplish it, instead of taking up other men's ideals which he can never hope to accomplish. In fact every man is great in his own place and must evolve in his own particular way. The apple-tree should not be judged by the standard of the oak, nor the oak by that of the apple. The different individual characters and classes of men and women are natural variations in creation. Our duty is to encourage everyone in his struggle to live up to his own highest ideal, and strive at the same time to make the ideal as near as possible to the truth. A Brahmin or a Kshatriya, a Vaishya or a Sudra,—everyone must stand loyal to the vocation of his own life. What is needed is not a mere mechanical performance of duty but an orientation of outlook,—the development of the proper mental attitude with which to attend to the works peculiar to one's own station of life. "Devoted each to his own duty," says Sri Krishna in the Gita, "man attains the highest illumination . . . He from whom all beings proceed and by whom all this is pervaded—by worshipping Him through the performance of his own duty does man attain perfection . . . He whose intellect is unattached everywhere, who has subdued his heart, whose desires have fled, he attains, by renunciation, to the supreme perfection, consisting of freedom from action" (XVIII. 45, 46, 49). All limitation is due to attachment and desire, inasmuch

as these restrict the unlimited flow of the stream of consciousness by forcing it to be directed along a special limited channel and thus stopping its flow in other directions. So long as wants remain, imperfection exists, and that is why desireless actions are indispensable for removing the veil that covers the soul. The *karma-yogin* therefore believes that by performing actions in a regulated and methodical fashion, it is possible to reach the highest stage of actionlessness in the same way as one can do by other methods of *sādhana*.

IV

This in short is the Vedantic ideal of service which, in the modern age, found a living expression in the life of Swami Vivekananda who received it as a sacred legacy from his great Master, the Prophet of Dakshineswar. It is interesting to note how Sri Ramakrishna whose whole life was nothing but one all-absorbing stillness of communion with the Supreme Being, also pointed out to his disciples the 'spirit with which service is to be rendered unto humanity. While expounding the gist of Sri Gauranga's cult, he once remarked, "This religion enjoins upon its followers the practice of three things, viz., relish for the name of God, compassion for all living creatures and service to the Vaishnavas,—the devotees of the Lord." Hardly had he uttered the words, 'Compassion to all creatures', when he fell into Samādhi. After a while he came back to a semi-conscious state of mind and said to himself, "Compassion for creatures! Compassion for creatures! Thou fool! An insignificant worm crawling on earth, thou to show compassion to others! Who art thou to show compassion? No, it cannot be. It is *not* compassion for others, but rather service to man, recognising him to be the

veritable manifestation of God!" These pregnant utterances of the Master revealed a new truth to Narendranath who, in after years, delivered this message unto the world as a fruitful means of self-realization. The words of the Master beautifully reconciled the ideal of Bhakti with the knowledge of the Vedanta: The ideal of Vedanta lived by the recluse outside the pale of society can be practised even from hearth and home, and applied to all our daily schemes of life. Whatever may be the avocation of a man, let him understand and realise that it is God alone who has manifested Himself as the world and created beings. He is both immanent and transcendent. It is He who has become all diverse creatures, objects of our love and worship, and yet He is beyond all these. Such realization of Divinity in humanity leaves no room for jealousy or "pity" for any other being. Service of man, knowing him to be the manifestation of God, purifies the heart and, in no time, such an aspirant realises himself as part and parcel of God,—Existence-Knowledge-Bliss Absolute. Similar was the instruction given by the Vedic preceptors to their pupils in days of yore: "Let thy mother be to thee like unto a god. Let thy father be to thee like unto a god. Let thy teacher be to thee like unto a god" (*Taitt. Up.* I. 11. 2). Swami Vivekananda extended this lofty ideal still further and proclaimed, "Let the poor and the illiterate, the Chandala and the Pariah, the sick and the helpless, be to thee also like unto gods." This ideal of service teaches that our minds should be trained by constant practice to visualise the Divinity that dwells in every creature, high or low, and no distinction of colour, caste or creed should stand as any the least bar to the offering of service to all in a spirit of

worship unto the Lord. So did the great Swami declare,

"From the highest Brahman to the yonder worm,

And the very minutest atom,

Everywhere is the same God, the All-love;

Friend, offer mind, soul, body, at their feet.

These are His manifested forms before thee,

Rejecting them, where seekest thou for God?

Who loves all beings, without distinction,

He indeed is worshipping best his God."

No truer words have been so beautifully uttered. This is indeed the ideal we have got to realize in and through the manifold callings of our individual stations of life. Intensest activity with a spirit of detachment and an evenness of mind is what the ideal of Karma-yoga teaches. It is needless to emphasize that if such an ideal is pursued in strict accordance with the injunctions of the sages and the scriptures, it would, like similar other processes, invariably bestow on the aspirant the highest illumination for which humanity has been struggling from time immemorial. In India, as elsewhere, the need of such a lofty ideal of service was never so keenly felt as it is done today. Much of the present clash of interests and conflict of ideas in human society can be traced to the lack of intelligent understanding of the cosmic purpose which every being is destined to serve on earth through his own avocations of life. All works will be meaningless and a source of endless misery and bondage, if they are not viewed in relation to the eternal forces which make and unmake the universe. If the cosmos is an indivisible whole and every individual living in it is indissolubly linked with

the rest of the world, both physically and spiritually, the work or thought of a single person in any part of the universe cannot but produce its inevitable repercussion on others. In fact the good of one is bound up with the good of the rest of mankind. It would therefore be nothing but a spiritual suicide to think in terms of isolation and attempt to regulate oneself accordingly. Every man is the seat of infinite power and is therefore called upon by the divine law of evolution to break down individual barriers of selfishness and identify himself with the entire creation by widening the bounds of his individuality. It is only when this

artificial boom is broken that the perennial spring of eternal goodness gushes out in foamy freshness from the deepest core of his spiritual being and mingles its sacred waters with the ocean of collective thought for the enhancement of universal peace and harmony in the world. We should therefore endeavour through all our works to attune ourselves to this cosmic life; for this opening of our limited consciousness to the forces of the universal spirit is the only way to transcend the limitations of physical existence and attain to the realization of that Supreme Unity, which is the ultimate destiny of every being on earth.

GOSPEL OF SRI RAMAKRISHNA

It was Saturday, December 22, 1883. Balaram's father had come. Rakhai and others had been staying there. Deven Ghosh of Shyampukur was also present. Sri Ramakrishna was seated in the south-eastern verandah with the devotees.

A devotee: How devotion can be had?

Sri Ramakrishna (to Balaram's father and others): Go ahead. The King lives beyond the seventh vestibule. You shall see the King only after you have crossed all the vestibules.

At Chanke at the time of the consecration of Goddess Annapurna, I told Dwarik Babu, "There are big fish in deep waters in the big tank. Throw spiced bait (lure) and the big fish will be drawn by its smell. Now and then they will strike the water. Love and devotion are the lure."

God sports in human form. He descends into man, e.g., Sri Krishna, Ramachandra and Chaitanyadeva.

I told Keshab Sen that He is more

manifest in man. There are small holes in the ridges in the fields, called *ghutis*. Fish and crabs enter them in large numbers. If one goes to look for fish and crabs one has to look for them in those holes. If you want to search for God, search for Him in His Incarnation.

The Mother of the universe manifests Herself in man who is no taller than three cubits and a half. . . .

Sādhana (spiritual practice) is necessary for realizing God, for knowing an Incarnation. There are big fish in the tank, but one has to throw lure. There is butter in milk, but milk has to be churned. There is oil in mustard, but it has to be pressed. The fenugreek seeds redden one's fingers, but they have to be pounded.

A Devotee (to Sri Ramakrishna): Is He with form or without it?

Sri Ramakrishna: Wait, go to Calcutta first, only then can you know where the Maidan lies, and where the Asiatic Society and the Bengal Bank are situated.

Is it not necessary to reach Kharda first before one can go to the Kharda Brahmin quarter?

Why should worship of God without form be impossible? But it is very difficult. It is impossible without the renunciation of lust and gold—externally and internally. It is impossible if there is the least desire for sense-objects.

The worship of God with form is easy, though not so very easy.

The worship of the formless aspect of God, the practice of Knowledge, etc., should not be talked about in the presence of devotees. A little devotion is had after great struggles. It is injurious to devotion to say that all is like a dream.

Kabir Das was a devotee of the formless aspect of God. He used to ridicule Siva, Kali, Krishna and others.

The worshipper of the formless aspect of God has perhaps the vision of the deity with ten arms at first; then of the deity with four arms, next with two-

arms. Lastly, he sees limitless light and is immersed in it.

It is said that Dattatreya and Jada-bharata never returned after the Knowledge of Brahman.

One school has it that Sukadeva tasted just a drop from the ocean of Brahman. He saw and heard the billows and the rolling of the sea; but he never dived into it.

A Brahmacharin said that if a person went beyond Kedar his body would drop off. Even so after the Knowledge of Brahman the body perishes. Death takes place in 21 days.

An endless field stretched beyond the wall. Four friends tried to discover what lay beyond it. One after another climbed up the wall, and as soon as they saw the field they broke into a laughter and dropped down on the other side. None of them brought any news except one. His body remained even after the Knowledge of Brahman for the instruction of humanity, as is the case with the Incarnations.

PLACE OF THE MYSTIC IN SOCIETY

BY DR. S. DAVID MALAIPERUMAN, M.A., Ph.D.

Mysticism has been regarded by critics as the highest form of religious individualism since the mystic claims to reach God through immediate apprehension and seeks to isolate himself from society. The mystics have attempted to transcend the individual as well as society. The question has arisen whether sociology can pronounce a verdict on mystical experience any more than psychology. One may also ask whether social efficiency is the measure of spiritual stature.

Mystical experience is both individual and social. Both solitude and interaction with environment are

essential. Personality rests not on individual foundations alone but on the whole universe. It combines varied elements growing out of individual endowment and experience on the one hand and social heritage or tradition on the other hand. Institutional religion may be explained in terms of social psychology, as rooted in the actual life-needs of the people, but mystical experience requires further elucidation in terms of individual consciousness and manner of reaction. Mysticism has been recognized as a "force that has preserved religion from formalism, social life from entire

hypocrisy."¹ The mystical moments of the ages are characterized by the revolt against static religion, the undue dominance of dogma and orthodoxy. Jesus' protest against Hebrew legalism, Buddha's revolt against Brahmanism, the rise of monasticism and mysticism in reaction against medieval Christianity, the revolt of Al-Ghazali, Sufi mystic of the twelfth century, to rescue his faith from the clutches of barren speculation and bring into focus the reality of the experience, suffused with the love of Allah, are noteworthy examples. The mystic leaves the world in order that he may return to it with renewed strength, vigour and dynamic fervour for service, fellowship and reformation. This principle of alternation may be noticed in the mysticism of the Upanishads, in the Bodhisattva ideal in Mahayana Buddhism and in the life of Christian mystics.

There has been much controversy regarding Whitehead's oft-quoted statement: "Religion is what a man does with his solitariness".² What Professor Whitehead is urging is that religion is not merely a social phenomenon nor is it an apology for the existing social order or an instrument for social salvation. Rather, it is an attempt to discover the ideal possibilities of human life, the quest for freedom from the fetters of habit, custom and dogma. Instead of being merely a traditional view, religion must become an experience. The core of religious experience is mystical. Mystical experience is the reaction of the whole man to the whole of reality, though it may be achieved only in moments of solitude in the lonely forest sanctuaries, in the mountain

caves, in the wilderness or by the sea-side. In such moments of solitude the whole man reacts, and, in so doing, all that the individual has gained, through social interaction with his fellow-men in a culture milieu, functions. The achievement of the individual in solitude is highly social, because of the very fact that this separation from society is a temporary affair. In the case of dynamic mystics there is the inevitable relation to the world, before and after his (mystical) experience. Not only the spiritual truths of mankind but also the great discoveries in science have been achieved by men in solitude. The solitariness of the mystic, though it provides the conditions essential for his experience, is but one pole of the mystical life. The other pole is action and work.

"For solitude sometimes is best
society,
And short retirement urges sweet
return."³

Mystical experience yields a profound vision of a larger whole, vision of life's larger meaning and value which helps man to gain a social attitude towards the universe. One of the fundamental tendencies of Christian mysticism is the universalization of the individual will. The submerging of the ego takes place not only in a psychological but in a moral sense as well. There is immense feeling tone in the experience which usually finds adequate discharge in the activities that ensue. The value of the ecstatic trance, experienced by the mystic, must be related to other values pertaining to the social life.

Incessant pre-occupation with the social scene often tends to diminish energy, circumscribe vision and lower sensitivity. Our urban life and the inevitable depersonalising tendencies of

¹ W. R. Inge, *Mysticism and Institutionalism*, Hibbert Journal, July, 1914.

² A. N. Whitehead: *Religion in the Making*, p. 6.

³ Milton: *Paradise Lost*. Book IX.

modern civilization, together with the bewildering chaos and feverish frenzy of the work-a-day world, rob one of poise, balance and rhythm. One moves by wheel and pinion, day in and day out, with monotonous routine pacing along the same old rut which contributes to intellectual stagnation and spiritual poverty. Modern man has invented all kinds of diversions as means of escape from mechanizing routine, work and worry. There are various amenities and amusements, night-clubs, movies, shows, trips to the country, recreation, dinner-dances and cocktail parties. But all these give only temporary relief and satisfaction. Therefore he needs to rise above social bonds and intricacies and constantly go back to the deeper levels of his own life—"the flight of the alone to the alone." Mysticism and worship make this possible, and this is the alternation from the part to the whole. It is then that one empties oneself thoroughly of bias and selfish cravings and awaits the kindly light or an integrated vision. It is only then that one can escape the contradictions of life. Jesus, St. Paul, St. Augustine, and Buddha are classical examples of those who constantly sought in solitude to solve the conflicting elements of unrest. St. Francis and John Bunyan gained profound recentralization of life through the mystic experience. As Professor Radhakrishnan points out, it is possible to gain spiritual poise only when we "get back to the depths constantly, and develop a disinterestedness of mind which no pleasure can entice nor pain overpower."⁴

Our life is so constituted that we are constantly exposed to suggestion. We tend to become stereotyped and

slaves of social bias and prejudice to which we are exposed through newspapers, movies, lectures, radio, institutions—be they family, school or our government—and the only way that we may emancipate ourselves is by intermittent withdrawal. This has been the living gospel of the great founders of religion, the "mahatmas", "rishis" and prophets. These were the transformers of humanity who rose above the barriers of social chaos, wars, violence, bloodshed, racial and caste discrimination. These are the makers of the spiritual history of mankind who touched life not on its circumference but at its centre. Jesus, for example, had not much to say on the details of the social problems of his day but he uttered spiritual truths with such immeasurable innocence that they have continued ever since to remake the social order all over the world.

The approach to society and social problems has sprung from within in the case of the mystics and spiritual reformers. Mystical experience has a transforming effect and brings a permanent enrichment of living. It does not stop here. The mystic proceeds with ethical sensitivity and social zeal to improve and reform society. So he cuts with a double-edged sword. There is fusion of mysticism and social consciousness in the great Hebrew prophets such as Amos and Ezekiel. As Evelyn Underhill⁵ points out: "The real achievements of Christian mysticism are to be seen in St. Catherine of Siena regenerating her native city, Joan of Arc, leading the armies of France, Ignatius creating the Society of Jesus, or Fox giving life to the Society of Friends." The Quakers have exercised a great influence in social reform, anti-slave movement, pacifism, Red-

⁴ S. Radhakrishnan, *The Idealistic View of Life*, p. 113.

⁵ *The Mystic Way*, p. 45.

Cross work and educational enterprise. All over the world schools and philanthropic institutions have been established that bear the name of Ignatius Loyola. Ramakrishna's mysticism gave impetus to the movement and to the missionary enterprise that bears his name. The mystics of the fourteenth century and their disciples paved the way for the Reformation with the growing emphasis on the inwardness of religion.

Mystics have been accused of anti-social tendencies. Two criticisms have been levelled against them: (a) They lived separated from the rank and file of their fellow-men; (b) They practised asceticism and neglected many of the goods of life. With regard to the first accusation, it might be said that most of the mystics, though they lived in the cloisters or monasteries, spent a great deal of their time in practical service in schools, churches or hospitals. One may not blame a mystic for spending most of his time in solitude anymore than one may blame a scientist for working constantly in seclusion within the laboratory. The light that radiates in the face of a mystic may often be such as to enable a few to catch the spirit of his message and translate it into action. This has been true of many a mystic, wrapt in meditation, who occasionally broke the spell of silence and uttered short messages which the disciples sought to relate to the life of the group. However, we must admit that static solitude may lead to psycho-pathic states and is not always commendable. With regard to the second accusation, it is valid in so far as the goods of life need to be related and organized in the quest for the more abundant life. But there are exceptional personalities as, for instance, Buddha who had a knowledge and experience of the different goods

of life, pertaining to political, economic and social life, prior to his departure to the seclusion of the forest. He was a prince as well as the head of a family. As such he was better able to understand human nature and make the supreme sacrifice for the sake of humanity. It was his capacity for making his knowledge and experience the key to a sympathetic appreciation and imaginative comprehension of the experience of other men, that prompted him to forsake his home and kingdom in quest of a solution for the ills and miseries of mankind. Gautama was twenty-nine years when he fled from society. After six years came the Great Illumination while he sat in meditation under the Bo tree. He became aware of the secret of existence with a flash of insight and grasped the cause of life's misery. He uttered the Four Noble Truths, as also the Holy Eightfold Path consisting of guiding principles for practical and ethical living. Need his mysticism be called anti-social? What was achieved in solitude the Enlightened Buddha reflected back on the world as the true clue to its interpretation. There is a community of believers loyal to him because he is considered to be the revelation of their own possibilities. Religion has been considered as the socialization of the concepts arrived at in the course of mystical experience. Religion has not only appealed to the individual soul but has sought to transform society. It is the force of the inner experience and dynamic energy that results in ethical or religious living.

There are mystics who are, in one sense, products of social forces. Prophetic mysticism is characteristic of times of great national crises such as the Babylonian captivity, the frustration of the hopes of Israel in the eighth century B. C. or the awakening of a whole

race of men against oppression and subjection. These mystic-prophets are rare individuals, especially sensitive to the social stress and chaos of the contemporary age. They have been able to find within themselves an integration of the social interactions of the age, and thus, seeing farther than those caught in the mad whirl-pool of life, they have anticipated events of the future. But for their social sensitivity, their interaction with fellow-men and hearing their pulse-beat, they could not have achieved in solitude those experiences which give a wider vision or social perspective. The quest and striving of mankind through many years finally culminates in the personality of unique individuals as, for instance, Joan of Arc who led the legions of France, or Gandhi at the helm of Indian affairs to-day. When such individuals are surcharged with energy accruing out of mystical experience they cannot help coming out into the open and declaring their message so that others also catch that spirit of passionate enthusiasm and zeal. In the case of artists, the energy instilled in moments of solitary inspiration subsequently breaks forth in songs, music, poetry, painting or sculpture.

The present social order tends to recognize the gregarious person who is

socially successful much more than the retiring contemplative type. The criterion of normality and worth seems to be entirely in terms of adaptation to the group. Many a great personality or genius is classified, on account of certain rare traits, as an eccentric or maladjusted individual. However, inner adjustment or harmony does lead to a well integrated personality. Hence the contemplative mystical personality must be duly recognized. The wealth of social experience must be supplemented through interpretation in our own experience. In the evolutionary process one may notice that awareness of the environment precedes awareness of self, or rather, consciousness precedes self-consciousness. It is self-consciousness that makes man superior to animals. Ethnology shows that in primitive groups there is no well developed sense of personality though they may have reached a reasonable measure of adjustment to the surrounding universe. May we not therefore conclude that mystical contemplation or awareness is a higher level than mere environmental adjustment? The stature of man must not be reduced to the requirements of society. Neither is social efficiency the measure of spiritual manhood.

PROBLEMS BEFORE RELIGIONS

BY KAKA KALELKAR

What is it that is bringing all religions together under a common roof to-day? I think it is the genuineness, the intensity and the catholicity of the experience of a Columbus of the spirit, fearlessly going through all possible varieties of Sâdhanâ that he might

realise the reality of the all-loving Power behind the universe. Newton, Faraday, Eddington, Jeans and Raman are so many pigmies before giant experimenters in the spiritual field like Ramakrishna. The latter have to experiment on themselves, pass through

periods of doubt and depression and they have to test again and again the results of their search even after they have arrived at their goal. Ramakrishna was a brilliant star of the first magnitude in the unbroken galaxy of Brahmajñānis who have made India what she is. The uniqueness of the Sādhana of Ramakrishna Paramahansa lay in this that he went through the various Sādhana's prescribed by the various faiths that he might reach for himself the finale of each path. It was on account of this that he could say with confidence that all the faiths led to the same goal. With him it was not a question of speculation. He had experienced what he affirmed. This made him the Prophet of his generation. It is his spirit of universality that all religions are faintly trying to echo to-day.

Ramakrishna Paramahansa emphasised in a concrete way the necessity of a genuine study of all the principal faiths in India. A conflict is almost inevitable between the various peoples of the world unless we evolve some way of mutual understanding and harmony of life. A Convention of Religions or a Conference of liberal thinkers can do it if it cease merely working on the intellectual plane. Religion is a thing of the spirit. The approach to it is through the heart and faith. Practical idealism alone can show us the way of establishing a harmony of all the races and the schemes of life that they have evolved.

A study of all the religions and their varying solution of world problem is no longer the luxury of the cultured aristocrats of the world. It is becoming more and more the *sine qua non* of all ordered social existence. Only their study must not be allowed to be a mere intellectual recreation. It must relate itself to life and must conduct experiments in order to arrive at proper solu-

tions. It is only in a spirit of service that people can come together and unite their hearts. Intellect may promote mutual understanding, it may assist to some extent the spirit of goodwill if it is already there; but service and service alone can bind the hearts together and weld us all into one humanity. Service that can go the fullest length of self-sacrifice and self-immolation is the only factor that can bring about harmony and make us into one family. Organisations may help this process to some extent; but often times we destroy the utility of organisations by expecting things which it is not in their nature to secure or yield. True servants of the spirit can instinctively understand each other and assist each other in their work by themselves remaining free. It is not a regularly constituted federation of faiths that we want but a spontaneous and free co-operation of kindred spirits. Is it not a painful fact that the great faiths of the world have become rivals, not because their creeds vary but because they have each behind them a mighty organisation controlling them?

The principle of aggrandisement has become the faithful ally of the principle of legislation and the religion of might. It only helps to broaden the field of human activity in all its blindness and misery. The might of numbers and the consolidation of power have made men almost disbelieve in the inherent strength of justice and goodness. Numbers, organisation and concentrated power are the three living Gods at whose shrine humanity is worshipping to-day and the established religions are fighting amongst themselves whilst abjectly submitting in actual practice to this living trinity of the age.

I am not unmindful of the utility of an organisation like the Church to foster the discipline which alone can transmute

a doctrine into a living faith; but the Church should be like the bark of a tree that gives protection to the inner core and yet itself cracks every winter in order to allow fullest growth of the tree. Unfortunately for man his organisations very soon begin to smother his own spirit and do not allow the sap of vitality to flow freely.

I have always felt that the antithesis of *satya* (truth) is not *asatya* (untruth) but *satta*,—authority. Untruth has always to pay homage to truth and all its strength is derived from its being a semblance to truth. Thing that is opposed to truth (*satya*) is (*satta*) which has always tried to smother, humiliate and weaken *satya* even when it is out to defend or enforce truth. The religions of the world tried to organise themselves on the plan of medieval monarchies and fondly believed that right could be easily established if it was backed by might. I do not think unbelief would do any worse. You cannot worship right and might together unless your might is the inherent might of right itself, even as you cannot worship God and Mammon together. The religions, therefore, must try to rid themselves of the ideology of might which they have gathered round themselves. Non-violence thus is but a particular phase of right or truth. The core of all religions consists, in the last analysis, of the uttermost devotion to truth and non-violence. Right is, as A. E. happily puts, its own appropriate might.

At the basis of the whole war of creeds lies the refusal to recognise the great truth that right is its own appropriate might. Religions have lost consciousness of their right and come to believe that their organisation, their strength of numbers—in short, their might is in truth the right. Otherwise would there be such scramble for increasing the

adherents of one's fold? Would there be the proud talk of mass conversions? The only true conversion is from untruth to truth, from darkness to light, from wrong to right, from injustice to justice. That conversion has yet to come over the adherents of all religions in the world.

It is the glory of Hinduism that it very early discovered the two phases of every religion, viz., its doctrine—*satya* and its discipline—*sattu*. And Hinduism further discovered that it is only the discipline that can be organised and not the doctrine. A man's thoughts, ideas and ideals were left perfectly free; that is why we have got the highest philosophy of Vedanta and the richest variety of the Darshanas. But mere intellectual pursuit could never satisfy us. We made experiments in life which resulted in the innumerable sects and Sampradāyas, each having its own rigid code of conduct and discipline of life. It is this discipline that lends reality to the faiths of man; but some strange intellectual and vital lethargy came over our people and they ceased to modify their discipline even when their doctrines changed. Perhaps *satta* dethroned *satya* and also religion along with it.

The Adwaitin and the Dwaitin are poles apart so far as their perception of the ultimate Reality is concerned. But examine their lives and you find no difference in their conduct. The Dwaitin may perhaps become an Adwaitin and yet there won't be any corresponding change in his outlook on life and his code of conduct. Our philosophers have invented a convenient distinction in life—that of *Vyāvahārika* and *Pāramārthika*. It was not for nothing that Swami Vivekananda used to lose his patience with the *Pandits* that advanced this distinction in defence of their inertia of life. Each Darshana must have its corres-

ponding Smriti. The Vedantins worked out with merciless logic, a stoic Smriti but it was reserved for the Yatis or Sannyāsins to live according to that code.

The Bhāshyakāras or commentators of old have pointed out the logical consistency and metaphysical implications of the various systems. It is high time now our modern thinkers gave us the sociological implications of the different metaphysical doctrines and religious denominations. This new approach will, I believe, yield a new and richer meaning to our orthodox as well as the unorthodox Darshanas and revitalise our society.

A study of Hinduism, Buddhism, Zoroastrianism, Judaism, Christianity and Islam, and all the other faiths from a sociological point of view must give us a solution of the present problems that are troubling present-day humanity.

What are these problems?

I have already referred to the problem of conversion—not the conversion from one faith to another, but the conversion from wrong to right, from injustice to justice. Have we brought about that conversion in the social and economic and political spheres? Strife is rampant in all these spheres because of the general absence of justice.

The great pacific movements are carrying on an as yet ineffectual campaign against all war, and whilst armaments are being increased with break-neck speed everywhere, a Convention of Religions may not be able to make its voice effective, but let it at least declare that war is but a periodical explosion or eruption, the result of a standing worldwide malady of exploitation which in itself is the result of a very high standard of material life, and a very low standard of moral life. Let us declare that believers in God and man have immediately to revise both these standards. Establish-

ed ideas about chastity, sexual purity and social well-being are being challenged everywhere. Frantic efforts at the defence of the old order on grounds of authority and textual interpretation will no longer help. Religious ideals must be made potent in the minds of people by a new enunciation of a social ideal. Here too united counsel and united will are bound to help.

Another result of such coming together of the various religions of the world must be the modification of the spirit of finality and authority that reigns supreme in most of the religions including the blatant religion of science. The result of the labours of a Parliament of Religions should go to liberalise all religion just as the science of jurisprudence has liberalised all legislation. This work must not be left to the labours of Christian doctors of divinity or of the members of the Rationalistic Associations.

We talk of emancipation of the slaves. But have slaves been really emancipated? Slavery as such may be non-existent but social and economic exploitation exists everywhere and the exploited people are the slaves. A so-called Christian nation made aggressive war on another Christian nation in the interests of expansion, exploitation, and empire. The League of Nations could not prevent it. Could a Parliament of Religions prevent such wars?

Efforts are being made in every religion to interpret ancient texts in modern light. Each religion, therefore, is gradually trying to develop its own canons of interpretation. Instead of confining ourselves to textual criticism and textual interpretation we had better accept the aid of anthropology, sociology, art, the theory of evolution and, above all, living, spiritual experience, in order to throw light on the doctrines

and disciplines that constitute the religions of to-day.

When we talk of religions in plural, we think of the established religions like Hinduism, Islam, Christianity. But under the shell of these established religions new religions are being evolved on different bases altogether. The religion of humanity is one complete scheme of life offering satisfying solutions for all the problems of life. Art is another religion offering to harmonise life and solving problems of human development. Legislation is, perhaps, the most popular and powerful religion of the present times.

But my only hope lies in the slow establishment of the religion of education, not the education that is controlled by the ministers of education but the education that is fostered by the as-yet-few prophets of a better life—a life of the spirit. This education seeks to educate the whole man both individual and social, national and international. Viewed from this point Jñāna, Bhakti, and Karma are not so many alternative modes of culture; they are merely the facets of the jewel of Sādhana which is our work for self-education.

Devotion to truth and non-violence are no doctrines. They are the best and never-failing disciplines ever known to man. They are the very touchstone of all religious life and religious practice, and education is the only means of drilling this discipline in the lives of individuals and the masses.

It seems humanity is waiting for a new orientation and a new faculty for reviving the religious spirit. The ancients were under the spell of a period of powerful instincts and flashing inspiration. They tried to dive into the mystery of the infinite by an intensity of concentration which is a characteristic of pristine vigour; perhaps, they evolved in a mysterious way the faculty of inspiration which we have lost. With the days of Socrates, Zoroaster and Buddha and some of the later Upanishadic sages mankind entered into a ratiocinative period. This was followed, perhaps, by the period of organisation on one hand, and art-expression on the other. The theory of evolution, then, came into the field and has given the historical outlook which was not much known to the ancients. Artistic perception and international outlook are the main phases of the present day humanity. Religions, if they are to thrive and vitalise mankind, must follow the spirit of the age and give a new lead to life. Long have the religions rested on their oars only to discover that with the best of cargo in them they are going down the current instead of being abreast of the times. Human endeavour has in the meanwhile chosen the field of science, politics and high finance for its main activities. Religions can hope to recover their sublime mission only if they are able to interpret, harmonise and control these major activities of man.

SWAMI VIVEKANANDA'S ECONOMIC IDEAS*

BY SHIB CHANDRA DUTT, M.A., B.L.

Swami Vivekananda was a great spiritual giant. He was no less an intellectual giant and was a keen observer of things and men. It was his ideas more than those of any other person that have led to the birth and growth of modern India. His love and sympathy for the struggling millions of India was not only deep; it was something unique. Great as were his achievements and pre-occupations in the spiritual line, his intense love for the poor and the helpless made him think repeatedly on economic questions and problems. Any person therefore who wants to make a systematic study of the thought-world of Vivekananda cannot afford to ignore the economic thinking of this great Hindu Saint.

SCIENCE, ENGINEERING, ETC.

Modern economics and modern economic life are the results of the development of modern science, of modern physics, chemistry, engineering, etc. To understand therefore the attitude of the great Swami towards modern economics, we must observe his attitude towards modern science, engineering, etc. The following passages will help a study of that attitude :

"What our nation needs to-day is quickness in action and the type of genius that helps scientific invention. Hence it is my desire that "M" should be an electrician. Even if he does not succeed I shall be happy simply with

the thought that he tried to be great and to be of use to his country."¹

"My idea is that it is better even to die under the treatment of a scientific doctor than expect recovery from the treatment of a layman who knows nothing of modern science."²

In this connection we cannot resist the temptation of quoting the following eulogistic reference to Dr. (later, Sir) J. C. Bose who had been invited to attend the Congress of Scientists held in connection with the Paris Exhibition of 1900 :

"And where art thou, my Motherland, Bengal, in this great capital city swarming with German, French, English, Italian and other scholars? Who is there to utter thy name? Who is there to proclaim thy existence? From among that white galaxy of geniuses there stepped forth one distinguished youthful hero to proclaim the name of our Motherland, Bengal—it was the well-known scientist Dr. J. C. Bose! Alone, the youthful Bengalee electrician, with galvanic quickness, charmed the Western audience to-day with his splendid genius—that electric charge infused pulsations of new life into the half-dead body of the Motherland! At the top of all electricians to-day, is Jagadish Chandra Bose, an Indian, a Bengalee! Well done hero!"³

MACHINERIES

In the course of his second visit to America via Europe the Swami wrote his "Memoirs of European Travel"

* Based on lectures delivered at the Sri Ramakrishna Ashrama, Bagerhat, on 9th December, 1908, and at the Ramakrishna Mission Institute of Culture, Calcutta, on 22nd January, 1909.

¹ *Bengali Epistles*, Part IV, p. 42.

² *Complete Works*, Vol. VII, p. 221.

³ *Ibid.*, p. 861.

("Parivrâjaka"). Those Memoirs contain some observations which make clear what the Swami thought regarding machineries. We quote those observations :

"Who invented the ship? No one in particular. That is to say, like all machineries which are *so indispensable to men*,—without which they cannot do for a single moment, and by the combination and adjustment of which all kinds of factory plants have been constructed,—the ship also is the outcome of joint labour. Take for instance the wheels; how absolutely indispensable they are! From the creaking bullock cart to the car of Jagannath, from the spinning wheel to the stupendous machinery of factories, everywhere there is a use for the wheel."

"Machinery in a small proportion is good, but too much of it kills man's initiative and makes a lifeless machine of him. The men in factories are doing the same monotonous work, day after day, night after night, year after year, each batch of men doing one special bit of work—such as fashioning the heads of pins, or uniting the ends of threads, or moving backwards or forwards with the loom—for a whole life. And the result is, that the loss of that special job means death to them—they find no other means of living and starve. Doing routine work like a machine, one becomes a lifeless machine."

The passage quoted just now will show that the Swami was not an uncritical admirer of machineries and that his approval of machineries was a qualified one. But that passage must be considered along with his general and definite attitude, as it will be borne out by several quotations in the course of this article, that the Hindus must absorb the material civilization of the West.

COMMERCE

Vivekananda was fully aware of the importance of commerce in modern life. In the course of a letter written from New York in 1895 he wrote, "Tell *Da Babu* that a vigorous trade can go on in England and America in *Mug* and *Arhar* pulses. *Dal* soup will have a go if properly introduced. If pulses are made into small packets containing directions of cooking in them and if these are sent to the houses of customers—and if a depot is set up and a quantity of pulses is sent, a good trade can be carried on. If somebody forms a company and brings articles to this country from India then a vigorous trade can be carried on."

Sarat Chandra Chakravarti, a disciple of the Swami, was a private tutor to some boys. The Swami urged him to go in for business. Said the Swami, "If you want to live the life of a worldly man, and have a desire for earning money, then go over to America. I shall give you directions. You will find that in five years you will get together a lot of money." The disciple replied, "What business shall I go in for? And where am I to get the money?" The Swami replied, "What nonsense are you talking? Within you lies indomitable power. Only thinking, 'I am nothing, I am nothing', you have become powerless. Why you alone! The whole race has become so. Go round the world once and you will find how vigorously the life-current of other nations is flowing. And what are you doing! Even after learning so much, you go about the doors of others, crying, 'Give me employment.' "

In the course of the same conversation the Swamiji said, "If you cannot

¹ *Complete Works*, Vol. VII, p. 202.

² *Ibid.*, p. 200.

³ *Bengali Epistles*, Part III, pp. 87-88.

⁴ *Complete Works*, Vol. VII, p. 142.

procure money, go to foreign countries, working your passage as a *lascar*. Take Indian cloth, towel, bamboo-work and other indigenous products and peddle in the streets of Europe and America; you will find how greatly Indian products are appreciated in foreign markets even now. In America I found some Mahomedans of the Hooghly district had grown rich by peddling Indian commodities in this way. Have you even less intelligence than they? Take, for example, such excellent fabric as the Benares-made *Saris* of India, the like of which are not produced anywhere else in the world. Go to America with this cloth. Have gowns made out of this fabric and sell them, and you will see how much you earn.”⁸

What has been said above makes it perfectly clear that saintly and other-worldly as Swamiji was, and conservative as he was in the best sense in certain aspects of his life, he was nevertheless intensely modern in his attitude towards science, engineering, machineries, commerce, etc. This will be amply borne out by the following eloquent passages in his “Memoirs of European Travel” :

“Of all the causes which have worked for the present state of human civilisation from the ancient times, the commerce of India is perhaps the most important. From time immemorial India has beaten all other countries in point of fertility, and commercial industries. Up till a century ago, the whole of the world's demand for cotton cloth, cotton, jute, indigo, lac, rice, diamonds, and pearls, etc., used to be supplied from India. Moreover, no other country could produce such excellent silk and wollen fabrics like kincob, etc., as India. Again, India has been the land of various spices such as cloves, cardamom,

pepper, nutmeg and mace, etc. Naturally, therefore, from the very ancient times, whatever country became civilised at any particular epoch, depended upon India for those commodities. . . .

“Ye labouring classes of India, as a result of your silent, constant labours Babylon, Persia, Alexandria, Greece, Rome, Venice, Genoa, Baghdad, Samarkand, Spain, Portugal, France, Denmark, Holland and England have successively attained supremacy and eminence !”

THE PROBLEM OF POVERTY

The problem of Indian economic life which absorbs the attention of Swamiji most is, as it should be, the problem of poverty. “The root cause of all the miseries of India is—the poverty of the people.”¹⁰

POVERTY A BAR TO SPIRITUAL PROGRESS

Why does he want the removal of poverty? Because, as he teaches, one cannot preach religion to people with empty stomachs.

“The crying evil in the East is not religion—they have religion enough—but it is bread that the suffering millions of burning India cry out for with parched throats. They ask for bread but we give them stones. It is an insult to a starving people to offer them religion.”¹¹

“Throw your religious observances overboard for the present and be first prepared for the struggle for existence.”¹²

“There can be no religion with the stomach empty.”¹³

“Some sort of materialism toned down to our own requirements would be a

⁸ *Complete Works*, vol. VII pp. 333, 339 and 340.

¹⁰ *Bengali Epistles*, part I, p. 64.

¹¹ *Complete Works*, vol. I, p. 18.

¹² *Ibid.*, vol. VII, p. 148.

¹³ *Bengali Epistles*, part II, p. 11.

⁸ *Complete Works*, vol. VII, pp. 143-144.

blessing to many of us who are not yet ripe for the highest truths."¹⁴

FOR ORDINARY PEOPLE—ENJOYMENTS NECESSARY

Swamiji was of the opinion that the people should not only be provided with ordinary food, clothing and shelter, that is, with necessities, but they should even be given scope for enjoyments. He stresses that that is desirable from the spiritual standpoint. Spiritual progress cannot be thrust upon people inwardly hankering after pleasures and luxuries. Ordinary people who have not the courage and the capacity to adopt at once a life of complete renunciation must be given an opportunity to experience and to realize the hollowness of worldly pleasures.

"We know that this is the ideal—to give up after seeing and experiencing the variety of things. Having found that the heart of the material world is a mere hollow, containing only ashes, give it up and go back. The mind is circling forward, as it were, towards the senses, and that mind has to circle backwards; the Pravritti has to stop and the Nivritti has to begin. That is the ideal. But that ideal can only be realized after a certain amount of experience."¹⁵

"But it is a most difficult thing to give up the clinging to this universe; few ever attain to that. There are two ways to do that, mentioned in our books. One is called the *neti, neti* (not this, not this), the other is called *iti* (this); the former is the negative and the latter is the positive way. The negative is the most difficult. It is possible only to the men of the very highest, exceptional minds and gigantic wills. . . . The vast majority of mankind choose the positive way, the way through the world, making use of

all the bondages themselves to break those very bondages."¹⁶

"Possessed of a plenitude of *rajas* they (Westerners) have now reached the culmination of enjoyment. Do you think that it is not they, but you, who are going to achieve *yoga*, you who hang about for the sake of your bellies?"¹⁷

NO CONTRADICTION BETWEEN MATERIAL- ISM AND SPIRITUALITY

A great spiritual giant as he was, Swamiji had the boldness, the insight and the depth to appreciate that there is no fundamental contradiction between material progress and spiritual advancement. "The infinite power of the Spirit, brought to bear upon matter evolves material development, made to act upon thought evolves intellectuality and made to act upon Itself makes of man a God."¹⁸ This passage is one of the deepest and most illuminating utterances of the great Vivekananda. A good deal of the progress of our great motherland depends on how we appreciate and translate into action the inner meaning of this significant utterance.

THE IDEAL CIVILIZATION—THE ASSIMILA- TION OF TWO CIVILIZATIONS

Just as, according to Vivekananda, there is no inner or fundamental contradiction between materialism and spirituality, similarly, according to him, there is no contradiction between the civilization of the East and that of the West, but rather, these two civilizations are complementary to each other and the ideal civilization of the future will ensue from their assimilation.

"The present-day civilization of the West is multiplying day by day only the wants and distresses of men. On the

¹⁴ *Complete Works*, vol. III, p. 140.

¹⁵ *Ibid.*, vol. III, p. 150.

¹⁶ *Complete Works*, vol. I, p. 96.

¹⁷ *Ibid.*, vol. VI, p. 414.

¹⁸ *Ibid.*, vol. IV, p. 297.

other hand, the ancient Indian civilization, by showing people the way to spiritual advancement, doubtless succeeded, if not in removing once for all, at least in lessening in a great measure, the material needs of men. In the present age it is to bring into coalition both those civilizations that Bhagavan Sri Ramakrishna was born. In this age, as on the one hand, people have to be intensely practical, so, on the other hand, they have to acquire deep spiritual knowledge."¹⁹

"India has to learn from Europe the conquest of external nature, and Europe has to learn from India the conquest of internal nature. Then there will be neither Hindus nor Europeans—there will be the ideal humanity which has conquered both the natures—the external and the internal."²⁰

HOW TO COMBAT POVERTY—THE SPREAD OF SPIRITUAL AND SECULAR KNOWLEDGE

To come back to the question of poverty from which we had digressed a little for the discussion of a point not quite irrelevant; what are the measures proposed by Vivekananda for combating the evil of poverty? These are not discussed systematically, as he did not profess to discuss them scientifically as an economist, but we can gather his views on the point from his speeches and writings.

The first two measures would appear to be (1) the spread of spiritual knowledge, so that the Vedanta can be brought down to the practical plane and be applied to the everyday life of the people; and (2) the spread of secular knowledge.

"We have enough of that (*i.e.* gift of food), let us go for the other two, the

gift of spiritual and secular knowledge."²¹

"Secure a few cameras, some maps, a globe and some chemicals. Then secure a big hut. After that you should assemble some of the poor masses, and then show them pictures relating to Geography, Astronomy, etc., and teach them about Ramakrishna Paramahansa. Try to open their eyes with respect to what happens or is happening in the world and as to what the world is. Go to the houses of the poor illiterate that are there after the evening or at noon and open their eyes. Books are of no use—teach them orally."²²

"One defect which lay in the Advaita was its being worked out so long on the spiritual plane only, and nowhere else; now the time has come when you have to make it practical. It shall no more be a *rahasya*, a secret, it shall no more live with monks in caves and forests, and in the Himalayas; it must come down to the daily, everyday life of the people; it shall be worked out in the palace of the king, in the cave of the recluse, it shall be worked out in the cottage of the poor, by the beggar in the street, everywhere, anywhere it can be worked out. . . . The time has come when this Advaita is to be worked out practically. Let us bring it down from the Heaven into the earth; this is the present dispensation."²³

SPREAD OF THE RAJASIK SPIRIT

Idleness, according to him, is one of the principal causes of our poverty. The remedy of that is the spread of the *râjasik* spirit.

"The real evil is idleness, which is the principal cause of our poverty."²⁴

"But can all these (securing the necessaries of life, promotion of industry,

¹⁹ *Complete Works*, vol. III, p. 168.

²⁰ *Bengali Epistles*, part II, p. 20.

²¹ *Complete Works*, vol. III, p. 427.

²² *Ibid.*, vol. V, p. 291.

¹⁹ *Complete Works*, vol. VI, pp. 417-418.

²⁰ *Ibid.*, vol. V, p. 146.

commerce, communications, etc.) be ever brought about, if real *rajas* is not awakened in men? Wandering all over India nowhere I found this *rajas* manifesting itself. It is all *tamas*, *tamas*! The masses lie engulfed in *tamas*, and only among the monks do I find this *rajas* and *sattva*."²⁵

"Tell each and all that infinite power resides in them, that they are sharers of immortal Bliss. Thus rouse up the *rajas* within them, make them fit for the struggle for existence, and then speak to them about salvation."²⁶

"*Rajas* is badly needed just now! More than ninety per cent. of those whom you now take to be with the *sattva* quality, are only steeped in the deepest *tamas*. Enough if you find one-sixteenth of them to be really *sāttvika*! What we now want is, an immense awakening of the *rājasika* energy, for the whole country is now wrapped in the shroud of *tamas*."²⁷

ADOPTION OF WESTERN METHODS OF PRODUCTION

The next measure, according to him, for the removal of poverty is, that we must adopt the Western (*i.e.* modern) methods of scientific production. We must learn all that we can from the West to make us strong for the struggle for existence. This need not be done in a low, grovelling or beggarly spirit. For, we can impart spiritual knowledge to the West and can be their teachers in that sphere.

"Have we not then to learn anything from the West? Must we not try and exert ourselves for better things? Are we perfect? . . . There are many things to learn, we must struggle for new and higher things till we die."²⁸

"I want the intensity of the fanatic plus the extensivity of the materialist. Deep as the ocean, broad as the infinite skies, that is the sort of heart we want. Let us be as progressive as any nation that ever existed, and at the same time as faithful and conservative towards our traditions as Hindus alone know how to be."²⁹

"We should learn from the West her arts and sciences, from the West we have to learn the sciences of physical nature."³⁰

"With the help of Western science set yourselves to dig the earth and produce foodstuffs—not by means of mean servitude of others—but by discovering new avenues to production, by your own exertions aided by Western science."³¹

EVERYTHING TO BE SUBORDINATED TO THE NATIONAL IDEAL

Whatever we learn from the West we must be careful to see that everything is done on the basis of the bed-rock of Indian spirituality. Everything must be subordinated to the national ideal. The key-note of the national life must be preserved.

"We must always keep the wealth of our own home before our eyes, so that every one down to the masses may always know and see what his own ancestral property is—must exert ourselves to do that; and side by side, we should be brave to open our doors to receive all available light from outside."³²

"Here is another nation whose great theme of life is spirituality and renunciation, whose one watchword is, that this world is all vanity and a delusion of three days; and everything else, whether science or knowledge, enjoyments or

²⁵ *Complete Works*, vol. VI, p. 464.

²⁶ *Ibid.*, vol. VII, pp. 179-180.

²⁷ *Ibid.*, vol. V, p. 819.

²⁸ *Ibid.*, vol. IV, p. 410.

²⁹ *Complete Works*, vol. III, p. 174.

³⁰ *Ibid.*, vol. III, p. 448.

³¹ *Ibid.*, vol. VII, p. 181.

³² *Ibid.*, vol. IV, p. 889.

powers, wealth, name or fame, must be subordinated to that one theme."³³

"Whether you believe in spirituality or not, for the sake of national life, you have to get a hold on spirituality and keep to it. Then stretch the other hand out and gain all you can from the other races, but everything must be subordinated to that one ideal of life."³⁴

"There in Japan, you find a fine assimilation of knowledge, and not its indigestion as we have here. They have taken everything from the Europeans but they remain Japanese all the same, and have not turned European."³⁵

THE CREATION OF NEW EMPLOYMENTS

The fifth measure, prescribed by Vivekananda, for combating poverty, is that of creation of new employments.

"We are crying against external civilization like fools. Why should we not? If we can't get at the grapes, we can't but call them sour! . . . External civilization is necessary; not only that; it is necessary also to use articles other than necessities so that new employments may be created for the poor."³⁶

"Material civilization, nay even luxury, is necessary to create work for the poor."³⁷

GREAT SCOPE FOR ECONOMIC PROGRESS

Vivekananda has taken pains to point out that there are certain factors in Indian economic life which make for great and even unbounded economic progress, viz. (1) the poor of India are better than the poor of other countries, (2) Indians are believers in the strength of the spirit, whereas the Westerners are believers in the strength of the muscle, and (3) the existence of abundant natural resources in India.

³³ *Complete Works*, vol. III, p. 152.

³⁴ *Ibid.*, vol. III, p. 153.

³⁵ *Ibid.*, vol. V, p. 288.

³⁶ *Bengali Epistles*, part I, p. 91.

³⁷ *Complete Works*, vol. IV, p. 818.

SYMPATHY FOR THE POOR, THE MASSES AND THE LABOURERS

"I am poor—I love the poor. I am seeing those who are called the poor of this country (i.e. U.S.A.)—their condition is very much better compared with that of the poor of my country. In spite of that, the hearts of many weep for them. But whose heart weeps for the eternally depressed twenty crores of men and women of India? What is the way to their Salvation? Whose heart weeps for them? They cannot come from darkness to light—they cannot get education—who will bring light to them?"³⁸

"When I was in the Western countries I prayed to the Divine Mother, 'People here are sleeping on a bed of flowers, they eat all kinds of delicacies, and what do they not enjoy, while people in our country are dying of starvation. Mother, will there be no way for them?' One of the objects of my going to the West to preach religion was to see if I could find any means for feeding the people of this country."³⁹

FORECAST ABOUT SOCIALISM

Swamiji made a very intelligent and far-seeing forecast about the spread of Socialism. This will be evident from the following passage :

"Yet a time will come when there will be the rising of the Sudra class with their Sudra-hood, that is to say, not like that at present, when the Sudras are becoming great by acquiring the characteristic qualities of the Vaisya or the Kshatriya, but a time will come, when the Sudras of every country, with their inborn Sudra nature and habits,—not becoming in essence Vaisya or Kshatriya, but remaining Sudra, will gain absolute supremacy in every society. . . . Socialism, Anarchism, Nihilism, like all

³⁸ *Bengali Epistles*, part V, p. 106.

³⁹ *Complete Works*, vol. VII, p. 248.

other sects, are the vanguard of the social revolution that is to follow."⁴⁰

SOME ELEMENTS OF NATIONAL SOCIALISM

The present writer does not want to suggest that the doctrines of Vivekananda were a precursor of modern National Socialism. Nevertheless, the point has forcefully impressed itself on the present writer that some of the important elements of modern National Socialism are without doubt to be found in the thoughts and ideas of Vivekananda.

At several places in his speeches and writings Swamiji has laid great stress on the principle of obedience, that is, on rendering due obedience to the leader, in other words, on the leadership principle. As instances, we quote the following passages :

"Power cannot be centralized without obedience—without centralization of power nothing can be done."⁴¹

"He who knows how to obey, knows how to command. Learn obedience first."⁴²

The following passage would show that Vivekananda fully appreciated the importance of dictatorial rule for a backward society or people :

"When with the spread of education, the masses in our country would grow

more sympathetic and liberal, when they would learn to have their thoughts expanded beyond the limits of sect or party, then it would be possible to work on the democratic basis of organization. For this reason it is necessary to have a dictator for this society. Everybody should obey him, and then in time we may work on the principle of general voting."⁴³

CONCLUSION

The India of the future will not be a repetition of the India of the past. "One may desire to see again the India of one's books, one's studies, one's dreams. My hope is to see again the strong points of that India, reinforced by the strong points of this age only in a natural way."⁴⁴ The India of the future is bound to be infinitely greater than that of the past. "A wonderful, glorious future India will come—I am sure it is coming—a greater India than ever was."⁴⁵ What is the way to do it? The speeches and writings of Vivekananda are replete with valuable suggestions towards that end, which must be carried out before the great India of the future, existing in our dreams, can be made into a vivid, tangible and a glorious reality.

⁴⁰ *Complete Works*, vol. IV, p. 401.

⁴¹ *Bengali Epistles*, part I, p. 99.

⁴² *Ibid.*, part II, p. 184.

⁴³ *Complete Works*, vol. VI, p. 432.

⁴⁴ *Life of Vivekananda*, vol. II, p. 796.

⁴⁵ *Complete Works*, vol. III, p. 154.

NEED OF RELIGIOUS TOLERATION

By REV. FREDERICK A. WILMOT, B.A., S.T.B.

Let us try to understand what is in the heart of a God-man. He tries to comprehend God. He tries to become one with God. We know what a tremendous ordeal this was to Jesus,

how he was constantly in prayer, and how sometimes when he was praying, the beads of perspiration were as blood upon his forehead. Jesus came to this mystical experience and he said, "I and

the Father are One", and I suppose that is exactly what has been the result of the mystical experiences of our great spiritual personalities throughout the ages. They have comprehended God and, as in the case of Saint Thomas, it is an indescribable experience. It is an experience as if a man suddenly in a flash were let into the realms that were forbidden, and saw things that no man had seen before and came back speechless and powerless to express those things. Such a man was also Sri Ramakrishna.

He was born at a time when the great missionary movement went from America over into the Orient. Probably as he grew up he was surrounded by this tremendous confusion of faiths, and he wondered, as many of us wonder, why it is that there are so many religions, so many different faiths, and as he grew older he tried to enter into the devotional experiences of each different religion; and he discovered, as he identified himself with each religion, that it was a true avenue toward God, and I suppose if there is one truth or one new thought which comes to us out of the life of Sri Ramakrishna that is of great help to us in this time, it is that all religions are leading us toward God and that what we need to do is to most faithfully follow our own particular religion and become most adept in the spiritual practices of our own particular religion, and if we do that we come to a realization of God. That is what Sri Ramakrishna teaches us, and if we come to a realization of God through our own religion, we should look with charity upon the spiritual practices of others. I think that this age in which we are living is forcing us, people of religion, to not only a tolerance toward one another but it is leading us to an acceptance of the light and the dignity and the worth and the deep truth of the

other man's religion. In the last two decades, we have seen organized religion face the most terrific impact of the secular and atheistic and anti-religious world of all time. We have seen Russia, with the church practically wiped out in fourteen years, churches used as granaries, athletic clubs and anti-religious museums and, here and there, just a mere handful of people allowed to worship in a church, with the aim of the Russian people, the Soviet Government, that by the end of the second Five Year Plan religion will be driven underground. Then we have seen what has been going on in Germany, the persecution of the Jews, of Catholics, of Protestants. We know what is going on to the south of us in Mexico. We have also read in the papers of what is going on in Madrid. Everywhere are these signs of anti-religious persecution, and it is time that people began to think about these things a little more seriously. I believe it is just simply like the tide that goes out and then there is a lull before it comes in again, or that calmness when the wind changes. I am confident that the spiritual forces in the life of man and his dependence upon God are just exactly as valid and true to-day as they ever were, and I believe that *when the tide turns again and man is filled to the full of eating of the husks of materialism and turns back toward God, then we will have a revival of religion such as this world has not seen.* We are almost ready for it.

It is a true thought that Sri Ramakrishna gave of the validity of each great world religion and the possibility that a man, if he be true and deep in his spiritual practices in the religion which is native to him, will realize God. Now, that doesn't mean proselytism. If you have a tree that is planted here, there is not any sense of taking that tree

and pulling it up by the roots and taking it over here and planting it here. The thing that you want to do is to dig down around the roots here and give this tree new life, new power. That seems to me to be the essence of this

effort on the part of great spiritual personalities to comprehend God, to get close to the source, to the fountain-head of all spiritual power and strength, to identify oneself with the Creator of the universe.

A MAN OF GOD

BY SWAMI JAGADISWARANANDA

Rare is the soul that shakes off the grim grip of *Mâyâ* and embraces the life divine with all earnestness. The fascination of the sense-world is so strong that it is well-nigh impossible for man to look beyond it for anything higher. One in a million aspires for perfection and very few among the aspirants struggle to the end without abatement of zeal and tenacity. Yet there are souls, though they are few and far between, whose lives serve as beacon-lights to the erring humanity. They are men of God. Without them mankind cannot exist. They are born to hold aloft the banner of spirituality.

Swami Adbhutananda was such a man of God. As the prefix of his name signifies he was in the proper sense of the term a wonderful man. Unique was his *viveka* and *vairâgya*! His life was a long stillness of prayer and meditation. God was his all in all and he had no other interest in life except to think of, to speak of, and to hear of Him. For about forty years of his monk-life he never slept at night! He used to enjoy noon-day naps and pass the night in the contemplation of God, his Beloved. What was day to the world was night to him and what was night to the world was day to him. His life was a divine service of continuous dedication and devotion and literally he lived, moved, and had his being in God. He was actually a *Gudâkesha* or conqueror of

sleep, and food, which is life to man in this *Kali-yuga*, had lost all charm for him. He never allowed his lower self to dominate his life. His life was a flame of inspiration to all who saw and heard him. He was as silent as the dumb but his life was more eloquent than his lips.

Latu Maharaj was the title by which Swami Adbhutananda was popularly known. He belonged to the inner circle of the disciples of Sri Ramakrishna who relinquished their hearth and home to live and preach His gospel. He was one of those three who were the first to wander from home to homelessness to consecrate their lives to their Master and to form the nucleus of the monastic order that developed afterwards into a full-fledged organisation named after their Teacher. As a young boy he came in contact with Sri Ramakrishna who awakened his soul from the slumber of ignorance and kindled the fire of spirituality in him. Since then the fire burned without break with more and more brilliance till it consumed his whole being. "If you want to see the miracle of my Master," said Swami Vivekananda, "look at the life of *Latu*. I have not seen the like of it before." *Latu* was the prototype of his Guru.

The domestic name of *Latu* was *Rakhatu Ram*. He was born of humble parents in an obscure hamlet in the district of Chapra in Behar. His father was

a poor shepherd. He became an orphan in childhood and so he was brought up by his uncle. When he was quite young he came to Calcutta in search of a job and was employed as a house-boy by Ramachandra Dutta, a lay disciple of Sri Ramakrishna. The boy used to carry fruits and flowers to Ramakrishna from Ramachandra and thus he came to see and know the prophet of Dakshineswar. At the first sight Sri Ramakrishna recognised the spiritual potentialities of Latu and blessed him. Before seeing him Latu had pictured the saint as a monk dressed in ochre but when he saw him in plain clothes he was a bit surprised. On the first day Sri Ramakrishna received him kindly and conducted him to his own room where he gave the boy some refreshments and talked with him on various subjects. He felt great joy, he did not know why, in the presence of the Master. Dakshineswar, though a suburb of Calcutta, was a long way off from the heart of the city; so in the evening when Latu was about to take leave of Sri Ramakrishna he asked the boy not to go on foot but to take some pice from him and arrange for a seat in a boat or a carriage. As he had some money with him he did not take anything but thanked him for the kind offer. At the time of departure Sri Ramakrishna asked him to come again. The boy replied in the affirmative and left him.

Details of his childhood are now lost in obscurity. He never disclosed them to anybody. He never gave any reply to the queries regarding his antecedents. He was reluctant to tell even the story of his monk-life. In a sense his life was eventless. He lived for one idea and was absorbed in one thought, and that was the thought of his Master. From the very first day he was deeply impressed by and attracted towards his Master. As he was frequently employed

by Ramachandra to carry presents of fruits and sweets to Sri Ramakrishna, he had ample opportunities of visiting the saint whom he had made the idol of his heart from the first day. One day he reached the temple when Sri Ramakrishna was about to take his meal. Latu went there without food; so Sri Ramakrishna welcomed him to join him. Latu was very orthodox; so he declined the offer with the words that he did not take food cooked by Bengali Brahmins. The saint procured a plantain leaf on which food was served. He told the boy not to hesitate to take that sacred Prasad of Mother Kali. The boy was still unwilling to eat. Sri Ramakrishna still pressed the boy to do so. The boy had infinite love and veneration for the saint; so he said that he had no objection in eating his (Sri Ramakrishna's) Prasad. The Master gave him some food from his plate and the boy gladly ate it.

At the direction of the Master, Latu started his spiritual life in right earnest. One day Sri Ramakrishna roused his latent spiritual powers by touching his breast in an ecstatic mood and Latu began to sob with exuberance of joy. He told Ramachandra who was then present there that the fountain of divine thought which had so long been covered in him (Latu) had been opened. The Master however stopped this spiritual ecstasy of the boy by re-touching his breast as before and increased his thirst for spirituality infinitely. Sri Ramakrishna was an extraordinary teacher and could grant the vision of Truth to competent candidates. He did so in the case of all his disciples including Vivekananda, the foremost of them. He was a Divine Touchstone whose contact metamorphosed many lives. Latu became more and more devoted to the Master. Sometimes he would spend two or three days with him

to serve and hear him with rapt attention and devotion. Thus it went on for some time when one day Sri Ramakrishna extolling Latu's spirituality proposed to Ramachandra that he should allow Latu to remain permanently with him at Dakshineswar. Ramachandra thought it a great privilege and cheerfully agreed to the proposal with the whole-hearted approval of the boy.

Thus the rebirth of Latu took place. His stay with the Master marked the beginning of his new life. He was the first of that band of pure-souled young men who renounced the world and dedicated themselves to the service of the Master. Sri Ramakrishna was an affectionate father to him and loved him very dearly. Latu became his personal attendant and served him with great devotion. He was to his Master as Hanuman was to Ramachandra. He used to shampoo his legs, rub oil over his body, help him to take bath, wash his clothes and such other things. The Holy Mother (the wife of the saint), who was then living in the Nahabat, looked upon Latu with motherly love. Latu also used to do all household works for her. Day by day he began to delve more and more into the mysteries of the spiritual world and lose himself entirely in the thought of God. According to the scriptures the Guru is the embodiment of the Kalyani Shakti of God and so the disciple should always look upon him as God in human form. Latu actually did the same and so his service to the Master was as good as meditation to him. His Guru-bhakti was so deep that his Guru's words were more than divine injunctions to him.

The Master gradually trained him in higher forms of spiritual discipline, and in the holy company of the Master he made rapid progress. He was very fond of *kirtan* and other devotional music. When he was in the house of Rama-

chandra Dutta in Calcutta he used to run to *kirtan* parties like a mad man forgetting all his duties when they passed by the road, and remained absorbed in those songs for a long time. He was taken to task for such negligence of duties frequently. But he could not help it. At Dakshineswar religious singing was done very often and he would join with great enthusiasm in those songs and dance. The Master noticed the ecstatic attitude of Latu in *kirtan* and prayed to the Divine Mother to vouchsafe some spiritual experiences to him. The Master's prayers were soon answered and Latu began to get spiritual ecstasies during meditation. Latu was really an illiterate man and was ignorant of the three R's. Sri Ramakrishna wished that he should pick up at least the rudiments of primary education. He himself began to teach the boy the Bengali alphabet. But Latu being a Beharee his pronunciation amused the teacher very much. The Master repeated the experiment in vain several times and had to give up the task in despair. The education of Latu thus ended there.

One day the devotees of the Master were playing the indoor game named Golakdham or the region of Vishnu. Golak is Heaven. The 'pieces' of some players fell in hell and this displeased them. This touched the heart of the Master too, who was witnessing the game. Latu's 'pieces' at the very start crossed the plane of *samsāra* and straightway reached into Golak, the land of liberation. Latu was beside himself with joy and began to dance. That he attained *mukti* even in game delighted him very much. At this the Master remarked, "See, how happy is he at the very thought of salvation! Had he not got this, his feelings would have been certainly wounded. Those who have sole reliance upon God do not

meet with any defeat in any walk of life." The thought of redemption from the bondage of this world was so preponderant in his mind that its attainment even in game filled him with an excess of joy. Dominant desire of a man finds expression unconsciously in thought, word and deed. As a great saint has said, "If you press one rice from a cooking pot, you may know whether the entire rice in the vessel has been boiled or not." Steadily Latu went on scaling the dizzy heights of spirituality in the divine association of his Guru. The Master himself used to sing devotional songs very often and Latu hearing them was lost in ecstasy. To hear the Master was not only to be inspired but also to be enlightened. Truly the Upanishads have said that the *Āptavākya*, the gospel of a knower of Brahman, bestows revelations and realisations. A certain part of Latu's mind used always to be indrawn. When he sat alone he looked like a man absorbed in meditation. One day when he was quietly sitting alone in a deep meditative mood resting his head on his hand, the Master looked at him and observed, "As if He (Lord Shiva) is squatting there." His divine intoxication developed so soon that he lost his outward consciousness very often. His state of spiritual madness necessitated one attendant for him. Meditation became second nature to him. Most part of the day or night he would remain absorbed in deep contemplation and so could not even attend to his duties to the Master any more.

His love towards the Master beggars description. Every morning he used to see the face of the Master first before seeing any other human face. He was afraid that if he saw any other face any day that day would be vain to him. One morning he went to the room of the Master but could not find him there, as

he was out to satisfy the call of nature. Out of child-like simplicity Latu closed his eyes with the palms of his hands and shouted out, "Where are you, Guru Maharaj? Please come to me so that I may see your holy face first and begin the day in an auspicious moment." His voice did not reach the Master's ears as the latter had gone to a considerable distance both for answering the call of nature and for taking a morning walk also. He came out of the room and bawled out more loudly. The Master heard his voice while returning and said, "Wait, my child, I am coming." When the Master had come to his presence he opened his eyes and his face beamed with peace and joy.

Latu Maharaj did not at all agree to take part in the works started by Swami Vivekananda after his return from the West. He continued his spiritual disciplines till the last day of his life. His life was so wonderful (*adbhut*) and his love for spiritual life was so intense that he was given the name of Adbhutananda. Swami Vivekananda used to say, "Our Teacher and Lord was original. Each one of us must be original or nothing." Swami Vivekananda paid glowing tribute to Swami Adbhutananda's originality. He said, "Latu has attained to the high stage of a Paramahansa in a comparatively short time in very humble environments whereas we have commenced our life amidst favourable surroundings. If we compare his state of affairs with ours he is certainly much greater than we. We were born and brought up in cultured families and were highly educated before we came to the Master with a refined intellect. Latu was fully illiterate. When we felt monotony in spiritual practices we could get rid of it by study and the like. But Latu had no other support or diversion, he had to spend his whole life in *one* way alone. Only by means of medita-

tion and *japam* he rose to the exalted stage of a Paramahansa. This testifies to his latent spirituality and the infinite grace of Guru Maharaj to him."

As he had to work hard during day-time in the early days at Dakshineswar he used to fall asleep in the evening. The Master saw this and scolded him one day saying, "What is this? If you sleep in the evening when will you meditate? Evening is one of the best times for meditation." This was enough. From that day he gave up sleep at night till the last moment of his life. He followed every word of the Master in thought, word and deed throughout his life. He used to sleep at noon and spend the whole night in meditation.

The characteristic of Latu Maharaj was that he never hated anybody. He used to mix with one and all, saints and sinners, equally with an open heart. He had no egoism as a Sadhu. Boys, youths and the old alike, came to him and enjoyed his sweet company and took from him sweets, fruits and flowers. He encouraged all to practise prayer, supplication and other religious rites. Though he could not go through any scriptures even in his mother tongue he was extremely fond of hearing them from others. He listened to the readings of the Vedas, the Vedanta, the Puranas and other holy books with one-pointed attention. He grasped the inner meaning of the Shastras with great ease. Once a monk was reading the following sloka of the *Kathopanishad* :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये सञ्चिविष्टः ।

तं स्वात् शरीरात् प्रवृहेत्
मुञ्जादि बेबीकां धेयेत् ॥ (II. 6. 17)

—"The Purusha or the Divine Person is the inner soul. He is of the size of the thumb and dwells always in the heart of beings. One should separate Him from the body with patience as the stalk

from a grass." He said at once, "Yes, I understand this from the core of my heart." He spoke with authority because he realised this state. His soul was detached from body and mind, from the gross and the subtle body and remained in its full freedom and glory as *Sat-Chit-Ananda*. He could elucidate the knotty problems of philosophy and religion so nicely that well-read and well-educated people were simply astonished to hear his learned exposition. Even the Pandits used to flock to him to get the solutions of disputed questions. Pandit Vishnu Tarkaratna used to say that the spiritual talks of the illiterate Latu Maharaj were simply illuminating. He said : "When I heard him it seemed as though his Master was talking through him." Girish Chandra Ghose, the father of the Bengali stage and a prominent lay disciple of the Master, remarked about Latu Maharaj thus : "My eyes have not come across such a spotless saint as Latu Maharaj. His air purifies and uplifts others. Millions will have spiritual welfare through his grace. Both the householders and the Sannyāsins will derive great inspirations from this God-mad soul."

During the life-time of the Master at Dakshineswar, Latu experienced Samādhi, the highest state of spiritual life. One day he became so unconscious in Samādhi that his Master had no other way than to rub his chest with his knee for a long time to bring him back to the normal plane. The thought of the world was so much blotted out of his mind that it became difficult for him to do any work. Once at the order of the Master he had to go to the garden of Jadu Mallick to cut and get some plantain leaves, and lo, there under the tree he stood motionless and senseless in Samādhi! Who would cut the leaves? He forgot the world. Meals were

delayed for want of plantain leaves. The Master called aloud the name of Latu but there was no response. Who will hear whom! Latu was not in this world. At last Sri Ramakrishna went to the garden and saw Latu standing there like a statue. He pressed his legs with his own legs and jerked his body and then he came to his senses. One day Latu was missing. The Master went out in search of him and found him to his astonishment absorbed in deep trance on the Panchamundi Asana under the Vilva-tree where the Master had undergone various Sâdhanâs. Two dogs, quite unknown, were guarding him from intruders.

Latu had deep love for his brother-monks. He said, "I do not care for any number of births if I get such brother-monks. The disciples of my Guru are my kith and kin not only of this life but also of the next as well." After the passing away of the Master he used to pass his day time on the banks of the Ganges in meditation and at night he would go for meals to the Basumati Press whose proprietor was a great devotee of Sri Ramakrishna. He identified himself so much with his brother disciples that in spite of his robust health his body suddenly broke never to be recouped again at the sudden death of Swami Vivekananda. He told confidentially to a monk that there was no other cause of his physical breakdown than that. He would take some money from S. Upendra Nath Mukhopadhyaya, the owner of the Basumati Press, and buy some chapatti and curry with it and eat them. At last he decided to stay in the house of Balaram Basu, another devotee of the Master. The latter's son prayed to him to be in his house and take his meals whenever he liked. The food was served to him in time and he was given full freedom to accept or reject it. He effaced his ego-consciousness so totally

from his mind that when one began to worship his photo he got angry and scolded him saying, "What is the use of worshipping this nasty body? Worship Him who is inside this body and whom I too worship". He never mixed with the rich. He associated with those (no matter, they were poor and rustic) who would delight in religious matters. He did not go on any pilgrimage. One day while he was massaging the feet of his Master he thought of going to some holy places. The Master at once read his mind and asked him to live there and dive deep into Sâdhanâ. He followed his advice to the letter. Latu Maharaj was a *janganu tirtha*. Wherever he went the place became holy, and pious souls congregated in large numbers.

After the establishment of the Belur Math Swami Vivekananda lived with his brother monks there and many young men joined them. Swamiji made it a rule that all must get up in the morning at 4 a.m. as soon as the bell was rung, and practise meditation. One morning Latu Maharaj was seen to leave the Math premises with a piece of cloth and a napkin, his sole belongings of this world on his shoulder. Swamiji asked him where he was going. He replied that he was going out of the Math as he could not follow the new regulations. His mind went beyond the realm of rules as it was always in tune with the Infinite. Swamiji explained to him that these rules were not for him but for the novitiates for whom these things were essential as they were in preliminary stages. Then he came back and lived in the Math. He was held in high respect by his brother disciples as also by junior Swamis. His life was an ideal example to them. Once a gentleman asked him how he thought of his Master. He said that he was a great man, a perfect soul. This reply did not satisfy

the questioner who requested him again to speak out his heart. The questioner wanted to know whether He was a Divine incarnation and, if so, whether he was one of the Avatars described in the scriptures. He got angry and said, "If you cannot believe in what I say there is no meaning in asking me these questions. Do you not understand that He is my God—the sole refuge of my life—for whom I have renounced all and dedicated my life?"

Nominal food, and sleepless nights of hard penance for long 40 years told seriously upon his health. His body became worn out day by day and was reduced to a mere skeleton. He went to Benares towards the end of his life and spent his last days at the holy feet of Lord Viswanath. He was not heard in those days to speak anything that is not spiritual. He had no other work except to remain plunged in long trances. He was repeatedly reminded to take his food which was very often omitted. Nights were passed in Divine ecstasies and nobody dared to approach or talk with him then. One day his attendant went to his room to request him to take food and found to his surprise that the hairs of the saint's body and head stood on end and the saint was lost in a beatific vision and his face was beaming with divine light. The last two or three years of his life he suffered seriously from dyspepsia, indigestion and other stomach troubles. Still he did not take care of his body. He got a poisonous boil on his back and he suffered from it seriously. The boil developed into a gangrene, and on four consecutive days two or three operations were made on his back. But the wonder of wonders is that he was not at all moved by them. He was wholly devoid of body-idea and was one with his Lord so much so that no amount of physical suffering could disturb his mental placidity. He kicked

off his mortal frame and passed into Mahâsamâdhi on the 24th April in 1920 in Benares.

Swami Turiyananda, his beloved brother-monk who was present there on the occasion, wrote about him in a letter to another brother as follows: "Hope you have got the news of Latu's end by wire. I have not seen a second death like this . . . During his protracted illness extending for about two years he was always in meditation. His eyes pointed to the middle of the brows. He was totally detached from all affairs of the world. He was always conscious and awake but did not care for any news or outward things. One day when the dressing of the wound was over after the operation he asked me what the disease was in the opinions of the doctors. I told him that it was sheer weakness due to extreme austerities. He said at once, 'I would be glad when this body drops off.' He had not the slightest attachment for his body that is dearest to man. During the last few days he did not like to eat. If the attendant persisted that he would starve if he did not take anything, he would swallow some food as a patient takes a bitter medicine. On the last night of his life he did not touch any food or drink. When the Sevaka threatened to fast he said straightway, 'Don't eat.' His mind was free from Mâyâ. Next day I went to him and saw him in high fever. There was no pulse. Doctor examined the heart but could not get any trace of it. Temperature was only 102°.6. He was fully conscious but made no effort to speak or do anything. . . He could not, like other days, sit erect. He took nothing but a few drops of fruit-juice. Milk was refused but he drank with great pleasure the *charanâ-mrita* (holy water) of Lord Viswanath . . . I left him at 10 a.m. with a desire to return at about 4 p.m. Doctor

was expected then. After coming to the Home while I was resting after meal, news was brought to me that Latu Maharaj had passed away at about 12-10 noon. I hurried to the place at once and saw him lying on the right side as if he was asleep. I touched his body which was then as warm as in fever before death. Who can understand from his face which was then radiating as before peace and bliss that he is lost in eternal sleep? Devotional music went on for three hours and then his body was duly decorated and worshipped. When he was worshipped the Divine beauty of his face was indescribable. I never saw such compassion, Ananda and Shanti in his face before. While alive his eyes were half-closed but after death they were

wide open. Oh, how beautiful and lovely were the eyes then! Everybody was charmed by them. There was no trace of sorrow. All present were overwhelmed with heavenliness. The scene was extraordinary and wonderful. The Lord enacted this scene, as it were, to prove the truth of his name, 'Adbhuta'. Both Hindus and Muslims came to pay their last tributes to this man of God. He conquered death; so his passing away was not like ordinary mortals. Then clad in new cloth and placed in new bedding his body was immersed in the Ganges." The man of God returned to the place from where he came to this vale of tears to lead a wonderful spiritual life.

SUFISM

BY PROF. HIRA LALL CHOPRA, M.A.

The first great controversial point in Sufi-ism is the derivation of the word Sufi. Opinions differ as to its origin. Some say it is derived from the word *safa* (purity) and Sufis are those who are pious persons; and others say that *saff* (bench) or the row is its source where the chosen few, who rank foremost in the eyes of God, will be seated on the Day of Resurrection. But Abu Nasr-al-Sarraj, the author of the oldest treatise on Sufi-ism, declares it to have been derived from the word *suf* (wool), as in the ancient times ascetics used to wear woollen cloth.

In earlier times Sufi-ism did mean asceticism and the present meaning of mysticism hardly existed then. The retirement into seclusion on account of the ever-bloody battles of Persia contributed to drive away spirits of devotional character from the scene of continual unrest to the blissful peace of an

ever-deepening contemplative life. The Semitic character of the life and thought of these early Mohammedan ascetics is gradually followed by a large-hearted pantheism of more or less an Aryan stamp, the development of which, in fact, runs parallel to the slowly-progressing political independence of Persia.

The beginning of Sufi-ism in Islam takes us back to the 7th century A.D. In the third century of Hijra pantheism was prevalent and ideas like "everything perishes excepting the face of God" and "God is omnipresent," were in vogue. Undeniably this pantheism was influenced by Christianity, Neo-Platonism and Buddhism. Some prove it as a reaction to Aryan Vedantism when Islam was imposed upon it rather forcibly. Early Sufis tried to harmonise everything according to the will of God. This principle has descended down to them from asceticism and consequently

resulted in Divine Love or *rasa* (His will) or ecstasy.

Rabia, the first Muslim poetess and female mystic, declared that she could not love the Prophet as she was too absorbed in Divine Love. Gradually the barrier between God and His creatures broke down. The definition of *tauhid* (Monism) became pantheistic. The unique personality of Allah was revealed in every object, and a Sufi found his life in self-abnegation. He had to leave his own self to find the shadow of God pervading everything. This was the essence of Sufi-ism, and no doubt it was borrowed from some other sources outside Islam. Merx is wrong when he declares it to be absolutely a Greek element, though it was only influenced by it.

The Sufis say that Mohammed was also something of a mystic and that many Quranic passages yield such an interpretation, and some of them even declare that God manifested Himself in Ali. The advocates of the view are known as Aliyites or Aliyin. Their claim is that Ali could interpret the Quran better than anyone else. The Quran yields an infinite variety of meanings, and every Sufi interprets it according to his own spiritual heights and power.

The Sufis professed themselves as a specially favoured class endowed with an esoteric knowledge of the Quran. They held classes and this system became so popular that for a budding Sufi, a teacher (*pir*, *shaykh* or *murshid*) was considered to be an indispensable one. Every teacher had his own views, which he passed on to his disciples. It created difference in the various schools of Sufism, as the propounders of these sects were instructed by different mystics in different ideals. These disciples went abroad and preached the doctrines which they had learnt from their spiritual

guides. The authority of these *shaykhs*, and *murshids* was absolute, as that famous bard of Iran (Hafiz) declares : "Drench your prayer-mat with wine if your magi teacher commands you to do, as a Teacher (spiritual) is not ignorant of the various ways of the Divine Stages." On taking initiation a novice was invested by his teacher with a garment made of stitched pieces of cloth which in latter times superseded the woollen cloth worn by the original Sufis. All these formalities were observed at the time of admission to mysticism. The veneration which those novices had for their teachers is wellknown.

The rule, method and religious practice inculcated by the *shaykh* and followed by the disciple were known as *tariqat* (Path). Different teachers taught different doctrines and in different ways. They tried to overcome *hunger*, and observed the vow of *silence* to kill the *nafs* (self). It is just like *tapas* of our Hindu system. For the attainment of *perfection* or Truth one is to go through many stages (*manazil*, *madarij*, *maqamat*). Unless one becomes perfect in the first discipline, he is not allowed to take up the second one. The first is *tauba* (repentance), i.e., turning away from sins and concentrating on God. One admits his previous sins and promises not to repeat them in future.

The results of *tariqat* are unselfish moral ideals, the renunciation of worldly possessions and desires, sincerity in word and deed, patience, humanity and charity or trust in God and single-hearted devotion to His will.

But the true ends are attained by ecstatic experiences and exercises in spiritual meditation which just coincide with our *Yogābhyaśa* and *Prāṇāyāma*. The way to practise the ecstatic experiences is *zikr* (recollection), i.e., repeating the name of Allah. It is done by

various methods,—by holding the breath for a certain period so that one's mind may be raised to the state of trance.

Al-Qushairi and Al-Ghazali give the general view of the Sufi psychology thus: "*Nafs* (appetitive soul), *ruh* (spirit), *qalb* (heart), and *aql* (intelligence) comprise the sensual, spiritual and intellectual nature of man respectively. *Nafs* (appetitive soul) is wholly the seat of passion. It is an evil thing and can be overcome by *jihad* (holy war). *Ruh* (spirit) and *qalb* (heart) are the proper organs of mystical life. Here *qalb* is not the heart of flesh but the transcendental subtlety or a non-material essence by which the reality of all other things is perceived and reflected as in a mirror, but these faculties of perception and reflection depend on the purity of heart. The purer the heart, the sooner and greater it shall perceive and reflect. Sufis prescribe *zikr* (recollection) and *muraqbat* (seclusion) for the purification of the heart as by doing so, one forgets everything else excepting the thought of God. There are moods of feeling *ahwal* (states) or the fits of trance which come and go when God wills. Usually they are transient but can abide permanently, if God requires. The *maqamat* (stations) are subordinate to these *ahwal* (states). Yielding to the Divine influence a Sufi is a son of time dominated by a *hal* (state). In those moments he forgets the past and ponders not for the future."

Through ecstasy a Sufi reaches *haqiqat* (Truth) where he is one with God. Thus enraptured he is a *majzub*, a *wali* or a saint. He is not to be judged by his appearances. His knowledge of unseen things can justify him to do that, which the religion prohibits or even condemns. This state of mind in particular and the intuition of mysticism in general is not restricted to men alone but many women have also sub-

scribed to it, and are enumerated in the rolls of high class Sufis. In that fit of trance, the miracles they perform are not wrought by them but are granted and manifested to them by God. Even if they wish, they cannot avoid the reputation of being a supernatural Being; God Himself makes them famous and takes the expression of their miraculous faculty into the very nook and corner of the world.

The Sufi theory of ecstasy recognises two aspects of the experience of oneness of God. First is *fana*, *fuqd* (self-loss), *sakr* (intoxication) and the second is *baqa* (abiding in God), *wajd* (finding God), *sahv* (sobriety). With regard to Sufism, there is nothing beyond the supreme negation of self, when what is mortal disappears and religion no longer exists.

To abide in God or *baqa* after having passed from *fana* (self-loss) is the emblem of the perfect man, who not only traverses the path from plurality to unity but merges in God. Continuing in this state he comes with God to the phenomenal world from which he sets out and manifests unity in plurality. In this way he displays Truth to mankind while fulfilling the duties of religious life. This is the Hindu theory of the Incarnation of God.

The Sufis subordinate *shariat* (Law) to *haqiqat* (Truth) and even to *tariqat* (Path). Every act of the man who has attained Truth is holy and in harmony with the spirit of law.

According to the Sufis, before the beginning of time when there was no plurality, God who is Absolute Beauty, Absolute Being and Absolute Spirit existed alone in a calm and unmanifested state. God desired to manifest Himself, and the Sufis justify this Divine Will to be many by saying that it is the innate desire of everything beautiful to

express and show itself. A beautiful face never likes to remain hidden and a beautiful thought also seeks utterance.

Lahut (Divinity) is manifested in *nasut* (Humanity) and it is the realization of this doctrine that led a deified Mansur to declare, "Anal Haq" (I am God), which does not fit in with orthodox Islam, and forced theologians and even later Sufis to give it a monistic interpretation, e.g., Ibn-al-Arabi reduced *lahut* and *nasut* to interchangeable aspects of the one Reality.

The other school holds *wahdat-ul-wajud* (the unity of Being) and says that all apparent multiplicity is the outcome of unity and is an outward manifestation of the Real. The two are one like ice and water. This world is not an illusion or *māyā* but the self-revelation of the Absolute. Ibn-al-Arabi says, "We are necessary to God for his manifestation, and He is essential for us to live."

The simple essence is called *al'ama* (darkness) and this develops consciousness in three stages : (i) *Ahadiyyat* (oneness); (ii) *huyyit* (he-ness); and *ana-niyyat* (I-ness), which prove that man is the microcosm in which all these attributes are united. He is the 'head and crown of creation.' God and man become one in the perfect man. God descends and man ascends through these three stages. A perfect man is the final cause of creation, and a *qutb* (axis) round which the whole universe revolves. He is the copy made of God,—Divinity correlated with Humanity.

The Sufis generally regard Mohammed as Logos (the light of God) which existed even before creation, and for the sake of which all things were created. To induce and persuade people to worship God, Logos is manifested in the form of saints and Prophets in every age. His one object in life is the eradication of evil and propagation of good, an idea

which is clearly explained in the *Bhagavad Gita* : "Whenever there is decline of Law, O Arjuna, and an outbreak of lawlessness, I incarnate myself. For the protection of the good, for the destruction of the wicked and for the establishment of Law I am born from age to age."

Jili propounds that God sends Prophets to teach men the true method of worship, and the religion which is preached by God-sent Prophets is a perfect one. But in the Quran God has said, "I breathed my spirit into Adam," where Adam means every human being and thus the surest and the easiest way to worship God is to serve His creation.

The Sufi poet is not concerned with metaphysics, but desires to probe into the sublime conception of all-embracing unity and all-conquering Love, which is the real basis whereon all the rest is built. He conceives God as an Eternal Beauty, who manifests Himself for the sake of Love and is the real object of Love. *Ishq-i-majazi* (earthly love) is a bridge leading to *ishq-i-haqiqi* (love of Reality). The soul which is divine in essence longs for union with the whole, of which it is a part. Love is the alchemy which transmutes even the basest elements into gold. "Love is the final cause of creation" (Jami). Love is the essence of all religions. "The more a man loves, the deeper he penetrates into the divine purposes." Love is the "astrolabe of heavenly mysteries." In short the first and the most essential qualification of a seeker after God is Love, though it be *majazi* (earthly) and not *haqiqi* (real); otherwise it will avail him naught, as Jami says : "Be a prisoner of love to attain deliverance." So does Maulana Rumi say : "May you live happily for ever, O my intoxicating Love. You are the healer of all the maladies."

THE MASTER OF JESUS

BY SWAMI VIJOYANANDA

John the Baptist was Jesus's cousin, and a few months His senior. He was the son of Zacharias and Elizabeth. His father had a vision about his divinity. It is narrated in the Gospel of St. Luke in this way: "And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. Blessed be the Lord, God of Israel; for He hath visited and redeemed His people . . . that we should be saved from our enemies, and from the hand of all that hate us; that He would grant unto us that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways: To give knowledge of salvation unto His people, by the remission of their sins, through the tender mercy of our God, whereby the dayspring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Zacharias was divinely inspired when he spoke in this manner. Two things are noteworthy in the above saying. The first is the concept of serving the Lord without fear, and the second is the idea of bringing light in the shadow of death.

We must all realize that inspired sayings are not in the form of explanatory notes. Great Truths have always been uttered in a direct, simple and straightforward manner.

Even the suffering Jews, the down-trodden, subjugated, priest-ridden, des-

pised Jews, were never completely without the correct idea: that to serve the Lord is natural, only when this service is free from fear. And every true devotee aspires to this freedom from fear.

As long as religious feeling is goaded by the thought of necessity there is very little chance of feeling Love towards God.

It is not strange to find ordinary devotees asking for their daily bread. They have not yet filled themselves with the Love of their Beloved God. Had they done so, they would have replied in the words of Christ, to the great tempter, Ignorance, who presents himself in the form of hunger, thirst and other desires: "That man shall not live by bread alone, but by every word of God" (Luke IV. 4).

In the first stages of devotion, the aspirant feels certain desires in the form of needs on the physical plane; but other feelings urge him to go beyond those desires. He has just begun to love, he has just imagined love for the Beloved, Whom, as yet he has not felt as his own. But after becoming acquainted, when love ripens, then the lover forgets everything about hunger, about thirst, and the necessities which he himself considered so essential; and he goes on living, feeding himself on the words of his Beloved God.

Now we come to the second idea: of giving light to them that are sitting in the shadow of death. We know that one of the most important ideas, and among the majority of religious people, the first thought of religion, came from the search of the unknown state after death.

Man wants to live. The continuance

of life is natural to him, but every day, every moment he comes across the terrible and unavoidable fact that some one whom he knows is no more. Amidst all the flux and change with which he is surrounded, among all the uncertainties of life, it seems that the only certain and unchangeable fact is death. Every being changes, every one dies, and he wonders about this unwelcome reality.

He cannot accept it as Reality, for in his heart of hearts he feels that he cannot, or rather should not, die; yet his experience tells him constantly that he too must die. This never-ending struggle between acquired experience and personal feeling, in the case of an awakening spirit, gives birth to religion. When his feeling ripens into realisation, then the light which dispels the shadow of death, is born.

Zacharias had seen death, perhaps cruel death and murder, perpetrated by the agents of the king who hated the Jews; yet he not only imagined, he felt that man is immortal in essence, and that death is but a shadow, temporary in nature, covering the Light of Life, Immortality.

John had to fulfil in his life the vision of his father. He began his search for Truth. The priests did not help him. They were very erudite, they knew well the art of explaining the scriptures, but this did not satisfy the constant burning desire of the future teacher of Jesus. Scholarship did not attract him. And moreover he saw the discrepancy between the life of the priests, and their teachings; and their precepts made his heart sore; so he began his search for men who really lived and practised their religion. He joined the order of the Essenes.

Some historians say that the members of this order, though mostly composed of local people of Semitic origin, were following the system of religious practices of the Buddhist monks. We know that

Lord Buddha came nearly six centuries before Christ, and the monks of his order were great missionaries. It is quite possible that Buddha's message not only reached the banks of the Jordan, but was actually practised by monks there. That the Essenes were practising a cult not entirely Jewish can be proved from the following facts. First, the order of the Essenes, contrary to all Jewish acceptance, was a secret order, and the members were wandering monks living far away from the touch of society; and secondly, the Jews had no monks living among them, and strictly prohibited a life of absolute celibacy. All their Rabbis were married, and the Jews being a very conservative race, they followed (and still follow) their religious and other customs extremely strictly. This rigid adherence to their laws and dogmas, however, has made certain Jews very narrow-minded; but this same cause has made it possible for this great race to adorn the earth, from time to time, with the gift of children who were and are real geniuses in various fields of life.

Of his religious practices, meditation, penance and mortification, neither John himself nor the Apostles say much. It is a pity that a person so great as John the Baptist, the Teacher of Jesus, has been so neglected in the history of Christianity. Let us remember, however, what Christ says about His teacher: ". . . And when the messengers of John were departed, he began to speak unto the people concerning John; What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is He of whom it

is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist" (Luke VII. 24-28).

Though Annas and Caiaphas were the high priests, the word of God came in the wilderness to John, the son of Zacharias.

Dressed only in a robe of Camel's hair, and a leathern girdle round his loins, somewhat rugged in appearance, apparently harsh in his dealings but full of love for his fellow beings, this great teacher preached in the wilderness of Judea. People flocked round him, they came from Jerusalem, the region around the Jordan, and from all Judea. He told them first to repent, and then, with the waters of the Jordan, he baptised them into the religion of love.

The first awakening to religion comes through its ethical aspect. Man finds himself on the conscious plane, and his past, the memory of his many doings in the past not only puts him to shame, but gives him much anguish. He says to himself: 'I shall never do those things again, I shall never allow myself to be deluded again by ignorance, which tempted me to live the life of an animal. I separated myself from my Beloved God. I forgot Him, I neglected Him, I was ignominiously occupied with lower ideas and baser passions. These were the causes of my persistent sorrows. Now that I am awake, now that I am conscious, I am determined not to fall back, not to allow myself to be tempted again.' With this determination in his heart, man is reborn to a natural life.

In his unnatural state of existence, man thinks that he is a kind of super animal, and the only object in his life is to enjoy sense pleasures; he forgets his divine origin. And even when he is half awake, he but faintly remembers that he

has come to the earth to fulfil his real mission of realising his divinity. But the determined, sincere man, feeling ashamed of his past, says: "I am sorry, Oh, Lord, forgive me".

Many of us do not know one very important fact about religion that it can never be inculcated. Inculcated religion is like a barren tree, bearing no fruit. When you have *realised* the religion which you practise, you acquire the right to speak of it to those who go to you and expressly ask for it. Otherwise there is the danger of your degenerating into Pharisees and Sadducees, who cause more harm than good. Preach whatever you consider to be really beneficial, after you have practised it yourself.

John the Baptist baptised and preached his own realisation to those who came to him and asked for it sincerely, men and women who like himself, suffered from the sorrow produced by ignorance about the real nature of God, the ever merciful God Who is our Father, Who is our very own. John opened the gates of Love to the earnest seekers. But his behaviour was quite different towards the Pharisees and Sadducees, men who had hardened their hearts with too much study and no practice, men full of vanity, men who had no knowledge of their real nature and who had no respect for others. When these men came for baptism without having in them any feeling of repentance, John received them with reprimands, and sore as he was, his utterances were bitter.

John knew very well that ordinary householders fall into the habit of hoarding, and avarice is difficult to cure; so he advised the multitude in a general way: "He that hath two coats let him impart to him that hath none; and he that hath meat, let him do likewise" (Luke III. 11).

The idea of possession is positively

against all religious aspiration. We must make ourselves absolutely free from all ideas of possession before we receive Divine Grace. The same concept of renunciation is also beautifully emphasized by Christ : "Therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on" (Luke XII. 22).

Renunciation and repentance were the main theme of John the Baptist's preaching. He knew that without these two requisites no progress is possible in religious life.

But he could be mild; hear what he says to the publicans, who were agents of the government, and notorious for their unjust, exacting nature, and harsh dealings with the people. To them John very mildly says : "Exact no more than that which is appointed to you" (Luke III. 18). To the soldiers, who came to be baptised by him, he said : "Do violence to no man, neither accuse any falsely; and be content with your wages" (Luke III. 14).

John was a realised soul. He had suffered, but he had no thought of vengeance or hatred against his persecutors. He was a super-man and all super-men are exceedingly humane, and great as they are, they know the secret of slowly, patiently and correctly guiding those whom they accept.

Ordinary teachers, like ordinary doctors, prescribe the same remedy for all; and sometimes their ignorance is so great that they give but one counsel for all difficulties. We must remember that before reaching the state of a teacher,

one has to pass through the state of a student, and only from good students, can good teachers be made. If the life of the teacher is not well prepared, his presentation of the teaching lacks the force that comes only from realisation of the ideal he preaches.

To-day all over the world, in every religion there are unfortunately so many unprepared teachers that religion, falling into their hands, is becoming decadent. Many faithless men have entered into the temple of the Lord, and their in-exemplary lives are the cause of much loss of faith in the hearts of adherents.

It is the life of the teachers that works miracles in the minds of disciples. Mere words everyone can articulate. Every educated fool can turn the heads of an ignorant audience; but to illumine the hearts of hankering souls needs something more than that; it requires an exemplary life.

The difference between a Pharisee (a mere scholar) and a real teacher, lies in the true experience which only comes from hard practice, practice that cleanses and illumines the spirit, and ultimately liberates us from ignorance.

The publicans and soldiers, and even the scholars marvelled at the wonderful change that happened to their hearts after being baptised by John. And as they were expecting a saviour, all men began to speculate, whether John was the Christ or not. But he told them frankly that he was not.

News of John reached the ears of Jesus and He came to him to be initiated.

FUNDAMENTAL PROBLEMS OF LIFE

By KAPILESWAR DAS, M.A., B. Ed.

The Pândavas had just left their kingdom and gone into exile. In the solitude of the *Dwaita* forest before their cottage dwelling, one evening the five brothers with their beloved Draupadi were pondering over their calamities and prospects. In course of talk Pāṇchālī said to Yudhishtira, "My Lord, having forsaken the bejewelled throne, the resort of princes, the smearing of sandal paste, camphor and scents, the wearing of costliest silk, the relish of sweetest and most tasteful condiments served in golden plates, you have courted the hard earth, mats of grass, trees and plants as courtiers, dust, barks and leaves, dry roots and fruits. Remember, we are Kshatriyas, and as such we are to be blamed if we do not exhibit our prowess. Too much forbearance leads one to pain inflicted by persons less deserving than he. He is ignored, slighted and ridiculed. My lord, when I see how adversity haunts you, the incarnation of virtue, while Duryodhana, the vicious, sports in affluence, my belief in righteousness diminishes. What is decreed by fate happens; how can Dharma counteract it? Happiness or misery is experienced by all according to destiny. All in this world are like wooden toys made to dance to the tunes of the unknown. Bound by the bondage of illusion all are drifting on the swift current of time like logs of wood. Who can control the inevitable? The mysterious, the inscrutable pervades the whole like ether, dispenses the pleasant and the unpleasant, the auspicious and the inauspicious, and drags all by the halter like dumb cattle. Of what avail is discrimination? The course is settled by the Omnipotent;

who can alter it? Living beings are born in the world, move for a time and fade away into the realm beyond, be it of light or darkness. Personality is of no value; we are tossed and tumbled like slender reeds in a powerful gust of wind. Nothing is stable; life is an incessant flux, a perpetual change, a continuous becoming: what is to-day will not be to-morrow. What are we but helpless children before the hidden secret? They say right wins and wrong suffers. But in my opinion justice is the plea of the weak. The struggle for existence is severe: we have to be up and doing to live; let us act with the living present. The swan is ever vigilant in the water for its prey: why should we be silent and idle? There cannot be fruit without action. He who relies on destiny and goes to sleep, is destroyed. He who earns wealth by his own efforts deserves the name of a person. Personality is the cause of action, for action is possible through the functioning of personal will and understanding. There is oil in the sesame seed or milk in the cow's udder: but is it available without exertion? Good or evil depends upon our own action, righteousness or the opposite flows from it, success or failure depends upon it. It is with the farmer to sow his seed in time upon fertile soil, though the crops depend upon rain. If action is not crowned with the desired end, at least one cannot be blamed, if he has done it. It is the imperative duty of the king to manipulate circumstances, gauge the strength or weakness of the foe, determine the shortest line of action through means peaceful or forcible and strike unflinchingly."

These words of passion and incitement roused the strong-limbed Bhima and he cried out, "O king, my heart is filled with remorse when I see your apparent impotence in the name of Dharma. To win in battle is glorious, to die is to ascend to the heavens. Is it Dharma to throw one's nearest and dearest into the wilderness, to plunge them into the sea of affliction? He who follows Dharma exclusively is forsaken by material prosperity (Artha). If Dharma leads to painful poverty, what is its worth? If worldly goods at our command are not properly utilised, what is the use of guarding them? Extreme material destitution makes one mad after the hunt of food: where is the time and mind for him to achieve Dharma? Wealth can be had not by begging but by the maximum of output of individuality. Begging is the shelter of them who seek the hereafter, the spiritual only. But for the ruler cruelty tempered with mercy is indispensable. Will you not maintain your dependents and look to their safety? Let us follow our own Dharma. To the ruler Dharma must be wedded with policy without which there can be no conquest. My heart is attached to that which promotes advancement. Let us create dissensions among the enemies. Even the innocent little bees unite to take off the life of the robber of honey: are we less than these? I have never seen any one except you who is kind to enemies. Alas, how do they well-versed in scriptures sometimes act so indiscriminately!"

Yudhishtira was stung to the quick to hear such counsel. In consoling his queen and royal brother he remarked, "Restrain your anger; anger is the destroyer of all. The angry cannot distinguish between the holy and the sinful. Anger kills one's inner spirit, dexterity and capacity. The ignorant only take its ill-tempered effusion as

strength. Without forbearance and self-control how can sweet love exist? An eye for an eye, a tooth for a tooth is the law of the jungle. None is higher than he who bears all faults, forgets and forgives, for forbearance is truth, penance and purity all in one; its beneficence is immeasurable. No doubt we should act, but not with a view to reap the fruits thereof. Duty as ordained in the scriptures is our unfailing guide. I follow the good, the Dharma, most naturally irrespective of all consideration of reward or punishment without any doubt. Fall is certain to him who violates Dharma: he is a veritable thief and is in the lowest rung of the ladder of evolution. There is nothing greater than Dharma; there is no salvation for him who doubts its all-pervading sustenance. Dharma is the boat sailing to the sea of heaven. Nothing is equal to a particle of truth. It is admirable to be brave but to be blindly audacious and vainglorious is harmful. Let us calmly deliberate and decide the future course."

II

It is interesting and inspiring to read how this illuminating chapter from the Mahâbhârata—the fifth Veda, the epitome of the richest Indian thought in historical sequence, of which the Gita is only an episode—touches upon the fundamental problems of life and seeks their solution. What is the source of existence, its significance, its ultimate end and ideal? Is it some blind irrational force, natural or otherwise, groping without end and aim, a purposeless continuity? What is the Reality behind the fleeting panorama of the sensible? Is it apprehensible? On what standard scale of values shall we evaluate our volitions, understandings and actions—physical, mental and intellectual? How are the contradictions

of life to be reconciled? Is ethical conduct necessary? Is the here,—the immediate, all-sufficient, or is there a hereafter? These are questions which have engaged the attention of mankind since the dawn of creation and will do so seriously from eternity to eternity. Philosophy seeks to solve them from the subjective point of view; art through the happy blend of beauty and harmony, rhythm and grace, poise and proportion; common life by means of its ceaseless striving. The unquenchable thirst of the spirit cannot be satisfied until it drinks deep from the nourishing nectar of Immortality.

All diverse questions merge into the focussing point of unity, the ultimate reality. When it is known, everything is known; all contradictions are resolved and synthesised into the whole. It cannot be a dark unintelligent force; atheism, materialism, agnosticism cloud human intellect from time to time only to be dispersed by the piercing rays of the rising sun of truth. The ultimate is Consciousness Absolute: life becomes instinct with meaning by its manifestation. It is Existence Absolute: the purpose of change is served on its bed-rock. It is Bliss Absolute: sense pleasure is but a glow-worm flitting imperceptibly in the sunshine of its radiant effulgence. The source is the course and the goal; identity is supreme. It assumes a personality, a particular unit of individuality of experience. Innumerable are such units of fragmentary partial consciousness even in the human kingdom; numberless are the sub-human and super-human spheres; all forming in their totality, both in their static and dynamic aspects, the whole. Naturally there is clash and friction among the different units functioning in an infinity of relations. The particular is pitted against the Universal. The conception of personal endeavour in opposition to

the cosmic energy arises; the sense of want, suffering and limitation fills the mind. How insignificant are we in the presence of even the physical universe with its tempestuous billows of matter, the starry heavens, millions of planets revolving for aeons, of which this world and historicity are but almost invisible points! Naturally the fatalistic view of life prevails. It has an element of truth in it properly understood, but not the whole of it. When the circumference of pluralised consciousness recedes ever and ever, the centre is located everywhere, and all sense of impediment and compulsion vanishes; the means and the end, the many and the one are merged; limitations cease, all knots are untied, the opposition between determinism and free-will passes into the unrestricted play of absolute freedom, its fathomless depth and serene beatitude. But to achieve this is to run the whole cosmic cycle and sincerely work out the mission of the all-intelligent. Pride, self-conceit, egotism have to go; herein lies the unavoidable necessity of the purest behaviour. As long as the highest truth has not dawned, discrimination has to act; the wrong has to be given up and the right adhered to at all cost. To guide us in the right path the wisdom of the ancients as recorded in the scriptures is the beacon-light. In practical life the golden mean of attraction and repulsion, attachment and renunciation may be followed; but in view of the totality a higher standard is essential. A little knowledge makes us disbelieve: but deeper study, contemplation and perseverance make our head bend low in reverence to the transcendent. The subtler the current, the more comprehensive is its influence, though evidently it takes a longer time to act. We need not be anxious. The savage is satisfied with the fulfilment of his physical

appetites : the philosopher with infinite patience in the course of innumerable lives seeks to attain the end. Life is an adventure, a golden opportunity to redeem our glorious birthright.

We are pilgrims toiling and moiling to reach the sacred shrine on the high-

est peak of experiential content, on the farthest limits of the horizon beyond. As we climb higher and higher on the steep rocks, let us not forget, neglect or ignore the fundamentals in the lure of the evanescent, the transitory, and the unimportant.

MULAMADHYAMA-KĀRIKĀ

By SWAMI VIMUKTANANDA

CHAPTER II

THE EXAMINATION OF MOTION

Now is considered the act of going in connection with the agent—whether such an act is identical with or different from the agent.

यदेव गमनं गन्ता स एवेति न युज्यते ।

अन्य एव पुनर्गन्ता गतेरिति न युज्यते ॥१८॥

यत् Which एव verily गमनम् passing स he एव verily गन्ता passer इति this न not युज्यते becomes reasonable गतेः from passing अन्यः another एव truly गन्ता passer इति this पुनः again न not युज्यते becomes proper.

18. It does not stand to reason that the passer is the same as the act of passing, nor is it justifiable that the passer is different from the act of passing.

If the agent and the action are identical they will invariably merge into each other and in that case there will be no need of calling them by separate names. And if they are different they must be known sometimes absolutely independent of each other. But as a matter of fact the existence of an agent is never justifiable without an action and an action is never performed without an agent. Thus the relation between the agent and the action is an unsolved mystery.

If the passer and the act of passing are identical it will involve the following defect :

यदेव गमनं गन्ता स एव हि भवेद्यदि ।

एकीभावः प्रसज्येत कर्तुः कर्मण एव च ॥१९॥

यत् which एव verily गमनम् passing सः he एव verily हि truly यदि if गन्ता passer भवेत् becomes (तर्हि then) कर्तुः of doer कर्मणः of deed एव verily च again एकीभावः identity प्रसज्येत becomes inevitable.

19. If the passer is verily the act of passing the identity of the agent and the action will become inevitable.

If the identity of both the passer and the act of passing is accepted the distinction between them will eventually vanish, and it will lead to the absurd position where there will be no distinction between the agent and the action. This is, however, contrary to all experience and as such can by no means be accepted.

अन्य एव पुनर्गन्ता गतेर्यदि विकल्प्यते ।

गमनं स्याद्वृत्ते गन्तुर्गन्ता स्याद्गमनाद्वृत्ते ॥२०॥

गन्ता Passer पुनः again गतेः besides passing अन्यः another एव verily यदि if विकल्प्यते is thought of (तर्हि then) गन्तुः वृत्ते without passer गमनम् going स्यात् is गमनाद्वृत्ते without passing गन्ता passes स्यात् is.

20. Again, if the passer is thought of as different from the act of passing then such an act will be without a passer and *vice versa*.

In case both the passer and the act of passing are different from each other, each one of them can exist without having any necessary connection with the other, just as a pot exists independent of a piece of cloth. This will make the passer bereft of all connection with the act of passing and such an act, on the other hand, can be performed without the help of a passer which, however, is absurd.

So there is neither the identity nor the difference between the passer and the act of passing. Thus the failure to establish a relation between them may be interpreted as an indication of their non-existence.

एकीभावेन वा सिद्धिर्नानाभावेन वा ययोः ।

न विद्यते तयोः सिद्धिः कथं नु खलु विद्यते ॥२१॥

ययोः of those (two) सिद्धिः validity of existence एकीभावेन identically वा either नानाभावेन differently वा or न न विद्यते exists तयोः of them (two) सिद्धिः validity of existence कथम् how विद्यते exists नु then खलु at all ?

21. When the two cannot be said to be existing either as identical with or different from each other, how could the validity of their existence at all be maintained?

If a thing is to exist it must do so by its own right, without being dependent on anything else like *paramānus* or the final constituents of things, or two things may exist being identical with each other like a pot and a jar as they are synonymous. But there the passer and the act of passing exist neither independently nor identically as shown above ; so no existence can be ascribed to them at all.

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have dealt with the Vedantic Ideal of Service as embodied in the Gita and the Upanishadic literature, and shown its utility in human life as one of the most fruitful means of self-realisation. Dr. S. David Malaiperuman, M.A., Ph.D., of Madras in his learned article on the *Place of the Mystic in Society*, has given a spirited reply to those blind critics who consider the lives of mystics and God-men as anti-social. He has moreover pointed out that social efficiency is not to be regarded as the true measure of spiritual manhood. In the inspiring article entitled *Problems before Religions*, Kaka Kalelkar, Editor of the "Sarvodaya," has ably shown that religions, if they are to thrive, and vitalise mankind and recover their sublime mission, must face the problems of the age and interpret, harmonise and control the major activities of man. In *Swami Vivekananda's Economic Ideals* by Shib Chandra Dutt, M.A., B.L., the readers will find an able and detailed exposition of the Swami's plan and views about the material uplift of the Indian people. Rev. Frederick A. Wilmot, B.A., S.T.B., Religious Editor of the "Providence Journal" and "Evening Bulletin", Providence, U.S.A., in his interesting contribution on the *Need of Religious Toleration*, has discussed the evil effects of fanaticism and shown how true harmony can be attained by following the universal gospel of Sri Ramakrishna. *A Man of God* by Swami Jagadishwarananda of the Ramakrishna Mission is a brief biographical sketch of Swami Adbhutananda, one of the direct monastic disciples of Sri Ramakrishna. In the article entitled *Sufi-ism* by Prof. Hira

Lall Chopra, M.A., of the Sanatana Dharma College, Lahore, the origin and essence of the religion of the Sufis have been ably dealt with. Swami Vijayananda, Head of the Ramakrishna Ashrama, Buenos Aires, Argentine Republic, South America, gives, in *The Master of Jesus*, a delightful pen-picture of the simple and unostentatious life of John the Baptist from whom Jesus received his initiation into the mysteries of spiritual life. In the *Fundamental Problems of Life*, Mr. Kapileswar Das, M.A., B.Ed., throws abundant light upon the vital problems of human existence and suggests some practical means for their proper solution.

CHALLENGE OF THE EAST

The world is rapidly heading towards a great crisis. The huge edifice of Western culture built on the quicksand of militarism is on the brink of an immediate collapse. The forces of disintegration have been let loose from the cauldron of human passion and are playing havoc in the society of mankind. The horizon of peace seems to be ever receding with the progress of world-events. And nobody knows how and when an era of goodwill and brotherhood, dreamt of for ages by mystics and prophets, poets and philosophers, will be an actuality in the history of human civilisation. The annals of the world disclose a painful record of the quick rise and fall of many a well-built civilisation, and the relapsing of many a vaunted and of utter barbarism after a period of power-intoxicated nation into a state meteoric glory and success. Rightly did Dr. S. P. Mookerjee, the late Vice-Chancellor of the Calcutta University, remark in his Patna Convocation

Address, "The pyramids bear mute testimony to a vanished civilisation on the banks of the Nile, the winged bulls are but lifeless relics of another culture that once flourished on the banks of the Euphrates and the Tigris, the ruins of Persopolis and Susa are to-day but subjects of antiquarian interest. Greece has achieved her political independence but the old Hellenic civilisation has disappeared for good like the Medusa and the Minotaur. But the civilisation of India is still alive; its philosophy and teachings still inspire millions of human beings, although Indian culture no longer finds its stimulating support from an independent national state."

The antiquity of Indian civilisation can now be traced back to the age of Mohenjo-daro and Harappa, and the latest findings prove with unerring certainty that no other civilisation can have any claim to a greater antiquity than that of India. She has also had brilliant epochs when she could justly command respectful attention from the civilised world. Not only in the domain of philosophy and religion but in matters of arts and architecture, linguistics and positive sciences,—in every field of thought India showed her stupendous genius. In corporate life, in the art of government, in industry, trade, and commerce or in any other sphere, India's achievement was equally great and glorious. India fell from her pristine position of eminence not because her culture contained in it germs of inherent weakness, but because her people were, at the critical hour, divided and disorganised. Whenever there had been political solidarity and the teeming millions of this vast continent united under a common flag by a bond of common aspiration, the mighty streams of India's synthetic culture flowed unimpeded through different channels beyond the bounds of her territory and gave new life to the

various peoples of the East and the West. And thanks to her creative soul, India has just begun a new age of renaissance and entered upon a new epoch in her history—an epoch which is destined to inaugurate a glorious chapter in her cultural life. In the significant words of Sir M. N. Mookerjee, the late offg. Chief Justice of the Calcutta High Court, "The new epoch has had its beginning in Rammohan Roy, the first prophet of modern India. The age, thus begun, has produced in time Keshub Chandra and Swami Vivekananda. Reinforced in strength by the teachings of these great men, India has again risen to her position as the exponent of the doctrine of universal love and brotherhood of man. The brilliant galaxy of philosophers, poets, litterateurs, Indologists, scientists, mathematicians, jurists, politicians, research workers and orators have brought a new life to Indian culture and have heralded a new era with a new outlook." Indeed things are changing fast, and better minds of all countries are now appreciating India. Says Prof. Max Muller, "If I am to ask myself from what literature we here in Europe—we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans and of one Semitic race, the Jews—may draw the corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly a human life, not for this life only, but a transfigured and eternal life—again I should point to India." The Anglicisation of the East has stopped and the process of Indianisation of the West has begun. The former process was obvious and apparent, the latter is subtle and silent. It has been said that the West took up a self-imposed mission not only to conquer and dominate India, but also to civilise India. No doubt she has succeeded in awakening

and uniting India. But as for civilising India, she has failed miserably. India is awaking to her own civilisation and has succeeded in gaining her lost ground mainly through two different channels : firstly, some of her best men went out to foreign countries as exponents of her culture and secondly, through the discovery of Sanskrit by the savants of the West. "Swami Vivekananda," says Mr. Mookerjee, " for the first time delivered a new and strong challenge in the name of the ancient culture of the Hindus. No one had before so boldly and so frankly questioned Europe's claim to superiority in thought and spiritual life. Like Keshub Sen in England twenty years earlier, Vivekananda in America suddenly leaped into continental fame and almost convulsed not only American but, to some extent, even the more conservative British and European society by this challenge from a hitherto despised civilisation. The discovery of Sanskrit revealed an unexplored and an almost illimitable world to the better mind of the West, and advanced spirits were not slow to be caught in the illumination and the radiance of India's culture and thought."

Today the militant culture of the West stands on its last leg, and is tottering to its fall; a splendid opening has been

created for an inflow of Indian thought into the very core of Western life and society. "There have been great conquering races in the world," said Swami Vivekananda. "We also have been great conquerors. The story of our conquest has been described by that noble Emperor of India, Asoka, as the conquest of religion and of spirituality. Once more the world must be conquered by India. Up, India, and conquer the world with your spirituality! Aye, as has been declared on this soil first, love must conquer hatred; hatred cannot conquer itself. Materialism and all its miseries can never be conquered by materialism. Armies when they attempt to conquer armies only multiply and make brutes of humanity. Spirituality must conquer the West. Now is the time to work so that India's spiritual ideas may penetrate deep into the West. We must go out, we must conquer the world through our spirituality and philosophy. There is no other alternative; we must do it or die. The only condition of national life, of awakened and vigorous national life, is the conquest of the world by Indian thought." This is the only way to justify the existence of Indian culture as also to fulfil the great mission of peace for which it stands.

REVIEWS AND NOTICES

GORAKHNATH AND THE KANPHATA YOGIS: BY GEORGE WESTON BRIGGS, PROFESSOR OF THE HISTORY OF RELIGIONS, DREW UNIVERSITY: (*Published in 1938*) by Y. M. C. A. Publishing House, 5, Russel Street, Calcutta. Pages 380, including 27 pages allotted to Glossary, Bibliography and Index. 14 illustrative plates. Price Rs. 4-8.

The book belongs to "The Religious Life of India"—series planned by the well-known Orientalist, late Dr. J. N. Farquhar. "The purpose of this series of small volumes on

the leading forms which religious life has taken in India," the Editorial Preface states, "is to produce really reliable information for the use of all who are seeking the welfare of India." Twelve volumes of this series have already been published, of which the book under review is the last, and nine more are said to be under preparation. The series is certainly of considerable value in "bringing out the salient features of Indian religious life," which has found expression in such diverse forms in the various sects and subjects of Hinduism.

Yoga-system is one of the most magnificent expressions of Hinduism and Gorakhnath's Nath-Yogi sect is a particular organisation of the Yogis, and followers of this sect are found throughout India and even abroad. They are popularly called *Kānpṛthā Yogis* by reason of "their unique practice of having the cartilage of their ears split for the insertion of the ear-rings." The author says in the Preface, "The cult of the *Kānpṛthā Yogis* is a definite unit within Hinduism; but the ideas and practices of the sect reach a far wider distribution than the order." He further says, "*Kānpṛthā Yogis* are found everywhere in India, being as widely scattered as any of the ascetic orders. They are met with separately as mendicants and as hermits, and in groups, in the Northern Deccan, in the Central Provinces, in Gujarat, in Maharashtra, in the Punjab, in the provinces of the Ganges basin and in Nepal." There are very few important sacred places in India, where they have no monasteries or Ashramas. "From Nepal to Rajputana, from the Punjab to Bengal, from Sind to the Deccan, tradition and folklore are full of allusions to Gorakhnath and recount his wonderful deeds." Numerous songs, *gāthās*, *dohās*, dramas, legendary tales, etc., in all the provincial dialects, indicate what an astonishing influence Gorakhnath and his followers have for so many centuries been exerting upon the religious and cultural life of this vast continent. Even in the present age Yogis are found here and there, who are, for their deep spiritual insight, absolute control over mind and senses, profound calmness and supernatural powers, universally revered as *Jivanmukta* (perfectly self-fulfilled) and as possessing infinite powers.

In spite of the historical, numerical and cultural importance of the Yogi sect, there has not been, so far as we know, any systematic attempt on the part of the modern scholars to make a deep and thorough study of its literature and traditions, to discover and expound the distinctive features of its philosophy and religion and ethics, to trace accurately the history of its origin and development and its true relation to the other religious systems of India and to form a correct estimate of the value and significance of its teachings. The difficulty of the task lies in the fact that the materials for such a thorough treatment of the subject are to be found in towns and villages,

hills and valleys, throughout India in scattered forms, and the literature of the sect, though based upon authoritative Sanskrit treatises, has mainly developed in the different provincial dialects of the medieval ages. The larger portion of this vernacular literature has not yet been published in printed forms. We therefore heartily congratulate Prof. Briggs on his serious attempt to collect together and make a scientific study of all the materials relating to this sect which were available to him in print. He has not only gone through a vast range of literature, but has also travelled in the different provinces for coming in intimate contact with the followers of the sect.

The book is divided into three parts. The first two parts, dealing with the cult and the history of this sect, are mainly descriptive and historical. The third part deals with the system itself.

In the first part, which is subdivided into eight chapters, the author deals with the customs and manners, the rules and regulations, the vows and modes of discipline, the religious creeds and superstitious beliefs, which are actually observed in this sect, the different sub-sects into which it is divided, the numerous sacred places and centres of culture where the Yogis reside in groups or which they periodically visit, the principal deities they worship, and so on. All these informations are of course of great value for understanding the structure of the sect.

In the second part, which is subdivided into five chapters, he discusses the legends about Gorakhnath and his followers, traces the history of the Yoga-cult from the Vedic period, tries to ascertain the time and the place of Gorakhnath's birth, enumerates the principal literature held as authoritative by the sect, and shows how Yoga and Tantra were intermingled in the teachings and practices of Gorakhnath's school. After discussion of all available data, Gorakhnath's time and place remain unascertained. His opinion is, "until further data are discovered," that Gorakhnath lived "probably early in the eleventh century and that he came originally from Eastern Bengal."

In the third part, which is subdivided into four chapters only, the author briefly discusses the important concepts and the chief aims and methods of the system. In the first of these chapters he gives the text with translation of the entire '*Goraksa Sataka*,' which he regards as the most authoritative

work of Gorakhnath, embodying the fundamental principles and practices of the Hatha-Yoga system, preached by him. In the second the author deals with the more important physiological concepts, upon which the Yogis as well as the Tantrics lay great emphasis. Indeed they conceive of the psycho-physical organism as the individualised reproduction of the entire cosmic system, and they hold that through the perfect knowledge and conquest of this body the human soul can attain mastery over the whole universe and become identified with the Absolute Divine Soul of the universe. They think of the world order and the psycho-physical organism in terms of each other. Each individual is a living and moving world system. The world system is a diversified manifestation of Power (Sakti), which pertains to and is non-different from the Absolute Reality (Siva or Brahman), but which veils the self-luminous and self-enjoying transcendent character of the latter through this diversification. The same Sakti is operating in the life of the individual, and the same Siva is his true self. The realisation of the unveiled blissful union of Siva and Sakti within the body as well as in the universe,—the direct experience of the bondless sorrowless limitationless omnipotent and omniscient Siva in all the operations of Sakti in the individual life as well as in the world order—is the highest ambition of a Yogi.

It would be obvious to any reader having some acquaintance with the sect and the system that the learned author of this book is more at home in dealing with the external features of the cult, but fails to overcome his natural difficulties in entering into the inner spirit of the philosophy and discipline of the system. Though he has given ample quotations from authoritative texts and their modern commentators, Indian and foreign, his interpretations are in many cases on lower sensuous planes, and the readers will be unable to form a true estimate of the deeper spiritual significance of this system of Yoga-sādhana from the book.

The author says, "Frenzy or thrill or ecstasy seems to be the aim all the while ; and these experiences are interpreted in terms of union with the divine." Further, "The high religious value of intercourse with women was more and more insisted upon. Romantic love for beautiful women was viewed as a path to release." This is

certainly inconsistent with the fundamental principle of Yoga-sādhana, which always emphasises the necessity of asceticism in spiritual life and of freeing the mind from all kinds of sensuous emotions. The indescribable *Ananda* of the union of the individual self with the Absolute self, of the realisation of the unity of the Power manifested in the world and the individual with the Supreme Spirit, of the attainment of a state of consciousness in which ought and is, ideal and actual, the object and the subject, are perfectly identified, is on many occasions in the scriptures as well as in oral teachings symbolically and poetically described on the analogy of the pleasures of the communion between a young man and a young woman in intense love. But the interpretation of such descriptions as insisting upon "high religious value of intercourse with women" or as viewing "romantic love for beautiful women as a path to release" is certainly unworthy of a truth-seeker. Such interpretation would not hold good even of "the post-Chaitanya Sahajiyā movement" or "the Vāmāchāra Śākta cult." The author is not ignorant of "a higher interpretation for the doctrines", but he holds that "so far as this group of Yogis is concerned and those who believe in them as well, the lower is the practical interpretation". We don't think this ought to be the scientific attitude of a truth-seeker in interpreting a *religious system*. All religious doctrines suffer degradation in the lives of the worldly-minded and the sense-ridden followers; but the systems do not consist in what those who have deviated from the true paths actually do and think, but in what the sincere spiritual truth-seekers ought to do and aim at.

In the delineation of the practices and customs of the sect also, the author has, in many cases, presented the degraded forms as if they were the essential features of its religion. Sometimes his expressions of sympathy for the system are more insulting than adverse criticisms. He says, "The Yogi is not to be judged *altogether adversely*. Behind this faith is the philosophy which deserves sympathetic study and an impulse, the age-long search for the experience of the Real, *Sadāsiva*, in this particular sect." But he has not in his interpretations and conclusions laid as much emphasis upon this 'philosophy' and this 'age-long search' as he ought to have done, but he has only touched

them here and there so that the sect may not be 'judged altogether adversely'. We do not think that the drawbacks in his interpretation and emphasis are due to any bias or ill-intention. Many Indian scholars uninitiated into the secrets of the Yoga-doctrine similarly fail to interpret the system in the true light.

In spite of the superficiality of interpretations in several important points, we have been highly impressed by the author's extensive study and systematic treatment of the subject, and commend this nice volume to all persons interested in forming an intellectual acquaintance with this Yogi-sect.

Prof. Akshaya Kumar Banerjea, M.A.

HINDI

KALYAN: GITA-TATTVANKA. *Published by the Gita Press, Gorakhpur. Pp. 1072.*

This is the opening number of the *Kalyan* for the fourteenth year of its useful existence. There are 125 interesting and scholarly articles by well-known writers on the various aspects of the teachings of the Bhagavad Gita. It contains the whole of the Gita text with copious comments on each verse put in the convenient form of questions and answers. There are over 180 plain and coloured pictures which are sure to arrest the attention of the readers, for, the illustrations very appropriately depict the thoughts contained in the verses. It is a very useful publication and will prove of immense benefit to all lovers of the Gita.

NEWS AND REPORTS

PRESIDENT OF THE RAMAKRISHNA MISSION AT THE ADVAITA ASHRAMA, MAYAVATI

Swami Virajananda, President of the Ramakrishna Math and Mission, visited the Advaita Ashrama, Mayavati, last September. This was the first time in the history of the Ashrama that it had the proud privilege of welcoming the President of the Ramakrishna Order. It may be remembered that the Swami was President of this Advaita Ashrama in its early days and contributed much to the development of the institution.

The Swami stayed here for a little more than three weeks. The Ashrama members found a unique opportunity to hear from him his reminiscences of Swami Vivekananda and other direct disciples of Sri Ramakrishna as also how the Ramakrishna Order grew and developed from a small beginning at the Baranagore Math. The Swami was kind enough to give interesting discourses on these topics for several days. His presence was a source of great inspiration to all the inmates of the Ashrama. During his stay here all felt that they lived in an elevated atmosphere.

RAMAKRISHNA-VIVEKANANDA CENTRE OF NEW YORK: ITS PERMANENT HOME

The Ramakrishna-Vivekananda Centre of New York, after six years of successful activity at 200 West 57th Street, New York City, has recently moved to its new quarters at 17 East 94th Street. The building, a five-storeyed grey sandstone house, is located in one of the most aristocratic and fashionable parts of the city, just a few doors from Fifth Avenue. It fills a long-felt want of this organization for a larger and more permanent home, where students and devotees may gather.

Founded by Swami Nikhilananda in 1933, at the insistent request of a number of friends and followers of Vedanta, the Ramakrishna-Vivekananda Centre had rapidly outgrown its old quarters. A larger chapel, library and reading-room space, and ampler apartments for the Swami were sorely needed for some time past. Several years ago, a building fund was inaugurated, and through the generosity of the students sufficient funds were donated to make possible the beginning of negotiations for a house

in some less congested part of the city. By the grace of the Lord, a most suitable house was finally located. After extensive repairs and alterations, it was made ready for occupancy about August 1, 1939.

No effort has been spared to make this a fitting centre for the wider dissemination of the universal gospel of Sri Ramakrishna and Swami Vivekananda. Arrangements are being made for the daily meditation of the students. Members of the Centre will meet a number of times every week in the library, and will be given facilities for reading magazines and books from India, seeing magic-lantern slides and moving pictures, and developing a healthy social life.

The Swami has also been arranging to start an Indo-American Association in connection with the Centre, where lectures will be delivered by eminent Indian and American scholars on spiritual and cultural subjects. He has already received assurances from several American scholars of their sympathy with the aims of this organization.

The new house will further help the Swami to fulfil one of his dreams, namely, to bring young monks of the Ramakrishna Order to this country, from time to time, and train them in one of the leading universities of the city. Such training will give them far better equipment for work in the East and West alike, and will aid in a practical manner in the consumption of Swami Vivekananda's ideal of understanding between the peoples of the Orient and the Occident.

THE RAMAKRISHNA MISSION, DELHI BRANCH

REPORT FOR THE YEARS, 1936 TO 1938

The activities of this important Branch of the Ramakrishna Mission, started in the year 1927, fall mainly under the following divisions:—

Religious Preaching:—Religious classes, discourses on religious books, Bhajans and Kirtans are held everyweek both in the Ashrama and at different places in New Delhi. Public lectures are also held occasionally both in Delhi and outside under the auspices of different organisations.

Library and Reading Room:—The Ashrama maintains a free Library and a

Reading Room for the public. During the period under review quite a number of books were borrowed from the Library and the average daily attendance in the Reading Room was good.

Outdoor General Dispensary:—The total number of patients treated during the three years under report was 64,988 of which 28,640 were new cases. Dietetic help was also given to poor patients whose number came up to 1,566.

Free Tuberculosis Clinic:—Here patients suffering from tuberculosis of all types are treated according to the most scientific methods by eminent trained doctors. The total attendance during the three years was 34,030, the number of new patients being 1,365. During the period under review prevention work was also carried on as vigorously as possible by means of verbal instructions to patients, printed pamphlets and home visits by a Health Visitor specially appointed for the purpose.

Relief Work:—During the latter part of 1938, when there were severe floods in several parts of Bengal, this centre contributed its share towards the relief work started by the Head-quarters, by collecting money and gifts in kind from the public and sending them to the Head-quarters.

The present needs of this Mission centre are:—

1. **Building Fund Loan:**—A balance of Rs. 1,875 still remains to be cleared out of a big sum borrowed by the Mission for the construction of its permanent home.

2. **Tuberculosis Clinic:**—A sum of at least Rs. 10,000/- is needed to construct a section of the proposed permanent building for the Clinic, and besides this the Clinic is in great need of up-to-date equipment.

3. **Lecture Hall and Dispensary Building:**—A sum of Rs. 5,000/- will be necessary to construct a separate building to house the Dispensary. And funds are needed to build a separate lecture hall for public meetings and weekly classes, which are now being held in the Library room itself.

An appeal is made to all lovers of humanity to help the Mission in all its urgent needs. Contributions can be sent to the Secretary, Ramakrishna Mission, New Delhi.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

PEACE*

BY JOHN MOFFITT

O shower Thy peace upon this world,
Upon Thy children, dry of heart,
Who look to Thee and ask Thee, Lord,
To dwell with them and not depart !

May there be no more darkness here,
May there be no more grief or shame :
Let us, with heart made strong and pure,
Cry, glory to Thy deathless name !

Why all this violence and greed,
This mask of hate, this vanity ?
O shower Thy peace upon this world
And turn our stony heart to Thee !

* Translated from a Bengali song.

LEGACY OF SWAMI VIVEKANANDA

BY THE EDITOR

Advent of Swami Vivekananda—a Historical Necessity

It is the unfailing testimony of history that whenever any novel principle of life, social or political, is held by any conquering nation before the vision of a subject people, the latter, with the frantic effort of a drowning man, grasps at that sparkling ideology without even pausing to consider how far it has its sanction in the cultural instincts of its own or is conducive to its ultimate well-being. An unprecedented frenzy for reform and change,—for a thorough overhauling of its system of socio-political life,—possesses the soul of the people. This has more often than not been the unfortunate experience in the life of most of the subject races in the world, and the case of India is nothing but a replica of such a tragic event in the succession of historical phenomena. The influx of Western culture into the stream of Indian thought created a good deal of unsettlement in the normal course of her life. And in that period of confusion Occidental ideas stole a march upon the unwary children of the soil and lured them eventually into a position of utter helplessness through a silent process of intellectual, social and economic exploitation. It was at such a critical period that Swami Vivekananda was ushered into the arena of Indian life as a powerful challenge to the ideology of the West. At the clarion call of this heroic monk, the soul of India was stirred to its inmost depths, and quivered anew into historic expression. The cosmic

thought forces of the race compressed themselves, at it were, into the single organic life of that noble personality who stood before his countrymen with all the grace and vigour of Indian culture and set himself to the Herculean task of rebuilding the nation on the basis of a synthetic ideal bearing in it the living strands of the cultural forces of the East and the West.

The pitiful cry of the sunken millions of India made an irresistible appeal to his compassionate soul which beat with each throb of all the hearts that ached known and unknown. During his extensive sojourn through the length and breadth of India he was able to visualise with his own eyes the misery and the crushing poverty of his countrymen. Mons. Romain Rolland, in his "Life of Vivekananda", has rightly said, "He wandered, free from plan, caste, home, constantly alone with God. And there was no single hour of his life when he was not brought into contact with the sorrows, the desires, the abuses, the misery and the feverishness of living men, rich and poor, in town and field; he became one with their lives; the great Book of Life revealed to him what all the books in the libraries could not have done . . . the tragic face of the present day, the cry of the people of India and of the world for help, and the heroic duty of the new Oedipus, whose task it was to deliver Thebes from the talons of the Sphinx or to perish with Thebes." He instinctively felt in his heart of hearts that a great mission awaited him. A mute appeal rising all around him from the oppressed soul of India, the tragic contrast

between the august grandeur of her ancient might and her unfulfilled destiny and the degradation of the country betrayed by her children, and an anguish of death and resurrection, of despair and love, devoured his heart. And he laid the entire fund of his accumulated spiritual and intellectual powers at the feet of his motherland for the uplift of its own people as well as for the well-being of humanity at large.

His Ideal of Patriotism

Indeed he was a patriot and a saint in one. In him patriotism was deified into the highest saintship, and loving service to fellow-men, into true worship. For, true patriotism was with him nothing short of the transfiguration of a man's own personality into the soul of his people, rising and sinking with them. "Three things," he said, "are necessary for great achievements. First, feel from the heart, my would-be patriots! Do you feel that millions and millions of the descendants of gods and sages have become next-door neighbours to brutes? Do you feel that millions are starving to-day, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Has it gone into your blood, coursing through your veins, becoming consonant with your heart-beats? Has it made you mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have you done that? That is the first step to become a patriot,—the very first step . . . Instead of spending your energies in frothy talk, have you found any way out, any practical solution, some help instead of condemnation, some sweet words to

soothe their miseries, to bring them out of this living death? Yet that is not all. Have you got the will to surmount mountain-high obstructions? If the whole world stands against you sword in hand, would you still dare to do what you think right? Have you got that steadfastness? If you have these three things, each one of you will work miracles."

But his sense of patriotism was perfectly in harmony with his deep-seated love for humanity, inasmuch as his genius spoke within him with the redeeming voice of a Prophet that in the regeneration of India's spiritual culture lay the safety of the modern civilisation of the West. To the Swami his love of India and devotion to her magnificent religion and culture seemed the best means of supplying the crying needs of the world. For, he himself has said, "Hence have started the founders of religions from the most ancient times, deluging the earth again and again with the pure and perennial waters of spiritual truth. Hence have proceeded the tidal waves of philosophy that have covered the earth, East or West, North or South, and hence again must start the wave which is going to spiritualise the material civilisation of the world . . . I am anxiously waiting for the day when mighty minds will arise, gigantic spiritual minds who will be ready to go forth from India to the ends of the world to teach spirituality and renunciation, those ideas which come from the forest of India and belong to Indian soil alone."

Plan of Education for the Masses

The imagination of the Swami embraced in its comprehensive sweep all the major problems of Indian life. Mass education, female emancipation, economic and social uplift of the people, pre-

servation of indigenous culture and the dissemination of the accumulated spiritual wisdom of the race engaged the keen attention of this patriot-saint. He realised that in a land where society had been transformed into a theatre for a devil's dance and the voiceless millions were rolling in the mud-puddle of crass superstitions, empty political shibboleths could hardly appeal to them unless the actualities of life were boldly faced, and works of social usefulness were undertaken in right earnest to prepare the ground for political renaissance. Swami Vivekananda was pained to find that the people whose blood and body have contributed to the affluence of the upper classes, have, by a mysterious combination of circumstances, been reduced almost to the level of inarticulate brutes and forced to lead a life of utter stagnation in their own lands. "When I was in the Western countries," said the Swami to one of his brother monks at Belur, "I prayed to the Divine Mother, 'People here (in America) are sleeping on a bed of flowers, they eat all kinds of delicacies, and what do they not enjoy? While people in our country are dying of starvation. Mother, will there be no way for them?' One of the objects of my going to the West to preach religion was to see if I could find any means for feeding the people of this country." He wanted a heroic band of youngmen who, fired with the zeal of holiness and renunciation and a deep-seated faith in the Lord, must go out in batches from village to village with the message of love and toleration, equality and brotherhood and implant in the minds of the people an unshakable conviction of the greatness of their life and culture. And the best way to awaken them to the consciousness of their infinite potentialities and open their eyes to the richness of their

cultural heritage would be to spread the light of education among men and women from one end of the country to the other. But the type of education which is being imparted to the Indians to-day under the British administration did not find favour with the Swami. "The education," he said, "which does not help the common masses of people to equip themselves for the struggle of life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion,—is it worth the name? Real education is that which enables one to stand on one's own legs." Education must not be limited to the knowledge of religious truths alone, but must be comprehensive enough to embrace all aspects of human culture both secular and spiritual. To translate his ideas into action Swamiji desired to cover the country with a network of two types of institutions for training workers who would be both spiritual and secular instructors to the people. They should be taught history, geography, material sciences, and literature along with the profound truths of religion embodied in the varied scriptures of the land.

Ideal of Education for Indian Women

Swami Vivekananda was anxious to see the emancipation of Indian women through a right type of education suited to the temper and genius of the people. Women are not less gifted by nature than men, and their training, he thought, must be such as would enable them not only to be loyal to the ideals of domestic life but also to influence and shape the corporate activities of the nation. It must strengthen in them the ideal of chastity and awaken as well a sense of self-respect and self-confidence, a spirit of heroic self-sacrifice and a deep-seat-

ed love for the motherland. "Studying the present needs of the age," said the Swami, "it seems imperative to train some of them up in the ideals of renunciation, so that they will take up the vow of life-long virginity, fired with the strength of that virtue of chastity which is innate in their life-blood from hoary antiquity. Along with that they should be taught sciences and other things which would be of benefit not only to them but to others as well. . . . The women of India must grow and develop in the footprints of Sita, and that is the only way. An attempt to undermine our women, if it tries to take our women apart from that ideal of Sita, is immediately a failure, as we see every day." The Swami further says, "We shall bring to the need of India great fearless women—women worthy to continue the traditions of Sanghamitra, Lila, Ahalya Bai, and Mira Bai,—women fit to be mothers of heroes, because they are pure and selfless, strong with the strength that comes from touching the feet of God." What is therefore needed is to place before our women an ideal wherein heroism and nobleness, purity and strength, love and piety are blended in a beautiful harmony. An evolution of such a balanced character through education will not only make every household a play-ground of peace and joy but would help as well the achievement of a nobler destiny in the collective life of the nation.

His Economic Views

An erroneous notion prevailed amongst a certain section of our countrymen that poverty and physical weakness were a concomitant of spiritual advance ! It was Swami Vivekananda who first shattered this naive self-complacency of these blind and ignorant people and pointed out to the Indians

that poverty was the very antithesis of spirituality. India, if she is to rise again to her pristine position as a leader of human thought and culture and to gain back her lost freedom from the hands of destiny, must be great in every sphere, spiritual as well as material. "The root cause of all the miseries of India," said the Swami, "is the poverty of the people." "The crying evil in the East is not religion—they have religion enough—but it is the bread that the suffering millions of burning India cry out for with parched throats. They ask for bread but we give them stones. It is an insult to a starving people to offer them religion." The Swami therefore stressed the necessity of acquiring material power to back up her spiritual pretensions. "With the help of Western science set yourselves to dig the earth and produce food-stuffs—not by means of mean servitude of others—but by discovering new avenues to production, by your own exertions aided by Western science." The receptive mind of the great patriot-saint was thus alive to the imperious need of educating the Indian people in the various arts and sciences of the West to solve the crying economic problems of the land and to make them fit for the titanic struggle that faces them at the present age. In short, said the Swami, "What we should have is what we have not, perhaps what our forefathers ever had not,—that, impelled by the life-vibrations of which, is issuing forth in rapid succession from the great dynamo of Europe the electric flow of that tremendous power, vivifying the whole world. We want that energy, that love of independence, that dexterity in action, that bond of unity of purpose, that thirst for improvement checking a little the constant looking back to the past, we want that expansive vision infinitely projected forward."

How to Combat Untouchability

But nothing, in the opinion of the Swami, has proved a greater obstacle to the consolidation of Indian life than the canker of 'Don't-Touchism,' which has been eating into the vitals of India's countless millions for ages. It has alienated a huge section of the Indian population from the higher classes who have become the self-constituted leaders in the society to-day. "Alas!" exclaimed the Swami in the bitterest agony of his heart, "nobody thinks of the poor of the country. They are the backbone of the country, who by their labour are producing food,—those poor people, the sweepers and labourers, who if they stop work for one day will create a panic in the town . . . Just see, for want of sympathy from the Hindus thousands of Pariahs in Madras are turning Christians. Don't think this is simply due to the pinch of hunger; it is because they do not get any sympathy from us." Verily, about one-fifth of our people have become Mohammedans not because they feared the sword or fire but because they received Islam as a means to get rid of the grinding tyranny of the privileged classes. And the success of Christianity in this land is a living commentary upon the narrowness of views and the fossilisation of principles that characterise the present-day Hindu society. The Swami rightly warned the leaders of the society in one of his remarkable speeches in Madras, "The poor Pariah is not allowed to pass through the same street as the high-caste man, but if he changes his name to a hodge-podge English name, it is all right; or to a Mohammedan name, it is all right. Shame upon them that such wicked and diabolical customs are allowed." There must be at this stage an organised attempt on the part of the high-souled patriots of the land to awaken the people to the

magnitude of catastrophe that awaits them. As already hinted, education is the only solvent of this problem. The opinions of the masses can also be effectively enlightened through demonstration lectures on an organised basis without even unnecessarily resorting to the stereotyped and costly method of academic training.

Significance of Hindu Caste-system

It would not be out of place to point out here that this caste-system in the Hindu social organisation is not merely an accident or an unnecessary appanage to it. It had its utility; it has grown into modern rigidity as an expression of social or, more correctly, national demands. But what is a necessity in one age proves not infrequently a deterrent in a subsequent period. The irony of the whole thing lies in the fact that caste privileges—once a healthy assignment—have at the present day been gripped as an absolute monopoly by certain sections of the Hindu society with the result that the persons struggling at the lowest rung of the ladder have been used as their footstools and reduced to the level of dumb beasts of burden in the society. The whole atmosphere now rings with the painful clamour of the oppressed and the outcasts. "The solution of this huge problem", as Swami Vivekananda once said, "lies not in bringing down the higher, but in raising the lower to the level of the higher. The ideal at the one end is the Brahmana and the ideal at the other end is the Chandala, and the whole work is to raise the Chandala up to the Brahmana."

His Conception of Equality

It is indeed time for us to take stock of the assets and liabilities of our society for a healthy readjustment. Social systems and civilisations resemble indivi-

duals in one respect: they are organic growths, apparently presenting definite laws of health and development. Such laws science has already defined for the individual but it is yet to be seen whether these are possible with regard to the growth of a cosmic social order. To-day we stand at the very centre, as it were, of a mighty revolution of social philosophy; and the doctrines of individualism as well as socialism the ideology of which with an accent on the equalisation of rights and duties speaks with a fascinating appeal, must be weighed in the balance of our ripe experience. A close scrutiny of the situation reveals that the evil effects of hard discipline of our social life have more than counter-balanced its redeeming assets. It has reduced the average individual to a lifeless automaton, there being left no scope for mental activity and unfoldment of the heart. Truly did the Swami remark, "There is not even the least stir of inventive genius, no desire for novelty; and the radiant picture of the morning sun never charms the heart." In fact there is a serious dearth of creative enthusiasm. It is therefore not idle to predict that unless adequate latitude be guaranteed to individuals for self-expression and the insuperable barriers made elastic to answer the growing expansion of life, the once great nursery of our culture and civilisation would prove to be a veritable catacomb of our noblest aspirations and splendid creations. The remedy lies in the dissemination of the most democratic and unifying principles of the Vedanta, which, proclaiming, as they do, the fundamental equality of all, irrespective of caste, creed or colour, will once more clarify the atmosphere and remove the evils that have crippled the spontaneous expression of our social activities. This full-chested sympathy for all—for the privileged and the outcasts, for the

Brahmana and the Chandala—shall demolish the hitherto insurmountable walls of separation between the high and the low, and evoke the much-needed feeling of brotherhood and mutual co-operation.

II

Religion—the Bed-rock of India's National Life

In India the glamour of Western political philosophy has bewildered many a patriotic soul, and there has consequently grown up in recent years a section of Indian thinkers who hold the opinion that religion is the root of all evils. Nobody denies that an intense struggle for political and economic emancipation is an indispensable necessity, but politics, it must be remembered, has never been the central theme of our national life. Swami Vivekananda has accentuated this very fact times without number in all his writings and speeches. "Each nation," said the Swami, "has its own part to play, and naturally each has its own peculiarity and individuality, with which it is born. Each represents, as it were, one peculiar note in the harmony of nations, and this is its very life, its vitality. In it is the backbone, the foundation, and the bed-rock of the national life, and here in this blessed land, the foundation, the backbone, the life-centre is religion and religion alone." "In India," he further said, "social reform has to be preached by showing how much more spiritual a life the new system will bring, and politics has to be preached by showing how much it will improve the one thing that the nation wants—its spirituality. Every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas."

Aggressive Hinduism and Spirit of Tolerance

As already indicated, Swami Vivekananda was fully alive to the manifold evils that had crept into the fold of Hinduism with the roll of years. And so, like the Hercules of old, he set himself to the task of clearing the Augean Stable in the present century, and allowed a freshening breeze to blow through those musty chambers whose walls had been scored with sacred texts and whose air had become thick with the dust of dogma. The aim of the great Swami was to make Hinduism aggressive like Christianity and Islam. To his mind Hinduism was not to remain a stationary system, but to prove herself capable of embracing and welcoming the whole modern development and to demonstrate that she was the holder of a definite vision, the preacher of a distinct message amongst the various nations of the world. But his sympathy and veneration for other faiths was none the less deep. He was a great believer in the famous law of unity in diversity. "We know," said the Swami, "that there may be almost contradictory points of view of the same thing, but they will indicate the same thing. Take four photographs of this church from different corners. How different they would look and they would all represent this church. In the same way, we are all looking at truth from different standpoints which vary according to our birth, education, surroundings and so on. We are viewing truth, getting as much of it as these circumstances will permit, colouring the truth with our own heart, understanding it with our own intellect and grasping it with our own mind. . . . This makes the difference between man and man and occasions sometimes even contradictory ideas. Yet we all belong to the same great universal truth." His unique spiritual

vision enabled him to realise the necessity and truth of every religion, and so he was able to declare, "We know that religions alike, from the lowest fetishism to the highest absolutism, are but so many attempts of the human soul to grasp and realise the Infinite. So we gather all these flowers, and binding them together with the cord of love, make them into a wonderful bouquet of worship If anybody dreams of the exclusive survival of his own religion and destruction of others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written, in spite of their resistance, 'Help and not Fight,' 'Assimilation and not Destruction', 'Harmony and Peace and not Dissension.' "

New Orientation in Monastic Ideal

Another significant contribution of Swami Vivekananda is his revitalisation of monastic ideal. The history of India is still a living witness to what the Buddhist monks of the past did in respect of the conservation of her culture and the spread of her spiritual ideals in the world. History records a similar phenomenon in Europe in the Middle Ages. It was in the silent retreats of holy monasteries that the light of learning was kept burning in the midst of universal darkness that reigned over the Western Continent at the time. Cloistered monasticism of old, which in India was concerned primarily with personal liberation, received a new orientation at the hands of this heroic monk in modern times. It was not allowed to remain an institution cut off altogether from the happiness and sorrow, the hopes and aspirations, of the people at large, but was brought into the full blaze of the workaday world to function as an instrument of liberation, both individual and collec-

tive. Thus this Order represents a synthetic ideal of renunciation and service, which not only emphasizes a course of strict moral discipline, contemplation and study, but also a life of self-dedication at the altar of humanity for the attainment of the highest goal of human existence. "It is my wish," said the Swami to one of his disciples, "to convert this Math into a chief centre of spiritual practices and the culture of knowledge. The power that will have its rise from here will flood the whole world, and turn the course of men's lives into different channels; from this place will spring forth ideals which will be the harmony of Knowledge, Devotion, Yoga and Work." Needless to point out that the movement set on foot by him, though working without any of those natural advantages enjoyed by the Buddhist or the Christian monks, has already developed into a creative force in the country and is fulfilling in a variety of ways the manifold needs of humanity in and outside India.

His Vision of a Cultural Synthesis

Swami Vivekananda was not blind to the need of a synthesis of the cultures of the East and the West for the good of both. He fully realised that it would be a suicidal act if we raised a war-cry against everything foreign inasmuch as no nation could live a life of self-sufficient exclusiveness without spelling disaster to itself. The world is fast moving towards a synthesis of ideas and ideals, and the life of every race or nation is, as a matter of course, bound to be interlinked with that of the rest of the world. The only course left to the Indians is, in his opinion, to incorporate the best elements of Western civilisation into their own, and to shun, as deadly poison, all that is considered to be detrimental to the interests of India. The Orient, he thought, would

really be benefited by a somewhat greater activity and energy of the West as the latter would profit by an admixture of Eastern introspection and meditative habit. In his opinion science coupled with Vedanta was the ideal of future humanity. The age-long antagonism between science and philosophy is vanishing with the progress of scientific knowledge; for the findings of science are strengthening and not undermining the foundations of philosophy. The two meet at a point where humanity stands as one indivisible entity, and it is this basic unity which both science and philosophy seek to find out. "Physically speaking," said Swami Vivekananda, "you and I, the sun, the moon and stars, are but little wavelets in the one infinite ocean of matter, the *samashiti*." The philosophy of Vedanta, he adds, going a step further, shows that behind this idea of unity of all phenomena there is but one soul permeating the whole universe, and that all is but one Existence, one Reality without a second. The rational West wants some eternal principle of truth as the sanction of ethics. And where is that eternal sanction to be found except in the only Infinite Reality that exists in all—in the self, in the soul? The infinite oneness of the soul is the eternal sanction of all morality. This oneness is the rationale of all ethics and all spirituality. Europe wants it today and this great principle is even now unconsciously forming the basis of all the latest political and social aspirations that are coming up in the various countries of Europe and America. As a great seer the Swami visualised the dawn of a new civilisation evolved through a happy synthesis of Vedanta and Science—the ideals of the East and the West—a civilisation in which the various types of cultures will be harmoniously blended, but still shall

have adequate scope for full play and development. He preached this glorious ideal not only in India but also in the different parts of the West, thereby pointing out to the bewildered humanity the real path it must follow to rebuild a richer type of civilisation in the world. "Let us hope," he declared, "that not only the race to whose care we are committed, but the entire human race may some day draw some of its spiritual inspiration from the ancient religion of this land, that the East and

the West may then make their full contribution to the perfection of humanity, and the last civilisation of the world, like her first, may be a civilisation not of struggle and warfare, but of peace and sympathy, charity and harmonious co-operation to a great end." This, in short, is the splendid legacy of Swami Vivekananda. It is time that we made an earnest effort to realize its fullest import and actualized this noble ideal in all our actions for the well-being of India and the world at large.

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna : Parvati was born as Himalaya's daughter, and began to reveal her diverse forms to father. Himalaya said, "Mother, I have seen these forms of yours. But you have also your Brahman form. Reveal that to me once." Parvati replied, "Father, if you want Knowledge of Brahman, you shall have to renounce the world and associate with holy men."

Himalaya, however, was unyielding. Therefore Parvati revealed it to him once; and the King of mountains fainted as soon as he saw it.

All these that I said now are words of discrimination. Brahman is true and the world false--this is discrimination. Everything is like a dream. This is a very difficult path. According to it His sport also becomes like a dream,—false. Again this 'I' also disappears. This path has no room for Avatars even. It is very difficult. Devotees should never hear much about these discriminations.

So God comes down and instructs in devotion, and asks people to take refuge in Him. Through His grace everything can be achieved by devotion,—Knowledge, Supreme Knowledge, and everything.

He is sporting—He is submissive to the devotee.

"Shyama Herself is tied to some mechanism by its string of devotion."

Sometimes God becomes the magnet, and the devotee the needle. Again the devotee sometimes becomes the magnet and God the needle. The devotee draws Him. He is devoted and submissive to the devotee.

According to one school Yashoda and other Gopis were devoted to the formless aspect of God in previous incarnations. They were not satisfied with it. So they enjoyed themselves with Krishna in the sports at Vrindavan. Sri Krishna said one day, "Come, I shall show you the eternal abode. Come, let us go to bathe in the Jamuna." As soon as they dived they saw Goloka. Next they had a vision of unbroken light. Yashoda then said, "O Krishna darling, we don't want to see those things any more. I want to see that human form of yours now. I want to take you in my lap and feed you."

So He is more manifest in an Avatara. One should serve and worship Him so long as he dwells in the body.

"There is the hidden chamber withi-

the chamber. He will hide Himself at the break of dawn."

Everybody cannot know an Avatâra. There are disease, sorrow, hunger and thirst and what not in embodied existence. He appears as one of us. Rama wept in sorrow for Sita.

"The Brahman weeps being caught in the meshes of the five elements."

It is written in the Puranas that after the destruction of Hiranyâksha, the Lord in the Boar incarnation continued to live with the young ones suckling them, and never for a moment thought of returning to His own abode. At last when Siva came and destroyed His body with the trident, He departed to His own abode laughing.

GREATNESS OF ASOKA'S CONQUEST

BY PROF. RADHAKUMUD MOOKERJEE, M.A., P.R.S., PH.D.

Asoka was not called upon to conquer an empire. He had it as a gift from his father. But his greatness as a ruler did not depend entirely upon the size of his empire. He himself takes this view, and proclaims it in one of his inscriptions written on stone in imperishable characters which may be read to this day. In that Inscription (Rock Edict X), he is anxious to point out that the true glory or fame of a king depends upon that of his people in achieving moral and spiritual progress. This is what is called Asoka's doctrine of *True Glory* for a king. *There may be a far-flung empire on which the Sun never sets, but its success is to be judged by the conditions of progress it can secure to the people composing it. A king cannot be viewed apart from his people. Both are bound to each other as organic parts of one corporate whole, the State. Thus the individual greatness of a ruler depends upon the collective greatness of his people.*

But Asoka's greatness was not confined to the mere originality and soundness of the views he held or the doctrines he preached. He was so sincere in his convictions that he at once gave effect to them with all his imperial power and

resources. He was terribly in earnest about all that he preached. With him, example always preceded precept. When he felt that he, as a ruler, must be judged by the condition of his people, he at once devoted himself to a vigorous campaign for achieving their moral uplift by the institution of a regular Ministry of Morals with a special staff (called *Dharma-Mahamatras*) entrusted with a wide variety of functions, and a sphere of work that embraced the whole of India. In one of his Edicts (Rock Edict V), he states: "These Ministers of Morals have been employed among all sects for the establishment and growth of Dharma (piety or morality) of those inclined to it . . . among the soldiers and their chiefs, ascetics and householders, the destitute and the infirm . . . They are also employed to give relief in suitable cases from judicial punishments or abuses." He thus undertook the moral improvement of his people on a continental scale.

Another striking proof of his greatness was his doctrine of *True Conquest*. Though master of an extensive empire, he was not tainted by any lust for conquests, or 'earth-hunger', which impels a conqueror to further conquests. He

was not at all filled with any spirit of *dig-vijaya* which led his grandfather to found the Maurya empire, a militant spirit which is fully approved for a king in the Hindu Sastras on Polity. These always insist on the ambition and duty for a king to be a king of kings and the sole sovereign of the earth or available space (*saṃrāt*, *eka-rāt*, or *sārva-bhauma*). In his early days, following these prevailing and time-honoured ideals of kingship, and the example of his ancestors, Asoka indulged in a conquest by which his territories were rounded off in the east,—the conquest of Kalinga (Orissa). But the conquest was won ruthlessly and “forcibly” against a brave people fighting for freedom, “not hitherto subdued” (*avijitam*), resulting in colossal carnage and casualties,—“150,000 carried off as captives, 100,000 slain, and several hundred thousands dead of their wounds.” These bloody sights and cruelties, this extermination of a people’s liberty by sheer brute force, for which the king felt himself personally responsible, produced a complete reaction, a revolution, in his mind, which turned at once with a revulsion from a creed of violence to that of an unqualified non-violence (*ahimsā*). With Asoka, there was no distance between thought and action, theory and practice. He proceeded at once to give effect to this creed of non-violence in all spheres of his life and work, personal and public, and to run his kingdom henceforth as a Kingdom of Righteousness on the basis of a universal peace, peace between man and man, and between man and every sentient creature. In his personal life, he turned a vegetarian, abolished the daily slaughter of thousands of animals for purposes of the royal kitchen (Rock Edict I), all public amusements and sports connected with cruelties to animals (*Ibid*), hunt-

ing and pleasure-trips (*vihāra-yātrās*) in which the kings indulged (R. E. VIII), culminating in the outlawry of war as an unmixed evil. “The chiefest conquest is the conquest of Right and not of Might”, declared Asoka (Rock Edict XIII). The drum of war (*bheri-ghosha*) was hushed throughout India. Only *dharma-ghosha*, the call to moral life, religious proclamations, could be heard (R. E. IV). Immediately, the emperor’s healing message of assurance was sent in all directions: “The king desires that his unsubdued borderers, the peoples on his frontiers, should not be afraid of him but should trust him, and would receive from him not sorrow but happiness” (Kalinga R. E. II). Even the primitive aboriginal peoples were assured of their freedom: “Even upon the forest folks in his dominions, His Sacred and Gracious Majesty looks kindly” (R. E. XIII). To subjugate them on the plea of civilizing them was no part of Asoka’s political system. The only condition for their freedom was that they must “turn from their evil ways”, that they be not “chastised” (*Ibid*). The king was only anxious “to set them moving on the path of piety” (Kalinga R. E. II).

Thus Asoka was the first in the world to usher in the reign of Law and non-violence, abolishing militarism, and conquest by force and bloodshed, which Sanskrit political writers appropriately designate as *Asura-Vijaya*, the conquest that becomes only a demon. He stood for the opposite kind of conquest, which he calls *Dharma-Vijaya*, the conquest that is won by love (*prīti*) and results in paying homage only to Dharma or morality. Henceforth, he was busy only for these ‘moral’ conquests, which were extending all over the country, and even beyond to foreign countries. Within his dominions, the political map of his empire was dotted over with

patches of independent territories which would be deemed as so many blots on the escutcheons of other conquerors in history. The steam-roller of annexation which crushed the independence of so many small States and peoples, and brought a united India under the undisputed sovereignty of his grandfather, Asoka did not permit to roll farther, and complete its levelling process, by a ruthless fulfilment of the full programme of conquests marked out for him by his predecessors on the throne. He proclaimed his imperial decree : "Thus far and no farther." But this only released his energies for his scheme of moral conquest. The resources that were released by proscription of war, and by disarmament, were now devoted to the processes of peace, to a vigorous prosecution of social service and welfare-work among the masses all over the country. He began by organizing on a large scale measures of relief of suffering of both man and animal by the establishment of appropriate medical institutions such as provision of medical men, medicines, and hospitals, and special botanical gardens for the cultivation of medicinal plants, indigenous, or foreign, for the supply of raw materials, for the manufacture of medicines in pharmaceutical works. Says the King in Rock Edict II : "Everywhere have been instituted two kinds of medical treatment, treatment of man and that of cattle (in veterinary hospitals). Medicinal herbs . . . have been caused to be imported and planted in all places wherever they did not exist. Roots also and fruits have been similarly imported and planted everywhere." Next, he went farther in his scheme of relief by providing supply of water and shade along the highways : "On the roads, wells also have been dug and trees planted for the comfort of men and cattle" (R. E. II). His

full scheme of welfare work is thus detailed : "On the high roads . . . banyan trees were planted by me that they might give shade to cattle and men; mango-gardens were planted, and wells dug, at each half-kos; rest-houses were built; and many watering-stations were constructed for comfort of men and cattle" (Pillar Edict VII).

And, lastly, coupled with this network of public works of utility spread over the whole country, to promote the physical well-being of his people, he was vigorously prosecuting measures for their spiritual well-being by means of mass-instruction in Dharma or Religion, not any particular religion professed by any sect or community but the religion which is common and acceptable to all sects and communities as the universal religion of mankind. His position as emperor who had to deal with so many creeds and sects no doubt presented special problems. The usual policy in such cases is that of strict religious neutrality. But Asoka, by his own principle, could not remain neutral or indifferent in regard to what he believed to be the supreme duty of a king, viz., to achieve the moral progress of his people. Therefore, he was driven, by the necessities of his case, to evolve a religion for purposes of mass-instruction which should be above creed, and universally acceptable as the element (*sāra*) (R. E. XII) common to all religions. Asoka thus stands out as a pioneer of Universal Religion. The religion that he thus invented for the masses and was adopted for purposes of State Religious Instruction consisted of the cardinal principles of morality upon which all can agree, irrespective of caste or creed. It comprised "obedience to father and mother, elders, teachers, seniors in age or standing; respect for teachers; proper treatment towards ascetics of all sects; towards relations, servants and

dependants, the poor and the needy; towards friends, acquaintances, and companions; gifts to ascetics, friends, comrades, and relatives, and to the aged; abstention from slaughter of living beings even for religious purposes; complete non-violence towards all life; cultivation of specified virtues such as "*dayā* (kindness), *dānam* (charity), *satyam* (truthfulness), *saucham* (outer and inner purity), *mārdavam* (mildness of temper), *sādhutā* (goodness), *bhāva-suddhi* (purity of heart), *parikshā* (self-examination), *bhaya* (fear of sin), *utsāha* or *parākrāma* (self-exertion in moral life)" (see p. 69 of my *Asoka*, Gaekwad Lectures, Macmillan, London, for full references).

Such a cosmopolitan scheme of morality or religion Asoka could conscientiously and freely propagate among all communities all over the country, and even beyond. He went so far as to organize foreign missions to propagate this new religion in certain Western countries, which are mentioned by him, where his work was already making progress, as stated by him. He says: "This *Dharma-Vijaya* or 'moral' conquest has been repeatedly won by him both in his dominions, and even among all the frontier peoples up to a limit of 600 *yojanas*, embracing the territories of five Greek Kings,—Antiochos (of Syria), Ptolemy (Ptolemy II Philadelphos of Egypt, 285-247 B.C.), Antigonos (of Macedonia, 278-239 B.C.), Magas (of Cyrene, 300-258 B.C.) and Alexander (of Epirus, 272-258 B.C.); and, towards the south, among the Cholas, Pāndyas, as far as Tāmraparni (Ceylon). . . Everywhere are people following the moral injunctions of His Sacred Majesty" (R. E. XIII).

Asoka's greatness is further brought out in the way he treated the communal problems of his time, which are the eternal problems of India. He has

published a special proclamation on the subject (R. E. XII) in words which have value even in present time. The religious toleration that he preaches in this Edict was the logical consequence, the natural extension, of his general religious views, on the basis of which he had established his State religion for adoption by all communities and classes in the country. The Inscription states: "His Sacred and Gracious Majesty the King shows honour to all sects, and to all classes, ascetics as well as householders; by gifts and offerings of various kinds is he honouring them. But His Sacred Majesty does not value such gifts or honours so much as how there should be the growth of the essential elements (*sāra-vṛiddhi*) of all religions. The growth of this 'essence' of all religions is of diverse kinds. But the root of it (*mūlam*) is restraint of speech (*vachagupti*), that is, that there should not be thoughtless praise of one's own sect and criticism of others' sects. Such belittling or slighting as well as appreciation must be on proper specified grounds. Thus doing, one helps his own sect to grow and benefits the sects of others too. Doing otherwise, one inflicts injury on his own sect and does disservice to the sects of others. For whosoever extols his own sect and condemns the sects of others wholly from a blind devotion to his own sect, i.e., from the thought, 'How I may glorify (*dīpayema*) my own sect,'—one acting thus injures all the more the interests of his own sect. Therefore, it is very desirable that the followers of different sects should be brought together in concord (*samavāya*) that they might know of the doctrines held by others. The King, in fact, desires that all sects should be possessed of wide learning (*bahu-sruta*) and doctrines productive of real good. And to all those who are contentedly established in their respec-

tive faiths, the King's message is that he does not so much value the bestowal on them of his many gifts and other forms of external honour, as that there should be achieved the growth of the 'essentials' of all religions and a consequent 'breadth' of outlook."

These words show how far ahead of his times was Asoka in his religious ideas. As the apostle of peace, he naturally tried to find its true basis in religion which he tried to purge of elements that would make for differences. Religion is at once the friend and enemy of peace. In one of his Edicts (Minor R. E. I), he states how 'the people of Jambudvīpa, i.e., India, were disunited, along with their gods,' pointing to the strife of gods and their worshippers, the battle of creeds and sects. The various hints and suggestions thrown out by Asoka in the Inscription under notice, if analysed, will form themselves into the following scheme for achieving communal harmony:

(1) There is a core or kernel of truth in every religion, a body of essential doctrines on which all religions agree and which must be separated from the non-essential elements.

A recognition of the unity of all religions in their central truths is the foundation of religious harmony.

(2) A respect for the common truths of all religions should naturally lead to 'restraint of speech' (*vachā-guṇti*) in dealing with the doctrines of different religions. This does not shut out freedom of religious discussions which characterized the religious life of ancient India, as evidenced, for instance, in the Upanishads. Only, the discussion must not be thoughtless or malicious, but should be inspired by a genuine thirst for knowledge.

(3) Discussions should be organized in regular religious Conferences (called *samavāya*) where the followers of differ-

ent sects should expound their respective doctrines which they must learn to appreciate.

(4) Sectarianism will be conquered by a width of learning by which the follower of each sect will acquaint himself with the doctrines of other sects and become a *bahu-sruta*, i.e., a master of many *Srutis*, of the scriptures of different religions. Sectarianism is produced where a sect confines its studies exclusively to its own scriptures, and cultivates ignorance of the scriptures of other sects. This ignorance is the fruitful source of religious intolerance and sectarian strife. The best antidote to religious fanaticism is a comparative study of different religions, in which Asoka was a pioneer and far in advance of his age.

(5) Lastly, out of this 'breadth of knowledge' will naturally spring a 'breadth of outlook', a wide-hearted charity and toleration, a spirit of catholicity and cosmopolitanism (*bahukā*), which alone can solve the problem of communalism in this country.

As usual with him, Asoka makes proper administrative arrangements for the systematic execution of his policy of promoting religious toleration in the country by means of the measures adumbrated above. This work was entrusted by him to his Ministry of Morals and other suitable bodies of officials, especially those appointed to work among the women (*Śrī-Adhyakṣa-Dharma-Mahāmātras*) notorious for their religious narrowness and bigotry, and among the masses, especially the wayfarers and pilgrims (dealt with by officers called *Vraja-bhāmikas*, lit., 'those in charge of the pastures', including highways and rest-houses and other works of public utility executed by Asoka; for this and other points see my *Asoka*).

Lastly, another point of Asoka's greatness may be found in the doctrine of True Ceremonial which he preaches in one of his Edicts R.E. IX. Here also Asoka shows himself to be ahead of his age as a thinker and religious leader by distinguishing the essentials of religion from its envelope of formalism, customs, and ceremonies which are not of the substance (*sāra*) of religion. He found his people, and especially the women-folk, given too much to rituals, to the performance of "too many, manifold, trivial and worthless ceremonies" connected with ordinary events of life like illness, marriage, birth, or even a journey, as if mere ceremonies made up religion and a pious life. The undue emphasis laid on ceremonies is still the bane of

Hinduism. Asoka shows great freedom of thought and spiritual insight in calling his ritual-ridden people to the true moral life and performance of the 'True Ceremonial' (*Dharma-Maṅgalam*) which consisted only in inner purity, in character, in good and moral conduct in all relations of life, and not in some external formal acts.

Unfortunately, his ideals were too far ahead of his age to survive him. The Ascent of Man has been a bloody process, as in all evolution. But it should not be so. Man must work out his evolution in ways that should not be always those of Nature "red in tooth and claw." The only salvation for humanity lies in its realization of what Asoka had stood for, and realized for his country as its ruler.

RELIGION AND THE MODERN MAN

BY SWAMI AKHILANANDA

Many people do not realize the deep psychological truth that this restless weary world is really longing for peace. Deep in the heart of each and every one of us is the yearning for balance, for harmony, for happiness in life. It is true that appalling problems face us everywhere. Wherever you may travel,—East, West, North and South,—all over the world you will be sure to find conflict and discord. Nevertheless, behind all the violence and strife, behind the greed for wealth and the mad scramble for success, is the longing for contentment, for balance and for peace. The tragedy is that so few realize where their happiness can be found.

Very few realize that the true spirit of religion makes for peace, love, and harmony in living. Religion is a way of life, not a system of doctrines and

dogmas. People have various misconceptions and false ideas of spirituality and spiritual problems. Some superficial thinkers, in their zeal to become efficient and "modern", would discard religion entirely as old-fashioned and retrogressive. Although they may take delight in discussing so-called spiritual problems, they really measure progress and enlightenment in terms of scientific achievement; they really value only the things of this world that will contribute to their physical comfort or aesthetic enjoyment.

The true thinkers of to-day are going far ahead. They can even predict the problems of the future. To be truly modern, one must be able to evaluate properly the ideals, practices, and achievements of the past; one must be able to assimilate these into the pre-

sent, and from this synthesis build and project the future. The modern man has an intelligent grasp of past events, he understands the trends of thought in the present, and from these can see glimpses of what will come. He must look forward, otherwise, he is not modern.

This term (modern) has been used all over the world. Through the centuries and in every age there are some who are called "modern" while others are referred to as retrogressive or stagnating. Even thousands of years ago in Hindu literature we find mention of "moderns" as well as writings to refute the arguments of these "advanced" persons. Every age has seen the rise of people who had new thoughts, who gave utterance to new ideas, and these are called "modern" by their contemporaries. Buddha in India and Lao Tze in China were both regarded as modern, and so, consequently, were their followers. These leaders gave a new interpretation to life, new expressions of spirituality and religious experience. Christ was a modern man, not because He had any destructive tendencies, but because He placed a new emphasis upon religion. All the Jewish prophets of different periods were modern; Mohammed was modern; the great spiritual leaders and reformers during the Middle Ages in both the East and West were examples of new and invigorating thought. Sri Ramakrishna and Swami Vivekananda were truly modern, for they had a complete understanding of the past and thoroughly lived in spiritual realizations. They solved the future problems of mankind by their dynamic emphasis upon the divinity of man. They emphasized a new way of life, and gave new interpretations of spiritual problems, thereby

ushering in a new spirit in the world at large.

In the Western countries the people who command the greatest respect and who have the widest influence are the great industrialists, the efficient materialists, the scientific experts. It is they who arouse the admiration of the young people, not the religious leaders. Why? Because they are contributing for enjoyment and physical comfort—remedies for disease and many of the so-called evils of life. There is tangible proof of their usefulness. From the practical point of view they are making existence in those countries seem more enduring, more exciting and enjoyable, until it may easily appear to the average man that life without their benefits would not be worth living.

On the other hand, if we are to offer these people religion as a way of life, what claims can we make for it in comparison with the benefits I have just enumerated? Can religion give you comforts? Aeroplanes? Means of covering when it is cold? Coolness when it is scorching hot? No. Consequently, to some so-called practical persons in both the East and the West, religious leaders and their ideas seem useless—old-fashioned. They were good enough for people 500 or 700 years ago, when men and women didn't know any better—when they would swallow superstition. Now we are living in a scientific age, and the average "progressive" person wants facts. To his mind, when you speak of religion, you are offering something ethical, ancient, mysterious, and not appealing to an indifferent, pragmatic world.

There are persons who will tell you that religion is not only useless, but actually harmful. They will say that in the East it is religion which has kept us so long in ignorance, poverty, and

bondage; and that in the West religion has been the cause of the bitterest quarrels and fights; again, that it is nothing but a set of varying doctrines and dogmas. If we would defend religion we must be able to meet these arguments. We must have a grasp of spirituality and spiritual problems.

It is true that deplorable conditions exist, that all around us we see great unhappiness. It is also true that so-called religion has been a powerful element in the activities of the world—in seeming to create wars and disturbances. But was it really religion that brought about these things? Were the doers of evil deeds the great spiritual personalities whom we love and reverence? This holy name of religion has been polluted by fanatics and designing persons everywhere; the name of God has been desecrated even by men who should have known better. There is abundant proof that religion has given peace, harmony, courage, joy, and unfoldment to millions. How then could this same religion that gave so much gladness and inspiration also be the means of hatred and destruction? How could it give enlightenment, and at the same time keep men in bondage, ignorance, and superstition? Something must have gone wrong. Another spirit was at work. Sometimes through the mistaken zeal of fanatics, sometimes with malicious intent, more often through sheer ignorance, the name of religion has been used as a cloak for motives of hatred and greed.

Again, any lovely thing if misused can become a means of destruction. Even those scientific improvements that we so greatly admire, if put to evil intent, can become instruments for diabolical purposes. I need only mention the methods of modern warfare to show you what fiendish cruelty and

destruction they could accomplish. Yet in themselves these discoveries were of great value. It is people who misuse that create havoc. Again I say that it was never religion or spirituality that did the harm, but the people who only claimed to be religious or spiritual. Too often designing persons have fooled and misled others who had faith in them.

So-called religious people are really to blame for many of the misconceptions that exist about religion and spirituality. They claim that they have the only right methods, the only rituals to be followed, and if you do not accept them you are not religious. It is unfortunate, but if you look about, you will see Hindus, Jews, Mohammedans, Christians, and many sects, each really convinced that his way is best. Some will even go so far as to say that there is no other way but their own. Naturally, a man of intelligence, a rationalistic thinker will be puzzled. He will say to himself, "These people talk of God, of Truth, of an All-loving Being, yet quarrel and condemn one another. How can they preach universal love and peace, yet express hatred and suspicion of one another? If they do all these destructive things in the world in the name of religion, then religion is worse than useless." These are questions that disinterested parties have a right to ask, and we must be ready to answer their challenge.

We must understand that true religion is not a ritual or ceremony. It is not a system of doctrines and dogmas. It is a way of life. It is the realization of the spiritual unity of all, and if truly followed, it will give peace, harmony, liberation, and enlightenment. It is not limited to one race or country. It is not restricted to one group or sect. "Truth is one. Men call It by various names."

The world to-day is really very small. Rapid communication and easy transportation allow us to have intellectual as well as physical contact with distant parts of the earth. It is possible to compare one group with another, to see how different religions are expressed in the acts of their various worshippers. An intelligent man will compare notes. He will find that a really good Christian, or Hindu, or Mohammedan, or Jew, or Buddhist will think alike. A good Hindu will offer prayers and lead an unselfish life as well as a good Mohammedan. The modern man will have to admit that there are good persons all over the world; that good people are not limited to one race, country, or religious sect. The more he sees of life and people, the less he will care to condemn. He will be willing to admit that a good Hindu is as noble as a good Mohammedan, Christian, or Jew. Exclusive claims to sanctity cannot be justified in terms of modern science, or in any other terms. If you try to make such claims you are either a false prophet or a very ignorant person. Any man claiming exclusive rights in the name of religion is ignorant. The mind that is really free from prejudice can see that all faiths are leading ultimately to the same goal. What is needed is a universal interpretation of religious philosophy and practice.

When the whole edifice of religious thought is being undermined by scientific and pseudo-scientific thinkers, it needs to rest upon a thoroughly rational basis. In the first place it must be able to satisfy the intellectual cravings of the modern man. It must be ready to face agnostics, rationalists, and others, without any kind of sectarian bias. The ultimate reality is spiritual and men are truly divine, however they may vary in their outer expressions and

manifestations. This is the firm foundation upon which we must rest,—that there is only One Existence behind all these apparent differences.

Again, religion must have a practical system for the application of its philosophy and ideals to life. This should be broad—universal enough to suit different types of mentality and temperament. Rituals and ceremonies are very helpful to some, but should never be imposed upon anyone. There are bound to be various forms, according to various requirements of mankind, but we must know that they are only separate paths leading us to the same All-loving Being. There can be no exclusive claims to superiority of one form or one way over another.

To-day, if religion is to be really effective, if it is to make sufficient contribution to sweeten life, then it *must* be practical. There must be a practical way of applying religious philosophy and ideals. Without spiritual unfoldment, life is not worth living; life is a failure. Science and efficiency alone can never bring joy to the heart.

When it can be effectively demonstrated that spiritual unfoldment is the basis of life, then problems will begin to be solved. Men will consecrate their *whole* lives—in every sphere of activity. They will not work from selfish motives, or be driven by desire of accumulation. Realization of the oneness of all life and the resulting spirit of service alone can give scope for *vitalizing* life, for inspiration, and peace. Let us by our application of religious truths refute the pseudo-scientists. It was never religion, but irreligion that was harmful. It was not religious teachings that made havoc, but the acts of persons who did not follow these teachings. They failed in the effective application of religious ideals.

There can still be a glorious future for religion. The most enlightened minds are predicting that our life ahead must be coloured with spirituality. Even scientific achievements need religious ideals to give them true value. History proves that equality cannot be established effectively and permanently on the material plane, or by forced equal distribution of wealth and property. There would be no incentive for men to overcome their greed for wealth and power, to be unselfish and noble. The old narrow prejudices must go. Truths that will survive must be as broad as the needs of humanity.

The world to-day is faced with appalling problems. Many politicians, sociologists, economists, and others are trying to find the solution. Karl Marx tried, other great thinkers have tried, but all have failed. Some try to preach equality on the basis of scientific understanding, others by an economic basis, but no one succeeds. Now once again the thought of the world must be focused upon religion. Religion is

needed, and must be applied in individual and collective life. As Sri Ramakrishna emphasized, "First have the knowledge of Advaita." Oneness is the basis of all life, irrespective of racial, geographical, or financial differences. Swami Vivekananda elaborated this teaching in bringing out the ancient idea of the divinity of man, and stressed its invigorating effect on every sphere of activity throughout the world. The more modern men and women can grasp this idea, the more they apply it in their individual life, social contacts, religious associations, and international affairs, the greater they will find the efficacy of religion. The baneful effects of scientific developments that had no basis in spirituality will then be thoroughly eliminated. Prejudice and superstition will then vanish, and religious quarrels will also cease to exist. Class and caste rivalries will disappear spontaneously. Then our individual and collective problems will be solved, and peace, harmony, and equality will really be established.

ALEXANDER'S THEORY OF KNOWLEDGE

BY DR. SATISH CHANDRA CHATTERJEE, M.A., Ph.D., P.R.S.

Professor Samuel Alexander was a renowned British neo-realist. His philosophy is a part of the wide-spread realistic movement in philosophy, which was started in England by G. E. Moore and Bertrand Russell, and in America by E. B. Holt, R. B. Perry and other authors of *The New Realism*. While agreeing with the general position of realism, Alexander differs from other neo-realists on four fundamental points. First, the idea of system in philosophy, which is repudiated by the American neo-realists, is accepted by Alexander as

quite reasonable and valid. His philosophy is an honest attempt at a system of philosophy in the sense of a systematic account of the world in all its aspects in the light of one universal principle. Secondly, while Russell and the American realists adopt the logical analytic method to obtain objective scientific knowledge in philosophy, Alexander follows the empirical method which consists in reflective description and analysis of the special subject-matter of philosophy. For the former, mathematical or symbolic logic is the only

instrument for philosophical study and construction. But for Alexander, philosophy, like the sciences, has to study certain special problems in the light of common-sense experience and by the formulation of concepts which bring order and system into the manifold data of experience. Thirdly, in Alexander's philosophy we find a theory of ontological monism as distinguished from the ontological pluralism or the theory of neutral entities as advocated by Russell and the American realists. According to Alexander, Space-Time is the ultimate reality, and all other empirical existents, including things, minds and their relations, are only complex configurations of it. Other neo-realists however hold that the logical analysis of experience terminates in a number of simple and indefinable logico-mathematical concepts from which the different orders of existents may be deduced. These logico-mathematical entities have only subsistence or being, as contrasted with the material, living and mental entities which have being in space and time, and are therefore called existents. Being purely logical and subsistent, the ultimate entities cannot be called mental or material, but should be characterised as neutral. All the things of the world, physical and mental, are composed of these ultimate neutral entities. Lastly, Alexander differs from the American realists in according distinct reality to mind or consciousness. For the latter what we call consciousness is not any distinct subjective existence, but only a particular grouping of objects, defined by the specific response of the nervous system. Thus Holt defines consciousness as the "cross-section" of the universe defined by the 'specific response' or 'behaviour' of the nervous organism. Just as a searchlight by playing over a landscape and illuminating now this object and now that, defines a

new collection of objects; so the specific response of the organism, equipped with a central nervous system, makes a definite collection of objects from the environment. The totality of objects thus defined or illuminated by the response of the nervous system, is the cross-section or consciousness. Alexander demurs to this account of consciousness and holds that unless we admit acts of mind as distinct from the objects we cannot explain consciousness or awareness of objects. For him mind or consciousness is not a set or collection of objects defined by the searchlight of organic response. It is in some sense the searchlight itself; it is a new quality of the brain process, and is therefore within the responsive organism and not out there in the environment. Russell also is in favour of accepting the reality of certain purely mental entities as distinct from physical objects. Thus both Russell and Alexander maintain the distinction between the subjective and the objective and do not, like the American realists, reduce mind or consciousness to purely objective terms.

Alexander defines philosophy "as the experiential or empirical study of the non-empirical or *a priori*, and of such questions as arise out of the relation of the empirical to the *a priori*".¹ When we consider the different characters of the objects of experience, we find that some of them are variable and belong to certain things only, while others are pervasive and universal features of all objects. Thus some things are red, some are green; some objects are animate, some inanimate; some are conscious, others are unconscious. Such variable characters of objects may be called empirical. As distinguished from these, there are other characters which in some form belong to all existents.

¹ Vide his *Space, Time and Deity*, Vol. I, p. 4.

Such are substance, quantity, identity, causality, spatial and temporal character, etc. These pervasive characters of objects may be called non-empirical or *a priori*. They are the categories of experience. Philosophy is the attempt to study these very comprehensive topics, to describe the ultimate nature of existence if it has any, and these pervasive characters of things or categories. Its method, like that of the sciences, is empirical. It will proceed like them by reflective description and analysis of its special subject-matter. Like them it will frame hypotheses by which to bring its data into verifiable connection and exhibit such system as can be discovered in these data. It is thus itself one of the sciences delimited from the others by its special subject-matter. Philosophy is therefore distinguished from the special sciences, not so much by its method as by the nature of the subjects with which it deals. While the sciences deal with the variable and empirical characters of the objects of experience, philosophy deals with the pervasive and non-empirical characters of the experienced world. Both however follow the same method of reflective description and analysis in the study of their respective subject-matter. To quote Alexander's own words, "Philosophy, by which I mean metaphysics, differs from the special sciences, not so much in its method as in the nature of the subjects with which it deals."² Philosophy is thus the science of metaphysics as a study of the most comprehensive problems of life and experience.

One of the most important problems of philosophy is the problem of knowledge or of experience itself. According to the idealists, knowledge or experience is the most fundamental fact on which the existence of objects depends, since

there can be no object without some experiencing mind that knows it. So it has been held by the idealists that experience is something unique and that mind has a central and privileged position in the scheme of things. They think also that since knowledge or experience is the basic principle of reality, the theory of knowledge or epistemology is the indispensable foundation of metaphysics or the theory of reality. Alexander who is a realist and follows the empirical method in philosophy, controverts the main positions of the idealist. He holds that mind has no privileged position in the world of objects. Finite minds are but one among the many forms of finite existence, distinguished from others only by its greater perfection of development. In point of being or reality all existences are on an equal footing, only mind is more developed than other objects. Nor is it true to say that knowledge or experience is a unique relation which is unlike any other relation between any two objects. In fact, the cognitive relation is the simplest of all relations which may hold between objects of the same or of different kinds. The most obvious classification of finite things is into minds on the one side and external things on the other. The relation between a mind and an external thing is the relation of cognition or experience. Mind knows or experiences; external things are known or experienced. What is the nature of the relation between the two?

Taking any experience we find that it may be analysed into two distinct elements and their relation to one another. 'The two elements which are the terms of the relation are, on the one hand, the act of mind or the awareness, and, on the other, the object of which it is aware; the relation between them is that they are together or com-

² *Vide Space, Time and Deity*, Vol. I, p. 1.

present in the world of experience'.³ Cognition or experience is just this compresence between a mind and an external object. It is nothing peculiar to the cognitive relation. There are various kinds of compresence. It may hold between two external or physical objects, e.g., a tree and the earth on which it stands. It may also hold between two mental acts, as when I see a friend and hear his voice, and distinguish between the acts of seeing and hearing. Similarly, it holds between a mind and some non-mental object; and it is here that togetherness or compresence takes the form of cognition or experience. "Cognition then, instead of being a unique relation, is nothing but an instance of the simplest and most universal of all relations".⁴ Thus in the perception of a tree there is the act of mind called perceiving, the object which is the perceived tree, and the togetherness or compresence which connects the act of mind and the object.

Now we are to observe that although the two terms involved in experience, viz., the act of mind and the object, are on the same footing as two distinct existences, yet they are very differently experienced. The one is experienced as the act of experiencing, the other as that which is experienced; the one is an *-ing*, the other an *-ed*. The act of mind is the experiencing, the object is that upon which it is directed, that of which it is aware. The experiencing is the mind's awareness of the object, and the awareness is aware of itself. "My awareness and my being aware of it are identical".⁵ When I become aware of some thing, it is I who am aware, and the thing is that of which I am aware. Thus while the object is *referred to* by the mind as something distinct from it, the mind is itself

and cannot be an object to itself. The distinction between the mind's experience of itself and that of the object is conveniently described by Alexander by saying that "the mind enjoys itself and contemplates its object. The act of mind is an enjoyment; the object is contemplated".⁶ Thus in every experience the mind enjoys itself and contemplates its object, and these two existences, viz., the enjoyed and the contemplated, are united by the relation of compresence which is nothing peculiar to cognition.

The object contemplated by the mind is always distinct from the mind, and in that sense independent of the mind. It is a lower grade of existence than the mind which contemplates it, and is therefore non-mental, if not always physical. It is true that every object is somehow selected by the mind from the envining world of being. Of the surrounding world we know only those objects for which the mind possesses the requisite capacities. Again, of all the objects which may affect us at any time, we take notice of only those that are connected with our dominant interests for the time being. But from this we should not conclude that the objects are dependent on the mind for their existence, or qualities. For an object, to be selected by the mind, is not to be made or created by it. I may elect to know this or that side of the table before me. This however does not mean that the sides of the table depend on or belong to me in any way. They belong to the table itself and are only selected by me as objects of my knowledge. So also the table cannot be known without a mind to select and know it. Therefore what the object owes to mind is its being known, and not its being an existent physical reality nor its having certain qualities

³ *Vide op. cit.*, Vol. I, p. 11.

⁴ *Op. cit.*, Vol. II, p. 82.

⁵ *Op. cit.*, Vol. I, p. 12.

⁶ *Op. cit.*, Vol. I, p. 12.

as known. The colour, pressure and other qualities of a physical thing exist in their native character in the thing itself independently of their being known by us. Instead of the object being dependent on the mind, we see that the mind is, at any rate for its original material, dependent on the object, is so far as all the materials for its thought and activity are ultimately derived from the experiences of objects. So we should say that "though for mind things are a condition, the presence of mind is not a condition of the existence or quality of things".⁷

It has been said before that the objects contemplated by a mind are non-mental. Now there are various grades of mental life, such as sensation, perception, imagination, memory and thought. In all these phases of the mind we may distinguish between the mental act or the experiencing and the object or the experienced, and see that in each case the object is non-mental. All these mental phases are different forms of attention directed upon different objects. Thus sensation and perception, etc., are really forms of attention or interest related to different objects. In sensation there is the mental act called sensing and the object called the *sensum*. Similarly, we have the acts of perceiving, imagining, remembering and thinking related respectively to the percept, the image, the memory and the thought. All these objects are attested by our experience to be non-mental existences. A patch of green seen by me is the non-mental object which is external to the act of seeing. In like manner, the tree perceived by me, the memory-image of my absent friend and the thought of future rain are all non-mental objects of my mental acts. It may appear strange to speak of thoughts and images as non-

mental, for these are patently psychical or mental in character; they are mere ideas and in no sense non-mental realities. But it is to be observed that an image is as much the revelation of an absent object as the percept is of a present one. Both are objects of experience and have the character of being experienced, and are therefore external to the mental acts of experiencing. In sensory experience the revelation of a physical object is due to the influence of the physical thing; in imaging the act of mind is provoked from within, but refers to a non-mental object without.

The mind as we experience it is a "continuum of mental acts, continuous at each moment, and continuous from moment to moment".⁸ Taking any mental act we see how it is continuously united with other mental acts in one unitary condition. When I perceive a tree, the act of perceiving is continuous with the sight of adjacent objects, the touch of the cold air, the feeling of bodily comfort and so on. All these are fused together into a whole mass of experience, within which this or that mental act may be discriminated to suit one's purpose or interest. Further, our mental act is continuous not only with others at the same moment, but also with those which precede and succeed it. Mind is this continuum of all mental acts. In the same way, the object of a mental act is continuous with other such objects so as to constitute one thing. Thus one object, say the colour of an orange, is continuous with other such objects as its touch, taste and smell. The orange as one thing is the continuum of these intimately connected objects which are its constituent elements. Thus the mind is a continuum of mental acts belonging to it, while the thing is a continuum of objects which belong to

⁷ *Op. cit.*, Vol. II, p. 106.

⁸ *Op. cit.*, Vol. I, p. 14.

it. We experience the mind in an enjoyed synthesis of many mental acts, a synthesis we do not create but find. Similarly, we become aware of a thing as the synthesis of its appearances to mind on different occasions, where also the synthesis is not made by the mind, but is in the objects themselves.

So far we have seen that the object contemplated by the mind is a non-mental existence distinct from the enjoying mind. It follows from this that the mind can never be an object to itself in the same sense in which physical things are objects to it. The mind is itself and *refers* to objects. It always experiences itself as experiencing, but never as an experienced object. For my mind to become an object like a physical thing we require another superior mind, say an angel, over and above the continuum of mental acts. That there is in me such an overmind or transcendent self, for which my mind is an object, is a gratuitous assumption of the transcendental idealist. But we have no experience of such a mind, and therefore it should have no place in an empirical metaphysics. It is generally supposed that in introspection we turn our mind upon itself and make it an object of contemplation. This however is a wrong view of self-observation or introspection. To introspect a mental state is not to contemplate it as an object, but merely to experience it and report more definitely the condition of enjoyment. Thus I may now have the memory of a past experience. Here I do not make that past experience an object of my present consciousness, but I have that experience as a partial enjoyment linked up with my present enjoyment of myself. To introspect a past experience is not to objectify that experience, but to enjoy or re-live our past. It is not correct to say that by introspection we know the images

involved in imagination or the objects of our remembered past experiences. The images and remembered objects are as much *objects* of mental acts as perceived physical things. Hence like physical things both are objects of extrospection. So also, we do not introspect when we observe the condition of our body in emotion or kinaesthetic sensations. Bodily conditions are non-mental objects like colours or figures in space. To know these is not to introspect or observe the mind, but to extrospect certain non-mental objects. Thus we see that whatever is contemplated by the mind must be a non-mental object distinct from the mind, and that the mind can never be a contemplated object to itself. The mind may be introspected through an enjoying consciousness of itself, but not observed as an external object.

The above view of mind or consciousness as the continuum of mental acts which are compresent with objects is different from the searchlight theory of consciousness as advocated by the American neo-realists. According to the latter, consciousness is not a quality of mind or of neural responses to the outside world. It is not anything different from the objects of consciousness, but a name for the total collection of objects to which the nervous system responds. The neural response is like a searchlight which illuminates a certain portion of the outside world, or like a plane cuts the world across and lays bare a certain surface. Consciousness is just the cross-section of the universe or the collection of objects illuminated by the response of the nervous system; and sensations, perceptions, memories, emotions and volitions are parts of the total collection. It follows that consciousness is not, as Alexander thinks, within the organism as a quality of the neural response; consciousness is out there in space and

belongs to the totality of objects or what are commonly called the objects of consciousness.

Alexander criticises the searchlight view of consciousness and finally rejects it, although it is closely allied to his own in general spirit. As we shall see hereafter, mind or consciousness is for him the quality of certain neural processes, and the conscious process is identical with the neural one. But although mental processes are identical with neural processes, they have the new quality of consciousness which marks off the neural processes from other vital processes. Unless we admit the quality of consciousness in the mental processes as distinct from nervous responses we cannot explain how any experience can have the character of being *my* experience. When an object is cognised, it is felt that the object exists for *me* or as *my* object, and that it is *I* who cognise it. This can be explained if we say that the neural response to the object is an act of consciousness, for then the response can be something which experiences itself at the same time that there is the experience of the object. Every act of consciousness enjoys itself and contemplates the object. 'So when we know the object, we know that *we* know it, or knowing is always knowing that *we* know'.⁹ If, however, consciousness belongs not to the neural response, but to the collection of objects made by it in the environment, we do not see how any object can be *my* object. Rather, we should say that a particular object is owned by the totality of objects or the cross-section to which it belongs as a part. This however will not explain the consciousness of the object as an object for *me* or as *my* object. Nor can it be said that my body is the self which apprehends the object as my object. The body is, properly speaking,

as much an object of consciousness as any other physical thing. It belongs to the collection of objects, and so cannot own other objects as my objects. Further, consciousness being the *total* collection of objects made by neural response, we do not see how the body which is only a part of the whole can have any consciousness. The cross-section as a whole is consciousness. But it cannot be my consciousness or myself. This difficulty however does not arise if we say that from the first the object is related to a conscious act of cognition which is continuous with other acts in the constitution of the mind. The cognitive act being self-conscious will apprehend the object as *my* object or as an object for *me*.

Now we come to Alexander's theory of truth and error. For him reality and truth are not identical, and they are differently apprehended by the mind. The ultimate reality is Space-Time. "The real is Space-Time as a whole and every complex or part within it".¹⁰ We are aware of our own reality so far as we enjoy ourselves as a part of Space-Time; we are aware of the reality of objects in so far as they are apprehended as part of Space-Time distinct from ourselves. This distinctness of external objects gives to our experience of them the character of being given and controlled from without. The objects of perception are accepted by us as given facts and we are to follow their shapes and qualities in being aware of them. The consciousness of objective control in the experience of objects, however, is not the consciousness of reality, but only of their being not ourselves or of their being distinct from us. 'Reality is always experienced as that which belongs to Space-Time, or the character of reality is the character of so belonging'.¹¹

⁹ *Vide op. cit.*, Vol. II, p. 112.

¹⁰ *Vide op. cit.*, Vol. II, p. 247.

¹¹ *Ibid.*

Belief is the consciousness of reality. Belief in a judgment is the consciousness that what is judged belongs to Space-Time as a whole. In believing that the rose is red, I am aware that the red colour belongs as a quality to the space-time of the rose, and that this space-time is a part of the whole.

All of our beliefs, however, are not true. Beliefs may be right or wrong. But the objects believed in are real, no matter if the belief is right or wrong. Even illusory objects are real so far as they are perspectives of Space-Time, only they do not belong where they seem to belong. A belief is wrong when its objects, though rooted in reality, do not belong to Space-Time in the form in which they pretend to belong to it. Thus when I judge a piece of rope as a snake my belief or the proposition expressing it is wrong in so far as it relates a real snake to a wrong place, i.e., the Space-Time occupied by the rope. On the other hand, in judging that the crow is black, I relate blackness as a quality to its proper place, i.e., within the Space-Time of the crow, and my judgment is true. Thus in some judgments we apprehend reality truly; in others falsely or erroneously.

Now the question is: What is truth and error? It is generally held by realistic thinkers that truth consists in the correspondence of knowledge with reality, while error is the want of correspondence between them. 'A proposition is true if it agrees with reality, false or erroneous if it does not.'¹³ Alexander does not subscribe to this view. According to him, what makes truth true is not correspondence to reality but coherence. If the reality is something other than what appears to us by all the ways of sense and mind, we cannot know what it is and whether our knowledge corresponds to it or not.

Hence the only way in which the truth of one belief or proposition is to be tested is by reference to other beliefs or propositions. If this be so, we are to say that the test of truth is coherence. 'Truth and error depend in any subject-matter on whether the reality about which the proposition is conversant admits or excludes that proposition in virtue of the internal structure of the reality in question; this truth is apprehended through intercourse of minds of which some confirm the true proposition and reject the false; and truth is the proposition so tested as thus related to collective judging.'¹³ The problem of truth and error will not arise for the individual who lives in complete isolation from the society of his fellow-beings. We become aware of the truth or falsity of our own individual opinions in so far as they cohere or conflict with the established social ideas. The intercourse of many minds living in one society sets up certain standard beliefs and ideas which cohere with one another; such coherent ideas are true, while ideas which are incoherent with true ideas are false or erroneous. But the distinction between coherence and incoherence is ultimately determined by reality itself. Any reality is an occupation of Space-Time in a particular configuration. True propositions cohere, while false propositions are incoherent with true propositions and are rejected by us. But that rejection is determined by the reality itself. It is by experience of reality and experiment upon it that we distinguish between one group of propositions as true and the other as false. 'The one group, which the internal structure of reality allows us to retain, are truths; those which are rejected are errors.'¹⁴ Thus truth and error are the products of the social mind under the

¹³ *Vide op. cit.*, Vol. II, p. 252.

¹³ *Op. cit.*, p. 252.

¹⁴ *Vide op. cit.*, p. 253.

guidance of reality. The one is retained and the other rejected at the bidding of reality through the intercourse of minds. True propositions belong to reality, while false propositions contain certain features which are different from the internal structure of reality. True propositions are thus also real; but their truth is different from their reality. If the rose is really red, its internal structure is different from that of a white rose, and it compels us to reject the attribution of whiteness to it. The agreement of many minds in the belief that the rose is red and not white does not make the rose red, it only follows that reality. But their agreement makes the belief 'the rose is red' true, and the belief 'the rose is white' false. Hence the proposition 'the rose is red' is real by itself but owes its truth to the agreement of many minds with regard to it or to the rejection of the false belief which is incoherent with it.

True knowledge therefore owes its truth to the collective mind but its reality to the proposition which is judged. In being aware of a real proposition as true, we add nothing to its reality. On the other hand, truth follows in the wake of reality, for it is the intrinsic structure of the reality that compels the distinction between truth and falsity among propositions. These are generated in the relation of the reality to the mind. But many minds are needed for truth, because it is in the intercourse of minds that a 'truth is created as truth at the guidance of reality by mutual confirmation or exclusion of beliefs.'¹⁵ Just as truth as truth is real in arising out of the relation of a reality to the standard mind, so also error is real only as possessed by the unstandardised mind. The erroneous proposition at its face value is not real; it is false or unreal. It is a judgment in

which the elements are derived from the world of spatio-temporal reality; but the combination of the elements is not real, although it may be so believed by the mind which makes that judgment. 'Error is thus always in contact with reality and is partial truth.'¹⁶ In it certain real elements are brought into a wrong relation by the unstandardised believer, and because of this it can be rejected by the standard minds. Mere unmeaning combinations of ideas are not error. To say that virtue is red is not an error but meaningless. In error elements appropriate to a subject are combined, but the combination does not fit in with the real character of the subject in question. It is an error to predicate whiteness of a red rose, because the whiteness is appropriate to the sphere of roses but does not fit this particular member of the sphere.

Like other modern realists, Alexander rejects the idealistic theory of degrees of truth and reality. According to him, there are no degrees of truth and much less of reality. To be real is to occupy a Space-Time with a certain configuration. In this sense anything of the world is as real as any other thing, since it occupies its Space-Time as much as any other. But while all things are equally real, they are not equally perfect. Some things are more perfect than others, though in point of reality they are the same. Thus life is not more real than matter but a fuller kind of reality; mind is not more real than life but a more perfect kind of reality. Things are more or less perfect according as they are more or less comprehensive, and their parts are more or less harmoniously connected. Just as there are no degrees of reality so there are no degrees of truth. "What is real is real, though any portion of reality is incomplete. What is true is true. But while

¹ *Vide op. cit.*, Vol. II, p. 261.

¹⁶ *Op. cit.*, p. 262.

there are no degrees in the truth of knowledge there are all manner of degrees in the perfection or range of knowledge."¹⁷ Of the two propositions : 'the rose is red' and 'the rose is red and fragrant,' the second is not more true than the first, although it may be said to be fuller and more perfect than the first. Truths are more or less perfect according as they reveal reality more or less completely and their contents are

¹⁷ *Vide op. cit.*, Vol. II, p. 264.

wider or narrower. But all truths are equally true, each being taken in reference to its own contents and conditions. There may be progress in truth in so far as there is a gradual and progressive revelation of reality to our minds. Knowledge advances from less perfect to more perfect forms, but every knowledge is true in its own form and within its own range. There are therefore no degrees of truth or reality, but of perfection.

SRI RAMAKRISHNA'S CONTRIBUTION TO THE CHRISTIAN WORLD

BY REV. ALLEN E. CLAXTON, B.A.

When we ask the question of what contribution Sri Ramakrishna, the great prophet of India, can make to Christianity or to the Christian world, we face this same problem of the importance of personalities, and as the abstract means nothing to me but becomes real in this personality, so in the personality of Sri Ramakrishna we come face to face with that which is truly India. For if we can lay hold of him, I feel that we shall be able to lay our fingers upon the pulse of the heart of India.

Now, what that contribution is depends not only on the contributor but on the one who receives. No man can give what another will not receive, and to receive means a certain prepared condition. To appreciate a great symphony, one must have some knowledge of what a symphony is. To receive from Sri Ramakrishna requires a certain spiritual tempo, a prepared ground, what Jesus called "good soil", without which the teachings and the life of Sri Ramakrishna will fall either upon barren land or thorny ground.

I think there are two main phases of the contribution that Sri Ramakrishna makes and can make to the Christian world. The first one is a re-emphasis of some things that are already clearly stated in the Christian teachings, a re-emphasis of things that we affirm with the lips but deny with the life. Now, among these is the uselessness of vain mortification. We know how Sri Ramakrishna practised in his discipline the most rigorous methods, and yet he emphasized the vanity of vain mortification. There is one large branch of our church that has laid undue emphasis on this field, and Sri Ramakrishna can contribute to us much in this field. Can, I say. How much he will depends upon us.

Then the second point: we have always stressed the vanity and the uselessness and the non-essential element of modes of Baptism and particular rituals. Jesus bore down heavily on these, and yet in these days we find dispute and actual warfare in the Christian religion over these non-essentials that meant so

little to Jesus. We find Sri Ramakrishna in this modern day, within the century, reaffirming for us this word of Christ, and the worthlessness of money if it does not lead to God.

Then we find him saying to us, "The servant of all is the greatest of all," almost the words of Christ. He permitted no one to call him a guide, leader of anything of that nature. To-day, when we find the arrogance and superiority of our religion, religious leaders and our ministers, when we find the sense of superiority crowding out the validity of our religion and making of no effect the profession of profound spirituality, it is important for us to turn again to Jesus, who said, "The greatest of all shall be servant of all"; to see him girding himself with a towel and washing his disciples' feet, saying, "The last shall be first"; saying, "The greatest shall be the servant"; saying, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." In this day when our religion is expressing its superiority, we need to turn to Sri Ramakrishna, who would not permit himself to be called "Reverend," "Father", or by any other such title.

He told us that we should see God in human form. To many of us this is a bar to spiritual realization. We think, "How can we see God in human form?" And, with the movements of the last century, it does seem indeed, that a man is mad who says he can see God in human form. We have travelled so far that we have lifted ourselves out of the mood of spiritual realization and are unwilling to practise the necessary technic. We are unwilling to put on the glasses that make it possible for us to see that which, with the naked eye, is invisible. Now, we learn how, like Jesus, Sri Ramakrishna practised with

meticulous care those necessary methods of concentration, of meditation, of application, of unselfishness, of deep yearning for spiritual realization, until within his own being, having first emptied himself of that which was a bar to this realization, was laid before his very eyes the microscope, the telescope, the penetrating power that made visible to him that which is impossible to anyone else. This was by scientific method, for it is impossible for us to assume that an individual can achieve, without first making the necessary preparation, any valid results. It is as though a scholar should go into a chemical laboratory, look upon the desk and expect that there he will find the solution to a chemical problem.

We find Sri Ramakrishna teaching us the futility of those in Christianity to-day who will spend fifty years of a lifetime, fifty or sixty years of a possible seventy-five years of life, in the amassing of a sufficient fund to maintain the last fifteen years in comparative ease or security, and expect that, in one hour of shallow, grudging attention to spiritual matters, they will have, as a side line, achieved the reality of the grasp of spiritual truth and of Immortality. The very pettiness of our method comes startlingly before us when we look even for a moment upon Sri Ramakrishna.

I shall dwell upon some other contributions that Sri Ramakrishna made but are not so obvious. Sri Ramakrishna said, "To realize God, you must serve men." We all read a great deal about humanism, and here is to me the strongest death blow to the shallowness of humanism which I have ever come across. "To serve God, you must serve men"; that is what Jesus said. In so doing, you realize that higher spiritual consciousness which, when fully attained, is God-consciousness. Shallow

humanism was impossible for Sri Ramakrishna or for Christ because of the very nature of humanity itself and because it leaves out that important element within us which gives validity to the service of men. Sri Ramakrishna tells us that opinions, creeds, rituals, are paths that suit different tastes, yet all lead directly to the goal or God, provided the worshipper is determined to know God, determined to apprehend truth and is willing to forsake all else to find that truth, to achieve this God-consciousness. Then, and only then, does his creed become valid. Then, and only then, may he profess he is a Christian, a Jew or a Buddhist, and has a creed, a ritual or a practice.

Sri Ramakrishna and his wife both loved God so completely that they became one in fulfilling the Divine purpose. There is something that needs, I believe, to be brought to our attention as Christians. In our rugged individualism, we lose the deeper sacramental sense of marriage because we are ruggedly individual even in our home life. We eliminate automatically from our homes that most powerful element that would give us the Divine love that was experienced by Sri Ramakrishna and his wife. Their love together not only made them one in the flesh and one in the spirit, but assisted them both in the realization of Truth.

He entered into the practices of other great religions and found them valid. Sri Ramakrishna verified the teaching

that "Truth is One. Men call It by various names." And he brings to our attention the bed that we, as Christians or Jews or whatever we be, ask people to lie in. They come to our churches and we lay down the creed and there it is. We put the man in the bed. If it happens the bed is too short for this man and his feet stick over, we chop his feet off. If it happens the man is too short, then we attach our instruments and turn the crank and stretch him until he fits the bed. Sri Ramakrishna points out what Jesus indicated when he said, "The Sabbath was made for man, not man for the Sabbath." Sri Ramakrishna calls to our attention that if we would realize truth we must be greater than our creeds and greater than our churches. He never argued. He demonstrated. You cannot argue religion. While you are in the realm of the argumentative, you are still in the first grade. Religion does not begin until we have passed the argumentative stage.

India has made a scientific or experimental approach to religion. Our modern Christians, if they are to learn anything from Sri Ramakrishna, I believe, should learn this, that they cannot get, in one hour of haphazard, indulgent attention to spiritual truth, that which requires the complete and absolute attention, concentration, selflessness and yearning for the truth, for God.

THE NATURE OF RELIGIOUS EXPERIENCE

BY PROF. S. N. L. SHRIVASTAVA, M.A.

I

The present is said to be an age of scepticism and one of utter distrust of all matters spiritual. Religion has been declared to be the opiate of idle persons and the consolation of weaklings. In fact, there are not a few who think that to discard religion and even to deride it is the first credential of a *modern* man. For a considerable length of time this attitude towards religion received support from science which gave no room to any spiritual principle in its mechanistic world-picture; but now, a wider horizon is opening up before the scientists themselves. The scientist to-day tells us quite unequivocally that "the cruder kind of materialism which sought to reduce everything in the universe, inorganic and organic, to a mechanism of fly-wheels or vortices or similar devices has disappeared altogether"¹ and that "the universe shows evidence of a designing or controlling power that has something in common with our own individual minds."² In the wider vista that is now unrolling before his eyes, the scientist perceives that "there are regions of the human spirit untrammelled by the world of physics. In the mystic sense of the creation around us, in the expression of art, in a yearning towards God, the soul grows upward and finds the fulfilment of something implanted in its nature. The sanction for this development is within us, a striving born with our

consciousness or an Inner Light proceeding from a greater power than ours. Science can scarcely question this sanction, for the pursuit of science springs from a striving which the mind is impelled to follow, a questioning that will not be suppressed."³ With the vanishing away, then, of the landmarks of the older materialistic scientific thought, it is no longer now possible to nonsuit the reality of religion on the grounds of allegiance to science and the scientific methodology; and if still there are persons who swear by science in their attacks on religion, we can only pity their anti-dated knowledge of science and their failure to understand the limitations of science.

The altered outlook of present day scientists, then, is all very well and we have to be thankful to them for their new announcements; but what very often is not realised is that religion need not take 'chits' from the scientists to vindicate its reality. It is an autonomous and veridical experience which does not lean for its support on the crutches of natural science.

So also there has been prevalent the mistaken notion that the validity of religious experience and its central affirmations could only be established on certain logical *credenda* or what have usually been called *rational proofs*. The history of philosophy thought shows how from time to time philosophers have scratched their heads to offer a logical proof of God's existence (this being the pivotal point of

¹ Sir A. S. Eddington: *New Pathways in Science*, p. 828.

² Sir James Jeans: *The Mysterious Universe*, p. 187.

³ Sir A. S. Eddington: *The Nature of the Physical World*, p. 827.

religion) and all to no effect. It was the celebrated philosopher Immanuel Kant who showed tellingly that all the so-called logical arguments for proving the existence of God—the ontological, cosmological and theological arguments—could only point to the reality of God as a necessary logical *postulate* of experience, but could not establish God as a *fact*. Present day religious philosophy, however, has switched off from this logistical railroad and come to a study of the *actual* deliverances of the religious consciousness. It has now come to realise that the real proof of the reality of God is that God is *given* as a factual content of the religious experience. We cannot deny or dispute *facts* of living experience. Religious experience, it is now contended, is a specific human experience which has its own veridical deliverances. The proof of God's existence certainly does not consist in "a process of building a precarious speculative bridge from the world we see to its unseen author" nor does the religious man require any extra-religious credentials antecedent to his being religious. Prof. R. F. A. Hoernlé pertinently observes: "We know God through religion, and there is no other way of knowing Him. It is not that we are religious because we have become convinced antecedently, from other sources, that there is a God. Nor do we gain our conviction by an exercise of the 'will to believe', if that means Pascal-wise, taking a gambler's chance on the possibility of there being a God. If there is a 'venture of faith' which out-runs demonstration and yet is not sapped by doubt, it is because in religion we live by a conviction which the very habit of living by it reinforces and sustains, and which justifies itself by a stability of outlook and response unshaken by the vicissitudes of human

fortune, and by a strength equal to every call upon it."⁴ Contemporary philosophy of religion has now definitely abandoned the view that the existence of the Divine Being could be deduced *a priori* from pure reason or demonstrated from any facts of nature or human life. All such considerations, it is contended, are forestalled by God's being already there, that is, his givenness means at the same time his provenance, and this forms the ultimate guarantee for the existence of all other 'givens' or realities of a lower order. "Religion," says Baron von Hügel, "even more than all other convictions that claim correspondence with the real, begins, proceeds, and ends with the Given, with existences, realities, which environ and penetrate us, and which we have always anew to capture and to combine, to fathom and to comprehend."⁵ The Divine Being, according to Hügel, is pre-given or provenient in a two-fold sense: first, in contrast to the subjective processes of our knowledge and experience, and second, in contrast to all things that are usually known as objective realities.

The recognition of religion as a significant and autonomous experience revelatory of a vital meaning of the universe is to-day a common platform on which thinkers of different denominations—realists like Prof. Alexander, radical empiricists like William James and absolutists like Bradley and Bosanquet—have met. The upshot of what we have hitherto been saying is that religious experience is an autonomous and authentic experience which is entirely *sui generis* and as such is intelligible and explicable in its own terms. We shall now pass on to con-

⁴ *Matter, Life, Mind and God* : P. 192.

⁵ *Essays and Addresses* : First Series, p. xiii.

sider some other fundamental questions about, and the implications of, this significant experience.

II

First, as to the faculty of knowing and the nature of knowledge in religious experience. Now, religious apprehension is certainly different from all our ordinary perceptual and conceptual modes of knowledge, and brings into operation the special faculty of soul-sense or the faculty of immediate or intuitional knowledge. Even if we scrutinize our ordinary normal experience, we shall find that there also we have instances of knowing which differ in their deeper immediacy and inner certitude from the perceptual and conceptual ways of knowledge. Such modes of knowing can be negatively described as non-logical or non-conceptual. Let us first make ourselves clear about what non-logical or intuitive knowing is, and then we shall easily see that life affords ample evidence of such a type of knowledge. Prof. Henry Bergson gives a very nice definition of intuition: "By intuition", he says, "is meant the kind of intellectual sympathy by which one places oneself within an object in order to coincide with what is unique in it and consequently inexpressible." The kernel of all intuitive knowledge whatsoever is such *an intimate oneness of the subject with the object known* that the subject enters, as it were, *inside* the object and grasps *just what is unique and individual about it*. In our aesthetic apprehensions, it is invariably so. In Schopenhauer's theory of aesthetic intuition, we have the admission of the possibility of self-losing in the contemplation of the beautiful. If a man, he tells us, "gives the whole power of his mind to perception, sinks himself

entirely therein, and lets his whole consciousness be filled with the quiet contemplation of the natural object actually present, whether a landscape, a tree, a mountain, a building, or whatever it may be; inasmuch as he *loses himself in his object* (to use a pregnant German idiom), i.e., forgets even his individuality, his will, and only continues to exist as the pure subject, the clear mirror of the object, *so that it is as if the object alone were there*, without anyone to perceive it, he can no longer separate the perceiver from the perception, but both have become one, because the whole consciousness is filled and occupied with one single sensuous picture." The supreme summits of artistic achievement are reached, not by the plodding processes of the intellect, but by the flashes of creative intuition which bring to the artists' minds those "liquid, clear perceptions" in moments of surpassing concentration and receptivity. Well has Robert Bridges, in his *Testament of Beauty*, spoken about art:

"Where of all excellence upspringeth
of itself,

Like a rare fruit upon some gifted
stock ripening

On its arch-personality of inborn
faculty

Without which gift creative Reason
is barren."

Similarly, Milton testifies to the "celestial patroness" inspiring in him "unpremeditated verse." Shelley soared to that high level of clear intuition whence he could see that

"Life, like a dome of multi-coloured
glass

Stains the white radiance of Eter-
nity."

* *An Introduction to Metaphysics*, p. 7.

' Quoted in Prof. Lossky's *Intuitive Basis of Knowledge*, p. 184.

In the sphere of ethical life also, in many a complicated and intriguing moral situation, the light comes from within, from an intuitive source, when all the conventional and codified canons of morality fail to give a clear lead. There can never be a code of morals so exhaustive and complete in itself, so encyclopædic in scope, as to embrace all possible moral situations for all times to come. "In the chessboard of life," Prof. Radhakrishnan rightly observes, "the different pieces have powers which vary with the context, and the possibilities of their combination are numerous and unpredictable. The sound player has a sense of the right and feels that, if he does not follow it, he will be false to himself. In any critical situation the forward move is a creative act. It springs from the self by the laws of its nature."¹

In the realm of science itself, where anything like intuition is said to be completely *non est* and where nothing but dry reasoning is supposed to sway the mind, we find that the greatest scientific discoveries have been brought about, not by the plodding processes of the intellect, but by flashes of intuitive insight. Apples had been falling for countless years, but Newton's hitting upon the idea of universal gravitation by the observation of a falling apple at a particular time was an act of supreme intuition. Tyndall says of Faraday's electro-magnetic speculations: "Amid much that is entangled and dark, we have flashes of wondrous insight which appear less the product of reasoning than of revelation."²

Coming to more trivial instances, we may consider self-knowledge and our knowledge of other persons. If I

scrutinize closely the nature of my awareness of *myself*, two facts shall be palpably evident to me. First, that self-awareness is of a direct or *immediate* kind as distinguished from my perceptual or conceptual knowledge of *objects* which is *mediate*. This integral or intuitionist awareness of the self is distinguishable even from the introspective awareness of psychical facts. Berkeley indicated the difference between the knowledge of self and that of objects by saying that our knowledge of the former is 'notional.' Secondly, my self is realised in the immediacy of my self-knowledge as a *unique* entity, a perfectly non-general something. This is evident from how self-knowledge is communicated. In communicating self-knowledge or the knowledge of his own self-being, the speaker uses the word *I* which is not a *general* concept in the sense that it is applicable in the same sense to other persons as well for whom the word *you* is used. Self-knowing is a unique integral experience which is expressed through its verbal symbol "I". Self-knowing is non-conceptual.

Similarly, our knowledge of other persons, at any rate in those instances where in ordinary parlance we are said to know them *intimately*, is a sort of intuitive knowing answering to Bergson's definition of intuition as "the kind of intellectual sympathy by which one places oneself within an object in order to coincide with what is unique in it and consequently inexpressible." Is not my intimate knowledge of my dearest friend who has a unique and inexpressible significance for me, of this sort? The lover who falls in love with his beloved at the first sight grasps what is "unique and inexpressible" in his beloved by an intuition which defies intellectual analysis.

¹ *An Idealist View of Life*, pp. 196-97.

² Quoted in S. Radhakrishnan's *An Idealist View of Life*, p. 176.

All such instances are proofs positive of the possibility of a non-logical integral or intuitional knowledge. There is, then, nothing mysterious or incredible about intuitional knowledge. In religious experience we have the same intuitional knowledge turned upon the Most High, the Divine in the universe. The intuitional light within us which only glimmers in ordinary circumstances, burns clearest and intensest when one is face to face with the supreme Maker. Religious experience is a fruition of the intensification of the intuitive faculty of man. "The process of divine knowledge," says the Dean of St. Paul's, "consists in calling into activity a faculty which, as Plotinus says, all possess but few use, the gift which the Cambridge Platonists call the seed of the deiform nature in the human soul. At the core of our personality is a spark lighted at the altar of God in heaven—a something too holy ever to consent to evil, an inner light which can illuminate our whole being."¹⁰ Mysticism, according to Hügel, is, in the words of Dr. Rudolph Metz, "the intuitive and emotional apprehension of the religious aspect as an objective reality in the sense of an infinite spirit and perfect personality realizing itself in the eternal values of the true, the good, and the beautiful, and active in them. Mysticism is the inner experience of the actual presence of the divine in human consciousness, not as a mere subjective state of mind but as a felt awareness of the transcendence of God in contrast to all human and finite existence. It is the hallowing and pervading of the finite being, soul and

body, by the indwelling of the divine spirit."¹¹

Another important question pertaining to the nature of religious experience is that about the relation of religion to morality. Very often religion is said to be nothing but an emotional 'heightening' of morality; it was Matthew Arnold who expressed the view that religion is simply "morality touched with emotion". For long there has been a tendency to identify religion with morality and to call a morally good man a religious man. Such a view gained ground, no doubt, as a protest and a reaction against the tendency to identify religion with creed and dogma, but in going to the other extreme of identifying it wholly with moral conduct, it robs the richness of religious experience of what Dr. Otto would call its 'numinous' elements. Though religious experience is charged with the highest of moral fervour and feelings of ethical import, yet what constitutes the very life and breath of the experience of the religious man is the burning awareness of a 'transcendent' and 'Holy' Presence which is the radiating centre, the dynamo and drive, of all his life and activities. In the experience of the 'Numen ineffabile', the religious man has something more than the merely ethical good. He touches the very base of morality, the sanction behind all ethical life. Morality for him is not a doctrine or a programme, but a compelling activity issuing from a secret source of inner illumination. The merely moral man, has yet a *choice* between being moral and otherwise, but for the man of religion morality is a command from above which he cannot put aside. In the white heat of his divine experience, all that is

¹⁰ Quoted in Selbie's *Psychology of Religion*, p. 257.

¹¹ *A Hundred Years of British Philosophy*, p. 812.

immoral is burnt, as it were, to ashes. Is it not but a sheer fact that the highest moral perfection, the highest purity, the extreme kindness, gentleness, unselfishness and love, are found in the world's God-men, its Buddhas and Christs, Muhammads and Ramakrishnas?

Furthermore, the religious man views morality from an altitude wholly unknown to the positivist moralist. For the latter evil is an ever present factor in the world of our experience ever to be fought and opposed, and its final eradication, possible (for the meliorists) or problematic, always an event to come at a future date in the world's history; while for the religious consciousness at a higher altitude, the very antagonism between good and evil is transcended in the transparent experience of the omnipresent Divine. Sri Ramakrishna is reported to have said towards the close of his life: "I have now come to a stage of realization in which I see that God is walking in every human form and manifesting Himself alike through the saint and the sinner, the virtuous and the vicious. Therefore when I meet different people I say to myself: 'God in the form of the saint, God in the form of the sinner, God in the form of the unrighteous and God in the form of the righteous!' He who has attained to such realization goes beyond good and evil, above virtue and vice, and realizes that the Divine is working everywhere."¹²

III

In conclusion, we shall attempt to answer the question: How positively can you characterise the Object of religious experience, the Divine that forms the content of the religious con-

sciousness? Now, it may be taken as almost a first principle of religious experience that here the "object" is experienced in a manner which has no analogue whatsoever in our common everyday experience. Here the Object is felt from the beginning as a transcendent presence, 'the beyond' even where it is experienced as 'the within' in man. It is felt as 'the beyond', for it confronts the consciousness of man as something 'wholly other' than all that he has met with in his ordinary experience. That is the reason why when the mystic gets his first vision of the Divine, he is overwhelmed with a mixed feeling of Joy and Awe. When Sri Krishna showed His divine form to Arjuna, the latter exclaimed: "*adristapoorvam hrishitôsmi drishtvâ bhayêna cha pravvyathitam manô mē*—Seing Thee, hitherto unseen, I am filled with joy; but with awe also is my mind overwhelmed." This 'wholly other' is also indeterminable and incommunicable through the categories through which the objects of our ordinary experience are appraised. It is above the reach of logical comprehension. The content of a logical judgment is always an identity-in-difference. It expresses the identity of a thing with another thing or things along with its differences therefrom. Consequently, the logical understanding fails at what is *unique* and 'wholly other' than all else that is experienced. It is above all that is objectively known (*viditâdadhî*) and also above all that may hitherto have remained unknown but is *capable* of being objectively known (*aviditâdadhî*). If the knower knows It as something logically unknowable, he has rightly grasped It; but if he thinks It is knowable in the same logical manner as anything else is known, he has surely missed It. This is the idea contained in the apparently paradoxical statement

¹² *The Gospel of Sri Ramakrishna*, p. 88.

of the Upanishadic Rishi: *yasyāmatam tasya matam, matam yasya na veda sah, avijñātam vijñatām, vijñātam avijñatām*. The Object, then, which the religious consciousness comprehends is, in the end, a logically indeterminable Something, *anirdesyam, avāṅgmanaso gocharam*. This indeterminacy, however, is no symptom of the emptiness, but rather, of the Fulness, the All-wholeness of the Ultimate Reality. As Prof. Höffding puts it: "In the mystical concept of God, as well as in the Buddhist concept of Nirvana, it is precisely the inexhaustible positivity which bursts through every conceptual form and turns every determination into an impossibility." In fact, the positive content of God is so inexhaustible that our highest description of Him is, as Swami Vivekananda used to say, only an 'approximation'. The Hindu thinkers have consequently found it more significant to describe Him negatively (*nēti, nēti*,) in contrast to all that is comprehended

or comprehensible on "this side" of experience.

Finally, what is the central and the most vital and perhaps also the most obvious fact about the Object of religious experience is that It is surcharged with an aura of sacredness or 'holiness' all its own, so that we can agree with Dr. Otto when he says that "Holiness—the holy"—is a category of interpretation and valuation peculiar to the sphere of religion."¹³ It is only in religious experience that man comes in soul-felt contact with the Holy which abides unnoticed in the heart of all existence. This is the age-long testimony of all religious experience. The Ātman, said the Upanishadic seers, is Pure and Sinless (*suddham, apāpavid-dham*). Sivam which is an oft-repeated epithet of the Ātman in the Upanishads should be understood to signify numinous 'holiness' rather than 'goodness' in the ethical sense. The Holy overtops all ethical conceptions.

¹³ *The Idea of the Holy*, p. 5.

KNOWLEDGE AND REALITY

BY PANDIT DINESHCHANDRA BHATTACHARYA, SHASTRI, TARKA-VEDANTATIRTHA

Man has an innate faith in the power of knowledge to reveal existents or realities. Though rationalistic and scientific outlook has carefully tried to avoid all dogmatic and axiomatic assumptions, yet it does not doubt the power of knowledge to unveil phenomenal truths. Demonstrations and corroborations are nothing but other forms of the same faith in the power of knowledge. Thus, even for sceptics, there is no escape from such a basic faith. The secret, underlying this faith in the revealing power of knowledge,

according to the Vedantists, is that the essence of knowledge is consciousness—the true self which is the self-evident, ultimate criterion of truth. It is the 'prius'—the basic foundation of all proofs, evidences or testimony, and as such, cannot and does not require any testimony to prove it. Knowledge being a mode of this consciousness, naturally possesses the power of revealing realities.

According to the Vedanta, knowledge is revelation,—ordinarily illumination of related things, related subjects and pre-

icates. The senses, by their natural capacity, take the objects coming within our ken, mind (अन्तःकरण) connects the witness with them and undergoes all the modifications and processes necessary, and the final illumination belongs to the witness—the self, which is pure consciousness. Thus, ordinary knowledge must be a qualified judgment (सर्विकल्पक निश्चय), a revelation of related things.

But the Vedantists and also some other Indian philosophers have gone further in holding that knowledge is, also, possible without any judgment or qualifying predicate (निर्विकारक, निर्विकल्पक). The Naiyāyikas and the Vaiśeṣikas maintain that such knowledge is the first moment of perception, when the object (विशेष्य) and the predicate (विशेषण) are sensed isolatedly or unrelated, to form a related knowledge (सर्विकल्पकज्ञान) in the next moment. The Vedantists claim that such unrelated or unqualified (निर्विकल्प, निर्विशेष) knowledge is possible in other cases also. Such knowledge is produced in the final mystic experience of Samādhi and, also, in our subtle experience in the state of deep-sleep (सुषुप्ति). Again, also, in case of some verbal knowledge, where some unqualified or undivided (अक्षरार्थ) thing is intended to be meant (सात्पर्यविषयीभूत), such knowledge is necessarily produced by those words. Though the general character (वृत्ति) of words or sentences is to mean qualified things (सविशेषवस्तु), yet sentences like—“शुद्धं निर्विशेषं ब्रह्म” (the pure and unqualified Brahman)—where an unqualified thing is aimed at,—are bound to out-grow their general character and mean the pure, undifferentiated Brahman by implication i.e., by an indirect force of terms, called Lakṣhanā (लक्षणा). But certainly, this does not betray the purpose of knowledge—namely, revealing something a posteriori. In such unqualified verbal knowledge, also, the nature (स्वरूप) of

Brahman is revealed, to a certain extent. Ignorance about Its nature is somewhat removed.

Thus, we see that knowledge is a mode of consciousness which reveals, at least to some extent, something, concealed before. It is either the illumination of a pure thing (वस्तु), or of an object with qualities (धर्म, विशेषण) related with it. In the apprehension of these qualities or predicates, previous impressions or preconceived notions are needed, which may be considered as the a priori (inner) factor in knowledge. Again, doubts and errors are, also, knowledge, which contain doubted contradictory judgments (predicates) and misjudgments respectively. In doubts and errors, also, something is partially revealed, whose predicates, only, are doubted or misjudged. Thus, according to the Vedantists, the range of knowledge is greatly extended.

It has been shown that ordinarily knowledge means determination of a relation of the present (पुरोवर्ती) revealed object with some of its predicates or attributes, previously known elsewhere. Obviously, these previous notions or impressions are the inner factors in knowledge. But what are they? How are they acquired? Are they innate ‘categories’ of mind, or acquired through experience? The empiricists and materialistic psychologists hold all ideas and notions to be empirical, which should be acquired through experience by certain growing laws of mind. On the other hand, Western idealists consider them to be innate and intuitional. The Vedantists admit a factor in knowledge, that works from within, but these notions, according to them, are not innate in the sense of the idealists. With the empirical psychologists, the Vedantists assert that the mental impressions or notions—the inner factor in knowledge—are, also, acquired through (previous) experience.

But those previous experiences, also, pre-suppose inner mental factors, prior notions or impressions, gained, surely, through previous qualified experience (विशिष्टज्ञान). Judgements can never come out of unqualified pure sensations and of a blank mind. In this point the Vedanta makes a distinct departure from the materialistic psychologists and empiricists. Explanation by heredity involves the same difficulty at a certain stage. The power of judgement growing in mind from completely non-judging elements, is impossible. It is a dilemma, which suggests an eternal series. So, the Vedantists are neither intuitionists nor empiricists, nor have they tried any false reconciliation, like the Kantian School, by deciding the categories to be mental, and the "things" external, but with a true insight they have detected an eternal series of successively dependent experiences and previous impressions (पूर्वसंस्कार) —an unavoidable eternal series (प्रामाणिकी अनवरता) which is involved in the very law of causation. No other logical hypothesis can provide a satisfactory solution. But to appreciate fully the position of the Vedanta we shall have to go deeper to the problems of cosmology and telcology.

The motive or the 'Teleos' in creation, according to the Vedanta, is the enjoyment (भोग) of individual egos (जीव) which means pleasure (सुख) and pain (दुःख) felt by all creatures, as consequences of their past thoughts and actions. So, the universe is radically so constructed as to fulfil this end (प्रयोजन) of all individuals. The universe (जगत्) created for this purpose—'jiva-bhoga' (जीवभोग), so far as it is a material causal chain, is certainly a determined (निवृत्तस्वभाव), 'block universe', and not an undetermined (अनैकान्तस्वभाव)

universe of the Jinas or an ever-created world of the Pragmatists. The Vedantists may agree with the Pragmatists, so far as to hold that value of things changes with individuals, because such value depends on individual feeling (भोग which is subjective. But, according to the Vedanta, those feelings (भोग) are, also, determined by urgent guiding principles of Karma and Purva-prajñā—previous actions and notions—which mould the nature of both individual minds and external objects. The will of God (ईश-सङ्कल्प) and the past actions and desires (काम-कर्म) of individuals, work concordantly at the root of creation. Mind, created with necessary impressions and capacity to receive objects and undergo transformations (परिणाम) and the objects with inherent attributes, are both indispensable in producing knowledge and feelings.* As such, mind (माहृक्) and the objects (ग्राह्य) are two poles of the same active, creative nature, acting and reaction on each other. In this action and re-action, illumined by consciousness, one pole appears as knowing subject (ज्ञातृ) and the other pole as object to be known (ज्ञेय).

Coming back to the definition of knowledge, we see that knowledge is a mental state or transformation (अन्तःकरणवृत्ति) with the illumining consciousness reflected on it (चेतन्यप्रतिबिम्बसहित). But, if knowledge is a mental state, what relation has it with reality? How can mind be free from its 'innate categories', to know objects in their true colour? This difficulty has led some idealists to conclude that knowledge of things, as they are, is impossible. We can know only the appearances or the reactions in our mind produced by the things external. As we cannot think without the categories of mind, we cannot know

* cf. *Brih. Bhāṣya*, 4. 4.

anything outside our mind, though there are things external. We can never jump out of our mental categories to get rid of the subjectivity of knowledge. The Vedântists have successfully steered through this difficulty by showing a clear distinction between thinking (चिन्ता, च्यान) and knowledge (ज्ञान). Though mind has some previously acquired innate capacities and notions (which Kant calls 'Categories'), yet its nature is different in thinking and knowledge. Thinking is a mental 'action' (मानसीक्रिया) therefore dependent on the individual (पुरुषतन्त्र) and may not correspond to the object aimed at. Mental impressions or notions are, freely, at work in thinking and therefore it is subjective. But in true knowledge (प्रमाद्यज्ञान) the innate capacities and impressions of mind work dependently or passively only to receive the objects, as they are. 'मानसत्वेऽपि ज्ञानस्य महद्भेदज्ञानम्' (Br. Su. 4, Sankara Bhâshyam)—'Knowledge, though it is mental, has a great difference.' Knowledge is a mental state and not an 'action' (न क्रिया) and therefore does not follow the subject (न पुरुषाधीन) but 'is entirely based upon the object' (केवलं वस्तुतन्त्रं तत्). It is produced by the necessary causes or means of knowledge (ज्ञानं तु प्रमाद्यज्ञानम्). Mind being a somewhat transparent, plastic (स्वच्छ) substance, constituted in a fit manner to receive objects, is acted upon and transformed somewhat into the likeness of the object (विषयाकारेण परिणमते). Mind is forced to be the object, as it were, and is illumined by consciousness—the true self.

Thus, knowledge is not an empty dream of the idealists or a mental addition of the Pragmatists but is only a mental reproduction and revelation of existent objects. Thus, true knowledge (प्रमाद्यज्ञान), according to the Vedânta, is free from subjectivism, as it holds the known object, with all its attri-

butes, as true as the knowing mind, and both being different productions of the same material substance (जड, भौतिक पदार्थ), require self-consciousness (आत्मचेतन्य) to be illumined. The Yogâchâra Buddhist theory or the Berkeleyan theory of esse-percepi—all perception—fails, on the ground that there must be things outside our mind, which act differently upon the same mind, under the same circumstance, to produce diverse ideas and sensations, even against our will and tendency. Explanation of these diverse forced perceptions, by positing a God-mind, is almost same as admitting an objective universe. Thus, in practical (व्यावहारिक) and epistemological matters, the Vedântists are, thoroughly, realists or objectivists.

Objections may be raised here, against this realism of the Vedânta, that the predicates in a knowledge being produced from previous notions or impressions, are subjective additions of mind. But, the Vedântists say that in a true knowledge (प्रमाद्यज्ञान) the perceived predicates must correspond to the actual qualified object, wherein the predicates already exist, as a part and parcel of the object. The previous impressions in mind, only enable it to receive objects as they are. Thus a valid or true knowledge has been defined as— यथार्थं = यथा + ज्ञयं 'tallying with the object'; or in other words, 'तद्वति तत्प्रकारकं ज्ञानम्' or 'अव्यभिचार्यविषयकज्ञानम्'—both of which emphasise that the predicates (विशेषण, प्रकार) in a true knowledge must precisely correspond to the actual attributes of the object.

Here, the problem drifts to an important point of metaphysics, viz., the nature and relation of 'substance' and 'attributes'. According to the realists, like the Naiyâyikas and the Vaisheshikas, attributes are quite different (पृथक्) things from 'substance' (द्रव्य) though

they rest intimately related to substance by a relation called Samavāya. To the ideal-realists, who always try to find a 'golden mean', substance is external but attributes are mental additions. But such 'golden mean' is quite illogical and vague. The Vedantists find no reason to hold that while substance is external, its attributes cannot be so. The same arguments, which necessitate external substance or things, necessitate external attributes also. Wherefrom does mind get those notions or impressions of attributes, if they do not at all exist anywhere outside our mind? 'ह्याकारमात्रं बाह्यत्वापेक्षितत्वतः'—'External existents are necessary to produce impressions on mind'. (न भावोऽनुपलब्धेः)—'Impressions cannot exist in mind without perception of external objects.' Even in feelings (भोग), error (भ्रम) and dream (स्वप्न), the mental additions, admitted by the Vedāntists are results of impressions acquired through previous perceptions of objects. Therefore, according to the Vedānta, ideas and impressions presuppose objects, both substance and attributes.

Moreover, according to the Vedānta, attributes are not separate things from substance but are part and parcel of substance constituting its entity. Division (भेद) between substance (द्रव्यम्) and attributes (गुणम्) is imaginary (कल्पित) and conventional. So it is absurd to hold attributes as subjective while substance is objective. Therefore, appearances or apparent realities are not only reactions within mind, but are, also, objective existents. Mind and the senses are constituted as receivers (ग्राहक) of those existents.

But, though these appearances are objective existents, and therefore real, yet they are not ultimate realities. That is ultimate reality, which is eternal and

independent (निरपेक्ष). अक्षित्वं तत् सत्यम्—'That is ultimate truth which lasts for ever.' Thus, the Vedānta divides reality into two kinds—(i) the revealer (हृक् पदार्थ) —i.e., consciousness, and (ii) the revealed (दृश्य पदार्थ) —i.e., material objects with attributes. Consciousness—the true self, which is one and eternal, is the ultimate, absolute reality. Objects (दृश्य, जड) revealed by consciousness, though not ultimate realities but having empirical or practical existence (व्यावहारिकतत्ता), are relative realities, knowable by proper means of knowledge. These relative realities again admit of three divisions or stages:— (i) the unmanifested or the seed stage (अव्याकृत, बीज, कारण, शक्ति), (ii) the subtle stage (सूक्ष्म), and (iii) the gross stage (स्थूल). The seed or the causal state of realities is inferred from its manifested effects (कार्यानुमेया शक्ति). Some of the subtle existents,—mind and its states—are perceived directly by the witness (केवल साक्षिवेद्य), while all others are known by inference and authority of the Vedas (श्रुति प्रमाण). Only, the gross realities may come within the range of our sense perception and can be known by the senses (प्रत्यक्षप्रमाण). But sense perception, inference and others bring us only in touch with relative realities and cannot reach the ultimate reality. The ultimate reality—the self as consciousness—can be known by authority (आगम, श्रुतिप्रमाण) alone, and finally realised in the mystic state of Nirvikalpa Samādhi.

Thus, the power of revelation in knowledge produced by different Pramānas—or means of knowledge, is twofold,—one of revealing empirical existents (व्यावहारिकतत्त्वावेदकत्व) and the other of revealing the ultimate reality (पारमार्थिकतत्त्वावेदकत्व). Ordinary Pramānas—sense-perception, inference and others—are capable of revealing empirical or practical existents,—realities which can-

not be denied in this worldly state (संसारवस्थायाम् अवाचितः). Only authority of the Shruti texts—'Tat twam asi,' 'Aham Brahmasmi'—pro-

duces knowledge of the ultimate reality—Unity of Brahman and self, (ब्रह्मात्मैक्य) as consciousness pure—reality which is unconditioned by time—(त्रिकालाबाध्य) or stage.

ADVAITA ASHRAMA, MAYAVATI

The foremost thought in the mind of Swami Vivekananda and his great mission in life was the regeneration of India. His ambition was that the Hindu Religion should become aggressive and dynamic. One cherished object of his heart, forming part of the bigger scheme, was the founding of an Ashrama in the sacred retreats of the Himalayas, where

Ashrama at Mayavati, in the district of Almora.

The Ashrama is situated in one of the most picturesque spots of the Himalayas, at a height of 6,800ft. above sea-level. It is 37 miles north of Tanakpur, on the R. K. Railway, and nearly 50 miles east of Almora, with both of which places it is connected by a bridle-path with



the Advaita or the doctrine of Oneness of all existence might be taught and practised.

The credit of founding such an Ashrama belonged to Mr. J. H. Sevier and Mrs. Sevier, who, under the sympathetic guidance of Swami Vivekananda and with the co-operation of Swami Swarupananda, the first President, started in March, 1899, the Advaita

Dak-Bungalows and rest-houses at convenient distances.

AIMS AND OBJECTS

The Ashrama seeks to provide helpful environment for realisation of the Highest Truth and to give a proper training to young men so that they may be spiritually and intellectually fit to spread the message of the Vedanta and thus

act as a mighty leaven in the world of modern thought.

ADMISSION AND TRAINING

Those who giving up all private concerns desire to devote themselves exclusively to self-improvement and the furtherance of the objects of the Ashrama, are admitted as inmates and trained as workers. The inmates are all allotted such works at the Ashrama, manual and intellectual, as they are fit for. This, practised in the spirit of Karma-Yoga, takes a few hours daily. The rest of the day is devoted to the practice of self-improvement by private and class study, meditation and Japa. There is a library for the use of the inmates.

ACTIVITIES OF THE ASHRAMA

The activities of the Ashrama may be divided into two general sections; Preaching and Philanthropic Work.

I. PREACHING

(a) LECTURES ETC.

This Ashrama has taken active part in spreading the doctrines of Sanatana Dharma and the universal message of Sri Ramakrishna and Swami Vivekananda in India and abroad through the publication of literature and sending out preachers.

IN INDIA

Now and then the members of the Ashrama are asked to go out on lecturing tours in some parts or other of India. They deliver occasional lectures when invited by the public. From its Branch in Calcutta, the Swamis take regular classes for the public.

IN FOREIGN COUNTRIES

In pursuance of the desire of Swami Vivekananda, the Ramakrishna Order has been sending monks to the West to

spread the message of Vedanta. The names of some of the members of the Ashrama who were deputed for the above purpose may be mentioned in this connection. Swami Prakashananda (since deceased) was the Head of the Vedanta Centre in San Francisco for many years. Swami Madhavananda—formerly President of the Ashrama—was the leader of the above Centre for two years. Swami Dayananda worked for a number of years in the same centre. Swamis Yatiswarananda, Vividishananda and Ashokananda, three successive editors of the *Prabuddha Bharata*, are at present working in Europe and America. Swami Raghavananda, who was also an editor of the *Prabuddha Bharata*, worked as a preacher in New York and Philadelphia for a pretty long period. Swamis Prabhavananda and Satprakashananda, who were at one time in the editorial department of the *Prabuddha Bharata*, are now doing important preaching works in U. S. A. Swami Nikhilananda has established a Vedanta Centre in New York. Swami Vijayananda, after learning the Spanish language, is preaching Vedanta in the Argentine Republic, South America. Swami Avinashananda, an old member of the Ashrama, went to Fiji in the year 1937 and did preaching work for a few months. As a result of his labour there has opened up the possibility of a permanent Vedanta centre in the Island.

(b) PUBLICATION*

It is gratifying to note that the humble service which the *Prabuddha Bharata*, a monthly journal, has been rendering to the English-knowing people in India and abroad, for the last forty-two years, has been appreciated uniformly by the enlightened public. At present it claims

* Publication Department, 4, Wellington Lane, Calcutta.

many well-known savants of the East and the West among its contributors. Thus it has been doing some solid work in spreading its ideals, one of which is the harmonising of the conflicting religious and cultural ideals of the world.

The Ashrama has published various English and Sanskrit books. A few among these are : *The Complete Works of Swami Vivekananda* in 7 Vols., *Life of Sri Ramakrishna*, *Life of Swami Vivekananda* in 2 Vols., *Ramakrishna the Man-Gods* and *The Universal Gospel of Vivekananda* by M. Romain Rolland, the first complete English translation of the *Brihadaranyaka Upanishad* with

place, where medical aid was rare, it opened a dispensary in November, 1903. Since then it has been under the charge of one or other of its monastic members whose knowledge and experience of medical science qualified him for this work. The dispensary has become so useful that patients sometimes come even from a distance of 2 or 3 days' journey. At first it was only an Out-door Dispensary. But afterwards an Indoor Department had to be opened. As the number of patients increased, a new Dispensary building was made in 1937, with accommodation for 12 beds. But the demand is still so great on it



Sankara's commentary, translations with notes of the *Gita*, *Vivekachudamani*, *Vedanta Sara*, a small prayer book, *Altar Flowers*, containing select Sanskrit Stotras with English translation, and *Brahma Sutras*, giving in popular language the substance of the commentary of Sri Sankaracharya on that famous book.

II. PHILANTHROPIC WORKS

THE MAYAVATI CHARITABLE DISPENSARY

The Ashrama has not ignored the practical side of religion. Moved by the extreme helplessness and sufferings of the poor and illiterate people in times of illness in such an out-of-the-way

place, where medical aid was rare, it opened a dispensary in November, 1903. Since then it has been under the charge of one or other of its monastic members whose knowledge and experience of medical science qualified him for this work. The dispensary has become so useful that patients sometimes come even from a distance of 2 or 3 days' journey. At first it was only an Out-door Dispensary. But afterwards an Indoor Department had to be opened. As the number of patients increased, a new Dispensary building was made in 1937, with accommodation for 12 beds. But the demand is still so great on it

FUTURE PLAN

We want to train a large number of preachers who will make Hinduism dynamic, carry the universal message of the Vedanta throughout the world and who, through their life, example and character, will be able to meet successfully the conflicting forces of the modern world and thus bring about peace and amity in society, irrespective of colour or creed.

The want of a fully equipped Library with up-to-date books in different departments of human knowledge, especial-

ly religion, philosophy, modern scientific thought, history, etc., is being keenly felt. It is more so, as Mayavati stands in a distant corner of the Himalayas and no advantage of public libraries, as in cities and towns, can be availed of.

Till now we are sending preachers, when there is invitation for them. Sufficient funds forthcoming, we may send preachers independently to different parts of India and abroad.

We wish that the knowledge about Hinduism and the message of Sri Ramakrishna and Swami Vivekananda spread more widely among the people. If we get sufficient funds, we can give our publications at cheaper rates or some-

times distribute them free to poor people. We think the distribution of some of our books to college graduates will be particularly useful.

At present the annual subscription of the *Prabuddha Bharata* is Rupees Four. We wish to give the paper to students at concession rates (say Rupees Two) thereby making it more accessible to them. This may be possible only if we can procure a special fund for that.

All communication with regard to any activity of the Ashrama may be addressed to Swami Pavitrnananda, President, Advaita Ashrama, Mayavati, via Lohaghat, Dt. Almora (U.P.).

MULAMADHYAMA-KÂRIKÂ

BY SWAMI VIMUKTANANDA

CHAPTER II

THE EXAMINATION OF MOTION

Some may argue that in common parlance we always use such expressions as 'a goer goes,' 'a speaker speaks'; so an agent or a goer must have some connection with the act of going on the strength of which he is styled a goer. It is, therefore, reasonable that there is such an act of going, and so let the goer perform that act. But this is also unsupportable.

गत्या यद्योच्यते गन्ता गतिं तां स न गच्छति ।

यस्मान्न गतिपूर्वोऽस्ति, कश्चित् किञ्चिद्दि गच्छति ॥२२॥

यथा By which गत्या by going गन्ता goer (इति this) उच्यते is called सः that (गन्ता goer) ताम् that गतिम् going न not गच्छति goes यस्मात् inasmuch as गतिपूर्वः one existing before going न not अस्ति is, हि since कः क्ति someone किञ्चित् something गच्छति passes.

22. One does not perform that act of going by which he is called a goer, since before the act he does not exist as such. For, (to be a goer) one must go somewhere.

One may be called a goer even before he has started to go only in anticipation of his connection with a future act of going. But this cannot be. For, if a goer can exist before his connection with an act of going it is hardly necessary for him to connect himself with a future act of going to acquire the

epithet as a goer. And if without being connected with an act of going at any time he can be called a goer, then anybody may be so called, and a chaos will invariably result, and the words 'actor' and 'action' will convey no meaning at all. But if a goer cannot exist before the act of going, let him then exist after some past act of going. This is also untenable. Because, such an act was performed (if it could at all be performed) before the appearance of the goer as such, and so he cannot possibly have any connection with that act as well.

Thus a goer can never be connected with a future or a past act of going which can style him a goer, and so the argument that a goer will perform that act which earns for him the epithet of a goer cannot stand.

But the redoubtable opponent may still argue that the goer must perform some act of going, and if he fails to perform that act of going which gives him the style of a goer, let him perform some other act. That is also unacceptable.

गत्या ययोच्यते गन्ता ततोऽन्यां स न गच्छति ।

गती द्वे नोपपद्येते यस्मादेके प्रगच्छति ॥२३॥

यया By which गत्या by going गन्ता goer (इति this) उच्यते is called सः that (गन्ता goer) ततः from that अन्याम् another गतिम् motion न not गच्छति goes यस्मात् for एके (एकस्मिन्) प्रगच्छति (पुरुषे) on the part of one and the same person in motion द्वे two गती motions न not उपपद्येते become proper.

23. A goer does not perform any act of going other than that by which he is called a goer, since two acts of going are untenable on the part of one and the same person in motion.

If a goer is supposed to perform an act of going other than what has styled him as such he will be called upon to do two acts of going at a time—one to style him as a goer and the other which he is to perform after being so tyled. This is, however, impossible inasmuch as one agent can perform only one act of the same kind at a time (see *infra* II. 6, 11).

In fact a goer can never perform any act of going.

सद्गतो गमनं गन्ता त्रिप्रकारं न गच्छति ।

नासद्गतोऽपि गमनं त्रिप्रकारं स गच्छति ॥२४॥

गमनं सदसद्गतं त्रिप्रकारं न गच्छति ।

तस्मात् गतिश्च गन्ता च गन्तव्यं च न विद्यते ॥२५॥

सद्गतः Real गन्ता goer त्रिप्रकारम् three kinds गमनम् act of going न not गच्छति goes असद्गतः unreal अपि also सः that (गन्ता goer) त्रिप्रकारम् three kinds गमनम् act of going न not गच्छति goes सदसद्गतः (गन्ता a goer who is) both real and unreal त्रिप्रकारम् three kinds गमनम् act of going न not गच्छति goes तस्मात् therefore गतिः motion च also गन्ता goes च also गन्तव्यम् passable च also न not विद्यते exists.

24-25. A real goer does not perform the three kinds of act of going, neither an unreal nor a real-unreal one. So there exists no act of going, neither any goer nor anything to go over.

A real goer is he who is connected with an act of going, and the unreal one is the opposite, and a real-unreal one is he who is both connected and dis-

connected at the same time with such an act. Again, a real act of going is, that which is connected with a goer and the unreal one is the reverse, and a real-unreal act of going is that which is simultaneously connected and disconnected with the goer.

Now a real goer cannot perform an act of going (see *infra* II. 8), neither an unreal one for obvious reason, nor a real-unreal one since such a goer is a contradiction in terms and does never exist. So also a real act of going is never performed by a goer, neither an unreal act, nor a real-unreal one for reasons stated above. It is, therefore, concluded that there is no passer neither any act of passing nor anything to be passed over.

By the denial of the act of passing motion in general and, therefore, all changes have been denied and so also causation. The changes that we still see in the world and for which we think of some causal laws guiding them are but appearances; in reality everything is unchanged and uncaused. It is after all *sunya*, which defies all descriptions that the human mind can conceive of.

NOTES AND COMMENTS

IN THIS NUMBER

In our *Editorial* we have discussed at length, in the light of the writings and speeches of Swami Vivekananda, the various aspects of the sacred legacy which the great Swami has left behind for the well-being of India as well as for the good of humanity at large. Prof. Radhakumud Mookerjee, M.A., Ph.D., P.R.S., Professor of Indian History in the University of Lucknow, in his illuminating article on the *Greatness of Asoka's Conquest*, has given a brilliant pen-picture of the many-sided activities of Asoka towards the establishment of a universal religion as a panacea for sectarianism that has been eating into the vitals of India's national organism. In *Religion and the Modern Man* by Swami Akhilananda, Head of the Vedanta Centre, Providence, R.I., U.S.A., the readers will find a noble vindication of the ideal of religion as also a learned discussion on the need of spiritualising the very basis of human life and society so as to ensure abiding peace in the world. Professor Samuel

Alexander is well known as a renowned British neo-realist. Dr. Satish Chandr. Chatterjee, M.A., Ph.D., P.R.S. Lecturer in Philosophy, Calcutta University, in his thoughtful contribution entitled *Alexander's Theory of Knowledge*, has ably discussed the cardinal feature of Prof. Alexander's Theory which is an honest attempt at a system of philosophy in the sense of a systematic account of the world in all its aspects in the light of one universal principle. Rev. Allen E. Claxton, B.A., Minister of the Methodist Church in Providence U.S.A., in his interesting article on *Sri Ramakrishna's Contribution to the Christian World*, points out how modern Christianity should take a leaf out of the universal gospel of Sri Ramakrishna if it wishes to be a creative force in the thought-world of humanity. In *The Nature of Religious Experience* by Prof. Sheo Narayan Lal Srivastava, M.A., Professor of Philosophy, Hitarini City College, Jubbulpore, C. P. it has been ably pointed out that it is no longer possible to nonsuit the reality

of religion on the ground of allegiance to science and scientific methodology, and that it is only in religious experience that man comes in soul-felt contact with the Holy which abides in the heart of every existence. Pandit Dinesh Chandra Bhattacharya, Shastri, Tarka-Vedanta-tirtha, of the Sri Ramakrishna Math, Bhubaneswar, in his thoughtful article on *Knowledge and Reality*, has dealt with the various grades of knowledge as also with the process of realising the Highest Reality spoken of in the Srutis. The *Mulamadhyama-kārikā* as translated by Swami Vimuktananda of the Ramakrishna Mission will not be continued in our journal in 1940. The English translation with text etc. of the whole of the *Mulamadhyama-Kārikā* will soon be brought out by the translator in a book-form.

DUTIES BEFORE INDIAN YOUTHS

No cause has ever prospered which has not had its missionaries, its apostles and prophets. The cause of Indian unity stands in need of enthusiastic and self-sacrificing workers who are filled with the zeal of patriotism and the warmth of unflinching devotion to their motherland. In this noble task not a little part will have to be played by the youths of the country, particularly the educated and enlightened students. The future hope of the land lies in its energetic youths whose moral strength, intellectual culture and love of freedom give them no small assurance of fitness to be the pioneers in different departments of national advancement. In order to prepare young men and women to grow up into bold and independent leaders of thought and action, they should be given even from an early age, a systematic and disciplined training along the lines of our own national ideas and ideals. The younger minds should be made to cultivate the essential requi-

sites of success in life such as the power of increasing knowledge, skill in applying that knowledge to practical life and other mental and moral faculties. They should be guided by a spirit of love and kindness towards others, a sense of truth and justice under all circumstances and an understanding of the natural human element in everything. Many students mistake a stubborn uncompromising attitude for independence of thought and originality in action. But what is needed for unity is a spirit of generous compromise and mutual co-operation in our relations with others. Without doing violence to our own cherished principles and convictions it is possible to smooth out our differences by mutual concessions and goodwill on either side. Good manners, a spirit of contentment, and preservation of one's own honour as well as the honour of one's country are nonetheless necessary for individual and collective progress. It is absurd to talk of the individual as an entity apart from society. Society consists of individuals, and the life and achievements of the individual find their consummation in the collective advancement of society. Every Indian youth is faced with the apparent conflict between Western materialistic ideas and his own national ideals of renunciation and spirituality. Those whose wisdom is not tempered by discrimination take up a narrow clouded view of things. They either ignore religion and become materialistic or forget science and become superstitious. But the proper course is to make our religion scientific and our science religious. While addressing a group of students, a well-known national worker once said: "Remember, India was great when India was religious, a land of high spirituality; and you who are out as leaders of thought and action, to lead India back to her ancient position, cannot build up

her greatness and glory without the foundation of religion and spirituality . . . my last appeal and request to you is to be religious; in prosperity as well as in adversity let religion have its softening influence on you."

The greatest problem before the youths of India to-day is to bring about unity of action and communal harmony by dedicating their spiritual, intellectual and material resources to the service of the motherland and sinking their differences in views in the cause of the country's freedom. What is needed is an intelligent and sensible adaptation of our ancient culture to modern conditions and this will demand of our young men and women plain living, high thinking, great self-sacrifice, self-discipline and strength of character. When the night of sorrow passes and the day of glory dawns in India, it is her young sons and daughters that will be called upon to regenerate her and make her once more the centre of the world's culture and art. To-day when the nations are once again divided and sub-divided it is necessary to re-affirm our belief in the essential unity of life. We have to set ourselves

to the task of creating a new India—a new world order, in which unjust exploitation and avaricious competition shall cease and nation shall co-operate with nation for the common good of mankind. A man's worth is to be measured by the sacrifice he makes in the service of others and not by the amount of money he earns. Love is the supreme gift and he who lays down his life for his fellow beings creates a new life for humanity. In this connection a great and worthy son of India, Aurobindo Ghosh, once said: "A time has arrived now for our motherland where nothing is dearer than her service, where everything else is to be directed to that end. If you will study, study for her sake; train yourselves body and mind and soul for her service. You earn your living that you may live for her sake. You will go to foreign lands that you may bring back knowledge with which you may do service to her. Work that she may prosper. Suffer that she may rejoice." This is the ideal that every student should try to emulate. These are the thoughts which every patriotic son and daughter of India should attempt to translate into action.

REVIEWS AND NOTICES

A HISTORY OF GUJARAT, INCLUDING A SURVEY OF ITS CHIEF ARCHITECTURAL MONUMENTS AND INSCRIPTIONS. BY KHAN BAHADUR M. S. COMMISARIAT, M.A., I.E.S., WITH AN INTRODUCTION BY SIR E. DENISON ROSS, C.I.E. Published by Longmans, Green & Co., New York. Price \$15.00. Pp. 620. 8 vo., (with map, illustrations, index and bibliography).

This is a superb work of historical research by an Indian scholar, Professor of History and Economics, Gujarat College, Ahmedabad. This first volume of the projected work deals with general history of both continental and peninsular Gujarat (including Kathiawar) in

Bombay Presidency, from A. D. 1297-8 to A. D. 1573 when Akbar the Great conquered the province and made it a part of the Mogul Empire.

As a back-ground of the main study, the author, in the introductory chapter of nearly hundred pages, has presented a general survey of the history of Gujarat, covering some fifteen centuries from the days of Chandra Gupta Maurya to the Moslem conquest of the province at the end of the thirteenth century. This essay makes it clear that before the Muslim invasion of India, the province of Gujarat was not only ruled by Hindu Princes, but it was during various

periods subjected to the domination and influence of Sakas (Seythians), Indo-Greeks, as well as Persians; and the very name Gujarat is derived from the Prâkrit name of *Gujjara-ratta*, i.e., the land of the *Gujjaras* (Gurjars) who belonged to foreign hordes, who along with the Huns, poured into India during the fifth and the sixth century A.D. This chapter of the book is of special value, because it presents a panorama of intermingling of various forces—cultural as well as racial—in the region now known as Gujarat.

The book gives us a vivid picture of the character of Muslim invasion of India involving the massacre of hundreds of thousands of people and wanton destruction of Hindu temples especially those at Somnath by Sultan Mahmud of Ghazni in 1026 A.D., when an immense treasure, valued at ten million pounds sterling, and sandal-wood gates of the temple were carried off to Ghazni. Because of the vandalism of early Moslem invaders, most of the magnificent temples and buildings erected by early Hindu rulers were destroyed. It is rather interesting to note that Delvada Temples on Mount Abu, whose remote and almost inaccessible situation, 4,000 feet above the level of the plains, has been the means of preserving them from the iconoclastic zeal of the Moslem conquerors, stand as witness of Hindu architecture. "They are not remarkable for the size or for their external appearance, but internally they are finished with all the elaborate elegance which is usually supposed to belong to the art of goldsmith." These temples exemplify the delicate nature of Hindu craftsmanship in the field of architecture and fine arts in marble. Speaking of the dome of one of the temples James Ferguson, one of the high authorities on Indian architecture, once wrote: "The whole is in white marble, and finished with a delicacy of detail and appropriateness of ornament which is probably unsurpassed by any similar example to be found anywhere else. Those introduced by the Gothic architects in Henry VII's chapel at Westminster, or at Oxford, are coarse and clumsy in comparison." When the Muslim invaders changed their character from those of mere plunderers and assumed the role of constructive statesmen and rulers of the land, they also built magnificent mosques, public buildings and monuments which demonstrated

the influence of Hindu craftsmanship embodied in Islamic architecture.

While discussing Moslem rule over Gujarat, the author gives glimpses of interesting episodes in connection with the rise of *Portuguese Power in India*, during the latter part of the fifteenth and sixteenth centuries. Portuguese commercial and territorial expansion in the regions of the Indian ocean met with vigorous opposition of the Moslem world, especially the ruler of Egypt who was allied with the Sultan of Gujarat. In 1507 the combined fleet of Egypt and Gujarat defeated the Portuguese fleet. However, after Albuquerque's conquest of Goa in 1570 the formidable naval confederacy of the Muslim Powers against the Portuguese in the Indian seas was for a time effectually broken up. In this connection one may note that the great Portuguese commander and Viceroy, Albuquerque, like Mahmud of Ghazni, perpetrated terrible atrocities in conquering Goa and other places. "After the city (Goa) had been pillaged, he (Albuquerque) told his Captains to reconnoitre the whole region and to put to the sword all the Moors (Muslims), men, women and children that should be found, and to give no quarter to any one of them; for his determination was to leave no seed of this race throughout the whole of the island. Albuquerque completed these terrible acts of revenge by ordering that certain mosques should be filled with some Moslem prisoners and then set on fire." As late as 1598-40 the Sultan of Turkey sought co-operation of the Sultan of Gujarat, when Sulaiman Pasha, the Governor of Egypt, was sent from Cairo to India for a combined action against the Portuguese, which failed. At this time a large number of Turkish heavy guns known as Sulamani were brought to India to strengthen the forts of Gujarat. Some of these guns were later on removed to Delhi, by Akbar who was very much impressed with the size and superiority of those weapons.

In this volume we have an authentic history of Gujarat, during the rule of the Hindu Princes, early Moslem invaders, independent Sultans who reigned in the province and its conquest by Emperor Akbar. It contains more than hundred plates and illustrations. Sir E. Denison Ross, in his Introduction, writes the following words of commendation: "One thing is certain that

he (Prof. Commissariat) has consulted every possible source and authority whether in Persian, Arabic, Portuguese or English, and that the result of his labours is a definitive

history of Gujarat which must supersede all others and is long likely to remain the final word on this interesting period. . . ."

DR. TARAKNATH DAS, M.A., Ph.D.

NEWS AND REPORTS

THE SRI RAMAKRISHNA MISSION SEVASHRAMA, SILCHAR, CACHAR

REPORT FOR 1938

The Sevashrama is directing its activities mainly on the following three lines:—

Religious Work :—Nearly 100 classes and discourses on Hindu scriptures, and life and teachings of Sri Ramakrishna were held, and 5 public meetings were arranged during the year.

Educational :—There are four night schools under the management of the Mission. The total number of students in all of them was 117 at the end of the year. The Students' Home run by the Mission contained in the year under review, 8 free boarders, 8 part-paying and 7 full-paying boarders. The boys are given full opportunities to learn gardening, weaving and good habits in life. There is a small library and a reading room attached to the Ashrama.

Philanthropic :—9 lantern lectures were organised during the year under report in different villages in and around Cachar. Monetary help was given to 13 indigent persons and regular doles of rice were supplied to 2 permanently invalid persons.

The needs of the Sevashrama are:—(1) About Rs. 500/- to complete the main house of the Sevashrama. (2) Rs. 2,000/- for erecting a block for the Library and Reading Room. (3) Rs. 2,000/- for another block with spacious hall to accommodate the students and inmates during prayer time. Generous donors may perpetuate the memory of their relatives by contributing a part or whole of these amounts.

THE RAMAKRISHNA MISSION, DACCA

REPORT FOR 1938

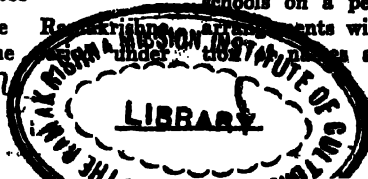
The activities of the Ramakrishna Mission, Dacca, during the year under review, can be grouped under the following main heads:

Charitable :—The Mission runs a Homeopathic Outdoor Charitable Dispensary where 11,786 patients received treatment during the year under review. Allopathic medicine, also, was given to a few. Monthly and occasional doles of rice were given respectively to 32 and 237 families. The poor students of the Mission M. E. School and some helpless people were supplied with 25 shirts and 106 pieces of cloths. Pecuniary help was rendered to 50 needy persons. Some dead bodies were cremated and some patients were attended to in their own houses. 3 distressed families were helped with money to repair their houses. 86 Mds. and 34 Srs. of rice and 893 pieces of cloths were distributed among 723 flood-stricken families in the district of Dacca.

Educational :—The Mission conducts one M. E. and three primary schools where about 500 students read. Two free libraries together with two reading rooms attached to them constitute another important feature of the Mission activities. Monthly stipends were awarded to a few students.

Missionary :—304 classes were held at different places where the teachings of the Geeta, the Upanishads, the Bhagavatam and the gospel of Sri Ramakrishna were expounded. 44 public lectures by learned scholars were organised on different occasions and the birth-days of great saints and prophets were duly celebrated.

Present Needs :—(1) Rs. 5,000 for extending the existing land; (2) Rs. 2,500 for purchase of books for the libraries; (3) Rs. 2,500 for constructing a compound wall and (4) endowment of Rs. 50,000 to put the schools on a permanent footing. Adequate endowments will be made for commemorative purposes as desired by the donors.



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